

MACMILLAN'S
TEACHING IN PRACTICE
FOR SENIORS

VOLUME SEVEN

MACMILLAN'S TEACHING IN PRACTICE FOR SENIORS

AN ENCYCLOPAEDIA OF MODERN METHODS
OF TEACHING IN THE SENIOR SCHOOL
WRITTEN BY RECOGNISED AUTHORITIES
IN EDUCATION AND

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Editor of Macmillan's *Teaching in Practice in the Junior School*,
Teaching in Practice for Infant Schools, etc.

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VOLUME SEVEN



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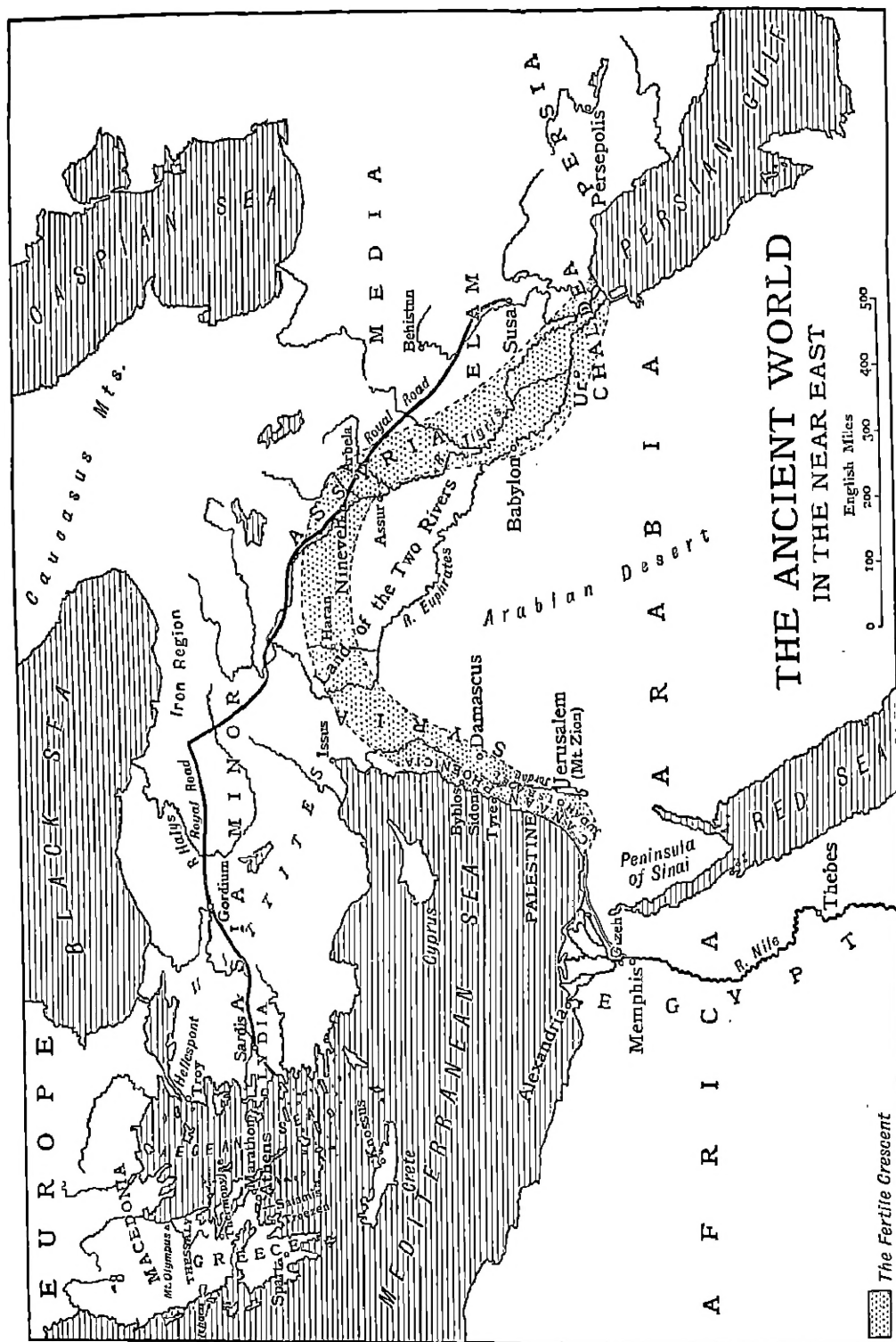
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**ANCIENT HISTORY
AND
HELPS TO BIBLE TEACHING**



I. THE NOMADS

The Fertile Crescent.—In order properly to understand the position of the Jews and the foundation of Christianity in Palestine, it is necessary briefly to review the ancient history of Babylonia, Egypt and the eastern Mediterranean countries. This chapter is mainly concerned with the early nomads, of whom Abraham is taken as a representative type. The importance of Abraham's story in the history of civilisation lies in his wonderful conception of a sole supreme invisible God. He became to the Hebrews the embodiment of their ideals, and stood at their head as the founder of the nation, the one to whom God had manifested His love by frequent promises and covenants.

Abraham belonged to one of the Semitic tribes of Arabia. The Semites are a white race who have from the remotest ages peopled Arabia. They were at first a nomadic pastoral people, driving their flocks and herds from place to place in search of pasture. Gradually they began to settle down on a fruitful belt of land between the mountains of Armenia and the desert of Arabia. This portion of productive land is a part of what is sometimes known as the *Fertile Crescent*. It will be seen from the map that the Fertile Crescent is a semi-circle terminated at the western end by Palestine and the Mediterranean, and at the eastern end by the Persian Gulf, which receives the waters of the two great rivers, the Tigris and the Euphrates, which give to Babylonia the name of *Land of the Two Rivers*. When the nomadic Semites secured a footing in the Fertile Crescent they slowly changed their habits from the wandering life to the settled agricultural life. They became the founders of the nations of the Babylonians and Assyrians in the east, and the Hebrews, Syrians and Phoenicians on the Mediterranean coast.

Abraham the Hebrew came from the city of Ur on the Lower Euphrates. Under

the guidance of his father, Abraham and the tribal family moved northwards along the Euphrates valley. They settled for some time in Haran, and then, as recorded in Genesis, "Abraham departed, and took Sarai his wife and Lot his brother's son, and they went forth to go into the land of Canaan."

This period of Abraham is most nearly fixed by connection with Hammurabi, king of Babylon, who is generally identified with the Amraphel of Shinar (Genesis xiv.) and whose date is about 2123-2080 B.C. The movement of Abraham's people was a part of the Semitic migration that had been going on for several centuries past. The "Princes of the Desert" as they are called, ruled Egypt at this time. The beautiful episodes in Genesis picture to us the character of the civilisation of the Semitic tribes. The people were nomadic, they lived in tents and often shifted from one pasture land to another. Life in the tent must have been very closely akin to what is seen at the present time among the Bedouins in the grassy hills of Judaea. Flocks and herds were the chief wealth, but gold and silver were also recognised as wealth and were treasured up. The woman was the mistress of the tent; she and her children alone occupied it; the men slept in the open under a rock or a bush.

The woman led the flocks all day to pasture; the man wandered far on business with his camel. The woman carried all the treasures upon her in the form of silver anklets and armlets, necklets and veil ornaments; the man had nothing. The business of the man was to fight and travel, his characteristic weapons were the sword and the bow. The woman was the mistress of the property and the family.

The tent consisted of a low roof made of goat's hair or camel's hair cloth, dyed black, and stretched over poles, with a flap down three sides to keep off the wind; a rush

B.C.
 2000 mat on the ground served to sleep upon; cooking was done on a smouldering fire of wood ashes in front of the tent. There were, of course, no tables, chairs or other furniture; a few cooking pots, wooden drinking bowls and leathern waterskins were the chief possessions of these wanderers.

1900
 1800
 1700
 1600 Canaan, the "Holy Land" of the Jews and Christians, is a small country less than 150 miles long. The average breadth between the Jordan and the Mediterranean is less than forty-five miles. This "promised land" has many fertile plains and valleys, though much of it is made up of barren hills. In Abraham's time the land was occupied by the Canaanites, a Semitic people akin to the Hebrews. Unlike the nomad Hebrews, the Canaanites were a settled nation, who lived in walled towns and engaged chiefly in agriculture. Abraham and his people would not be very welcome to the Canaanites, who generally looked on the nomads as enemies. For that reason Abraham continued to live his wandering life in the hill country away from the towns.

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 The Sumerians.—That part of the Fertile Crescent enclosed by the rivers Tigris and Euphrates naturally falls into two divisions, the northern part which is more or less mountainous, and the southern part which is flat and marshy. In ancient days a great area near the mouths of the rivers consisted of marsh land. Gradually the silt brought down by the floods formed numerous fertile islands, and on these islands the River-Men settled to grow their crops. The first known inhabitants of this part of the *Land of the Two Rivers* were peoples from the mountains who reclaimed the marsh land

by digging canals and draining off the water. These people, known as the Sumerians, appeared there earlier than 4000 B.C. When the River-Men of Egypt were settling down in the Nile valley the Sumerians were growing wheat and barley in the fertile plain then called Shinar.

During recent years much has been learned of the Sumerians from the excavations of mounds which mark the sites of ancient towns. Excavations were made in the mounds as long ago as 1854 by J. E. Taylor, the British Consul at Basra, but it was not until after the World War that systematic and extensive investigations were carried out under the guidance of C. Leonard Woolley. As recently as the year 1928 excavators at Ur discovered the graves of a king and queen who probably lived about 3500 B.C. It was customary at that period to place with the ordinary dead folk such personal belongings as beads and earrings, a knife or dagger, the pins that fastened the dress, and perhaps the cylinder seal with which the owner impressed his clay writing tablets. Near the coffin or the matting roll in which the body was placed were set weapons and tools, and food and drink in vessels of clay, copper or stone. In the grave chambers of the king and queen was found a wonderful collection of objects—masses of vessels in copper, silver, stone and gold; a collection of tools and weapons, including a set of chisels and a saw made of gold; a silver model of a boat; beautiful harps inlaid with gold and semi-precious stones, and much more besides. When a royal person died, he or she was accompanied to the grave by the bodies of all the members of the court. How these people died is not known, but there were buried together near the king no fewer than sixty-five people, and with the queen twenty-five. Amongst these were armed soldiers of the guard, and the drivers and grooms of two four-wheeled chariots with bullocks harnessed to each. The illustration shows the queen's wonderful headdress which was found in the tomb. (The face is a model of a Sumerian woman.)

On the head was a wig bound by a broad gold ribbon festooned in loops. Over this were three wreaths, the lowest, hanging down over the forehead, of plain gold ring pendants, the second of beech leaves, and the third of long willow leaves. Fixed into the back of the hair was a golden comb with points ending in gold flowers. Spiral rings of gold wire were twisted into the side curls of the wig. Huge earrings hung down to the shoulders.

The ladies of the court who were sacrificed at the queen's death all wore brightly coloured woollen garments and elaborate headdresses, but none so elaborate as the queen's.

We see then that the ancient River-Men of Sumeria, like those of Egypt, had made much advancement towards civilisation. The Sumerians possessed cattle, sheep, goats and asses (the horse was unknown); they ploughed with the ox and ass; they fished in the canals and marshes; they made pottery, utensils of copper and stone, and ornaments in gold, silver and semi-precious stones. They wove wool and flax on the loom; they traded by barter, exporting grain, wool and flax and importing gold, silver, copper, ivory, precious woods and fine stones. They lived in brick houses, some of which were two storeys high, they surrounded their towns with high walls, and they built lofty temples for their worship.

They developed a system of picture writing by drawing with the tip of a reed on flat oval tiles of soft clay, which, when baked, became imperishable tablets. Later, the picture writing developed to sign writing which is generally known as cuneiform, or wedge-shaped.

The nature of their civilisation as demonstrated by the discoveries suggests that it was already many centuries old. There is much evidence that the civilisation of the Euphrates valley is more ancient than that of the Nile valley.

Hammurabi.—We have seen that the first known inhabitants of the *eastern* end of the Fertile Crescent were peoples from the mountains, who reclaimed the marsh land and settled on the fertile plain then called Shinar. These people, the Sumerians, appeared there earlier than 4000 B.C., and they established a strong and original civilisation.

To the north of Sumer lived the people of Akkad, the Akkadians, half-settled nomads, who were skilful in the use of the bow. About 2750 B.C. there arose in Akkad a noted chieftain named Sargon, who succeeded in making himself lord of the Plain of Shinar.

Sargon built up a great nation in Western Asia from the Persian Gulf to the Mediterranean. The Akkadians now forsook their wandering life and settled down as tillers of the land, living in sundried brick houses.



WONDERFUL HEADRESS OF A QUEEN
FOUND IN A GRAVE CHAMBER AT UR

On the head was a wig, bound by a broad gold ribbon festooned in loops. Over this were three golden wreaths, the lowest, hanging down over the forehead, of plain gold ring pendants, the second of beech leaves, and the third of long willow leaves. Fixed into the back of the hair was a golden comb with points ending in golden flowers. Huge earrings hung down to the shoulders.

B.C.
2000

-1900

-1800

-1700

-1600

-1500

-1400

-1300

-1200

-1100

-1000

-900

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-700

-600

-500

-400

-300

-200

-100

-0

In course of time the Akkadians were absorbed by the Sumerians and the two became one nation.

About 2263 B.C. a tribe of Semites, the Amorites of Syria, descended on the land. They seized the little villages of Babylon and began to fight their way to the leadership of Sumer and Akkad. After a century of warfare there came one Hammurabi (2123-2080 B.C.) who made Babylon a great city; hence, from about 2100 B.C., we may call the land of Shinar, Babylonia.

Two chief sources of information have survived to reveal to us the deeds and character of this great king; there are a group of fifty-five of his letters, and the monument bearing his laws.

The letters afford a glimpse into the king's busy life. He had a secretary or scribe who wrote letters at his dictation with a reed stylus on a soft clay tablet. The secretary sprinkled the wet tablet with powdered clay to prevent its adhering to the clay envelope which he wrapped round the letter. He wrote the address and sent the letter by a servant to be baked in a furnace. The king's letters were conveyed by swift messengers on foot to the local governors of the Sumerian cities over which Hammurabi ruled; messengers constantly arrived with similarly



KING HAMMURABI RECEIVING THE LAWS FROM SHAMASH,
THE SUN-GOD

(See NOTE at end of the chapter).

enclosed letters. The king had his eye upon every corner of the land. Through his board of judges he saw that strict justice was done.

Hammurabi found that there was a serious lack of uniformity in the land in the administration of the law, so he collected all the older written laws, arranged them in order, improved and added to them, and finally issued a great code, or body of laws.

He had the laws engraved on a stone shaft, or stele, nearly eight feet high, and set it up in the temple of the great god Morduk in Babylon. At the top of the shaft

was a sculptured scene in which the king was shown receiving the law from the Sun-god, Shamash. The stele was discovered at Susa by a French excavating expedition in December and January of 1901-2, and is now in the Louvre. A copy is preserved in the British Museum.

The inscription several times mentions the fact that the laws were given by Shamash who sits with his feet on the mountains.

The twenty-eight columns of text contain:—(1) An *Introduction*, in which Hammurabi enumerates the benefits he has conferred upon the great temples and cities of Babylonia and Assyria. (2) The *text of the Laws* by which the Babylonians were to regulate their affairs. (3) An *Epilogue*, calling down a blessing upon any man who should observe the laws, and a series of curses upon any king or governor who should break, modify, or abrogate them.

In the code of laws there are several points especially noteworthy. The idea of responsibility is clearly fixed, *e.g.*, a man who hired an animal was responsible for that animal; if a boat, he was responsible for the boat; if he stored anything for another, he was responsible so long as the object was in his hands. A builder was responsible for the solidity of the house he built, and a physician was held responsible for the life of his patient. We notice the importance of putting everything in writing, *e.g.*, a marriage without a written contract was invalid; a man who took goods on deposit, or an agent who obtained goods from a merchant (if he had no document to show for it) could claim no legal aid in case of disagreement.

The law of retaliation is expressed by the familiar phrase "an eye for an eye, and a tooth for a tooth." An attempt was made to "make the punishment fit the crime." If a house fell and killed the owner the builder was put to death; if the owner's son died, the builder's son was killed. Life was cheap in those days. The penalty for

stealing and robbery, for harbouring or assisting slaves to escape from bondage, for kidnapping, and for many other offences, was death.

There are two hundred and eighty-two laws in all, and they form most interesting



BABYLONIAN BOUNDARY STONE, OR LANDMARK. THIS ILLUSTRATION SHOWS CLEARLY THE BABYLONIAN DRESS OF A MAN ABOUT 1100 B.C.

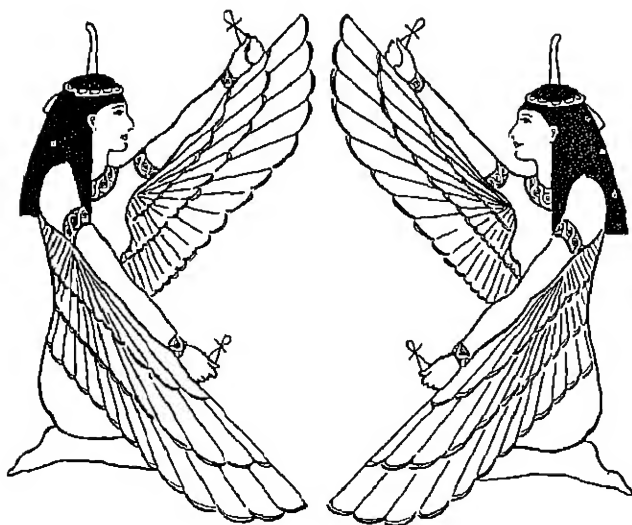
reading. In the *Epilogue* Hammurabi says:—"The just decrees which Hammurabi, the wise king, established: for the land a sure law and a happy reign he has procured. Hammurabi, the protecting king, I am. From the black heads, which Bel gave me,

to be a shepherd over whom Morduk appointed me, I have not held aloof, have not rested; places of peace I have provided for them; I opened up a way through steep passes and sent them aid. . . . I am the peace-bringing shepherd whose rule is just, the good shadow which is spread over my city; to my heart the people of Sumer and Akkad I have taken, under my protection have I caused them to live in peace, sheltered them in my wisdom, so that the strong may not oppress the weak; to counsel the orphan and the widow, their head have I raised in Babylon; in the temple whose foundations are firm as heaven and earth, to speak justice to the land, to decide disputed questions, to remedy evil, have I written my precious words on my monument . . . at the command of Shamash the great judge of heaven and earth, shall justice reign in the land. . . . Hammurabi, the king of righteousness to whom Shamash gave the law, I am."

NOTE

The illustration of "King Hammurabi Receiving the Laws from Shamash, the Sun-God" shows the upper portion of a shaft of stone or "Stele" on which the laws of Hammurabi were engraved. In the British Museum "Guide to the Babylonian and Assyrian Antiquities" the stele is thus described: "On the upper part of the stele is carved a relief in which the king, standing in the traditional attitude of worship with his right arm bared and raised, is represented in the act of receiving the laws from Shamash, the Sun-god. The god wears the horned headdress, symbolical of divine power, and he holds in his right hand the ring and staff emblematic of sovereignty and dominion; and from his shoulders rise flames of fire. The god is seated on a mystic throne, represented in the form of a Babylonian shrine or temple, and his feet are set upon the mountains."

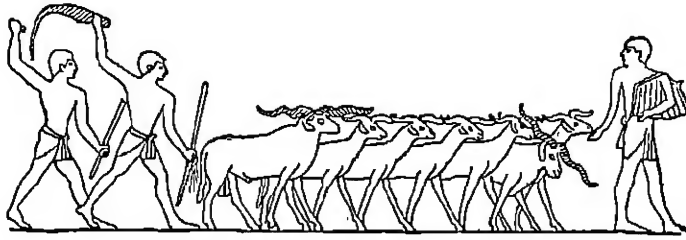
II. THE ANCIENT EGYPTIANS



FIGURES OF TRUTH SPREADING THEIR WINGS

Early settlers.—The story of Joseph forms a link with ancient Egyptian civilisation. The valley of the Nile was one of the earliest homes of civilisation. The fertile soil brought down by the yearly flooding of the river, together with the soft and genial climate, attracted many different kinds of settlers. The mixture of races thus brought together produced a vigorous and progressive nation.

Early settlers in Egypt became agriculturists who grew wheat, barley, flax and various vegetables along the river banks.



RAMS TREADING SEED INTO THE GROUND

From an old Egyptian picture carved in stone.

The monumental records of Egypt are the source of the earliest information on agriculture. The Egypt of the Pharaohs was a land of great estates farmed either by tenants, or by slaves, or by labourers under the supervision of stewards. Egypt owed its fertility to the periodical inundations of the Nile, the water from which was distributed by canals over more distant parts of the valley. After the subsidence of the floods, the land was ploughed by oxen yoked to simple wooden ploughs, the clods being afterwards levelled by hand with wooden hoes. The seed was pressed into the soil by the feet of sheep driven over the fields. At harvest the corn was cut high on the stalks with short sickles and put up in sheaves, after which the grain was trodden out on threshing floors by the hoofs of oxen. Women did the winnowing by tossing the grain into the air with small wooden boards, so that the chaff was blown away by the winds.

The people lived a simple life like that of the Egyptian "fellaheen" of to-day.

They dwelt in villages of low huts made of sun-dried bricks, the only building material readily accessible in that treeless country. Brickmaking formed the chief occupation of the Israelites during their bondage in Egypt, but in this case the bricks were probably sun-dried only. These bricks were made of a mixture of river mud and chopped straw or reeds, worked into a stiff paste with water. These sun-dried bricks, or "adobes," are still made, as of old, on the banks of the Nile. The ancient method of brickmaking is doubtless the same as that employed to-day. A hole is dug at the edge of a stream and the mud is trampled up in it. Sand is usually mixed with it to prevent cracking, and sometimes chopped straw to bind the mud. Chopped straw is also used for dusting the mould to prevent the bricks adhering to it. The complaint of the Israelites was that straw for this purpose was not provided, and in consequence the work was more arduous. The moulder gathers a mass of mud, throws it into the mould, presses it in and smooths



SHEPHERDS COOKING IN THE FIELDS IN ANCIENT EGYPT

it over. He lifts off the mould by means of a wooden handle. Then he moulds another brick by the side of the finished one. Thus a number of bricks stand on the ground about an inch apart. After three or four days they are dry enough to be turned upon end, and in a few days more they are sufficiently dry to be used for building. In course of time each village was ruled by a chieftain, to whom the villagers paid taxes in grain and other produce, since there was as yet no coinage. Later the settlers formed a number of independent kingdoms, but about 4000 B.C. these were united into the two kingdoms of Upper and Lower Egypt—the Kingdom of the Valley and the Kingdom of the Delta. About the year 3400 B.C. there arose a strong ruler of the Valley Kingdom, who conquered the Delta and made a United Egypt. He called himself "Pero," or "Great House," from which comes the familiar title of the "Pharaoh." This title was borne by the rulers of Egypt for 3,000 years.

These early Egyptians rapidly made discoveries which were of paramount importance to the progress of civilisation. They were the earliest people to develop a system of writing. The need of preserving a record of the transactions between a chief and his tenants led to the invention of some sort of recording system. At first a few rude strokes scratched on the wall of a hut were used to show how many measures of grain a particular man had paid, much in the same way as a modern housewife will check the delivery of bags of coal. From these primitive signs was evolved the complex Egyptian writing system.

It is to these primitive people, too, that we owe our almanac and our system of recording dates. In place of the lunar calendar used by most primitive races, with its months of varying lengths, they worked out a solar calendar, dividing the year into twelve months, each of thirty days, with a kind of holiday week, five days long, at the end to complete the year. This arrangement, modified by the Romans

to include leap year, has come down to us after more than six thousand years.

By the use of the calendar the Egyptians were able to record the day and month in which an event took place, and, later, the years were recorded by giving them names. Each year was given a name after some striking event which took place in it, much as we remember the year 1914 as the year when the Great War began. Later, the Egyptians found it more convenient to number the years of each king's reign, and to date events as occurring in the first, second, tenth, etc., year of a certain king. Year lists, some of which still survive, were drawn up, and they help us to follow the history of those far-off times. This system of recording time marks the beginning of history. The year 4241 B.C. is preserved for us as that in which the Egyptian calendar was devised. It is the first recorded event in history.

Besides being pioneers in writing and the measurement of time, the Egyptians early discovered that copper could be reduced from its ore by fire. Doubtless it took many centuries to develop a practical means of smelting copper, but a marked advance was made in the art of living when man fashioned his tools, weapons and domestic utensils from metal.

The Pyramid Age.—The first great age of Egyptian history is called the Pyramid Age, after those mighty and characteristically Egyptian monuments which still survive as records of that time. The ancient Egyptians believed in a life after death and they bestowed elaborate care on the preservation of their dead, for they believed that the souls of the dead would exist only so long as the body remained. They made thoughtful provision to ensure the well-being and comfort of the deceased, and we owe very much of our knowledge of the domestic habits and usages of ancient Egypt to the collection of objects from the tombs—mummified bodies, mummy cases and coffins, articles of dress and food, and of occupation

and amusement; figures of protecting gods, amulets, and a multitude of miscellaneous objects.

The body of a human being or animal that has been preserved from decay by means of bitumen, spices and gums is called a mummy. The word is derived from a Persian word meaning *wax*, which was used by the Persians in embalming the dead. The corpse was treated with spices, and wound in copious linen bandages, with a mask of linen and stucco on the face. The mummy was laid on its side, with the head on a head rest, in a sarcophagus of wood or stone. The tomb was regarded as a residence of the dead and was built to shelter and protect the body. The Pyramids, which stretch in a line of about sixty miles on the western bank of the Nile, are the finest and best-known monuments of Ancient Egypt. This pyramid method of burial lasted for a period of about four hundred years (2900-2500 B.C.). Before that time the custom had grown up of lining the graves with bricks. The structure was at first underground, then above the surface as a square, flat-topped tomb, called a mastaba.

The oldest surviving pyramid is stepped, and is really a collection of six mastabas of diminishing size. The later pyramids had the steps filled in and the sides faced with fine stone. Inside each pyramid was the sepulchral chamber, reached by a passage from the north. Other rooms and passages are present in many pyramids.

The Great Pyramid at Gizeh covers nearly thirteen acres of ground and is four hundred feet high. It consists of more than two million blocks of stone, each weighing about two and a half tons. The mason's work and the engineering are excellent. Copper tools were used in shaping the stone, which was hauled by slaves from the quarries at Tura nine miles away. It was a tremendous accomplishment to organise slave work on such a large scale, and to transport so much material by man power.



THE GOD APIS

Painting from a mummy case at Turin.

The god carries on his back a mummy, above which the soul of the deceased is represented as a bird.

Grouped around the pyramids are the tombs of the nobles or of other members of the royal family. The burial chambers in all cases contain many utensils, furniture and books for the use of the dead. Apart from the burial chamber there was a chapel for the use of the relatives. Often the earthly life of the deceased was depicted in relief work on the walls of the chambers of the tombs. These scenes supply us with valuable knowledge of the customs of the time.

It is evident that only a strong ruler could have organised and controlled the vast amount of labour necessary to erect these enormous structures. We find, indeed, that the kings of the Pyramid Age were increasingly powerful monarchs, no longer mere local chieftains, but rulers of a united Egypt, the first great nation made up of several millions of people. The Egyptians looked upon their king as the incarnation of a god, and regarded him with such reverence that they never referred to him by his name, but spoke of him by the name of his palace, as the "Great House" or the "Pharaoh."

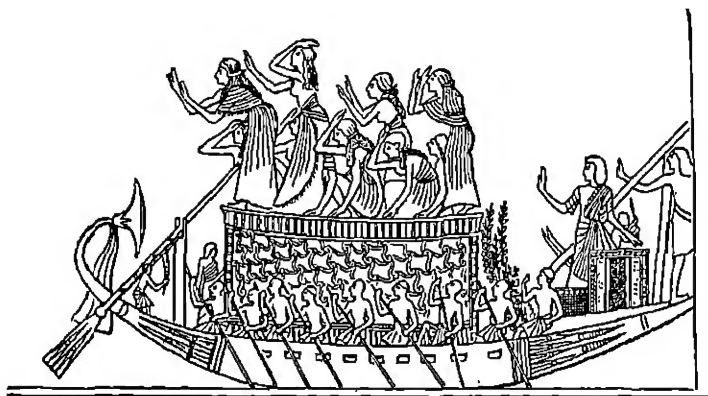
The king held his court at Memphis, where the business of government was carried on, and where scribes received and stored in the royal treasure houses the corn, wine, honey, livestock, linen and other goods which were paid in as tribute by the provinces. This tribute was collected by

local officials in the different parts of the land. These men were also judges; each judge had with him for reference a written copy of the Egyptian law (now unfortunately lost).

The city of Memphis consisted of a city of the dead and a city of the living lying side by side. In the great cemetery stood the huge pyramids and the tombs of the nobles into which was put all the architectural and artistic skill of the day. Round them clustered the houses of the royal town—the king's palace amid its orchards and pleasure gardens, the houses of the nobles, each in its garden, and the smaller huts of the

ostrich feathers. Pictures of these expeditions may still be seen painted on the walls of the tombs of the officials who conducted them.

In the tombs, too, may be seen pictures of the everyday life of Egypt. Looking at them we realise how far the Egyptians had advanced from the primitive peasant stage and how like their life was to our own. We see men pursuing the same trades as they follow to-day. The craftsmen were an important class of workmen in Egypt. The potter was highly skilled, and made clay vessels on a revolving wheel, shaping the vessel with his hands as it whirled round.



EGYPTIAN FUNERAL BARGE

From a wall-painting in an Egyptian tomb

The mummy, which is under the canopy, is being conveyed by river to the tomb. Mourners weep and pray; slaves row the barge.

people. But the city of the living, built only of wood and sun-dried brick, has crumbled away, while the city of the dead still stands.

The Pharaohs of the Pyramid Age were powerful enough to seek for trade outside Egypt. A relief carved on the wall of a temple in the twenty-eighth century B.C. is the oldest known representation of a sea-going vessel. Egyptian ships visited the Mediterranean, sailing as far as Phoenicia, and they made voyages along the Red Sea. At the same time Egyptian caravans explored the interior of Africa and brought back ivory, ebony, fragrant gums and

The vessels were baked in rows of closed clay ovens as tall as a man. Pots and vases were often coloured and glazed.

The richly-wrought jewellery of Ancient Egypt is hardly surpassed by the work of the best goldsmiths to-day. In the ancient pictures we see men with blowpipes blowing the fire in a clay furnace; a workman pouring out molten metal, and a goldsmith weighing precious stones while a scribe records them.

Carpenters, blacksmiths, coppersmiths, brickmakers, stonemasons, woodcarvers and workers in metal and ivory all had their particular work to do, and, to judge by the

wonderful relics handed down to us, they worked exceedingly well.

The baker and the confectioner were always busy, for the Egyptians were fond of cakes made with honey, and other sweet dainties. The ancient Egyptians carried the art of baking to high perfection. Herodotus remarks that "dough they knead with their feet, but clay with their hands." The form of the bread is revealed by ancient monuments. A common shape was a small, round loaf, something like the muffin of to-day. Other loaves were elongated rolls, which were sprinkled on the top with seeds. The illustration shows still other forms of loaves. The basket weaver wove rush mats and sandals, and made ropes and many kinds of baskets.

The hand-made linen found wrapped round the royal mummies is often finer than any machine-made linen to-day. Tapestry was also made, and hung on the walls of the Pharaoh's palace, or stretched out to shade the roof gardens of the nobleman's villa. Stone and wooden spindles have been found, and fine needles of copper and gold.

Nobles and their ladies wore wigs, and sometimes a headdress called a *cone*; the king and queen wore elaborate headdresses. The nobles wore sandals made of plaited papyrus and palm fibre, or of goat skin or gazelle skin. The men carried a staff or walking stick as a sign of authority, and wore rings, anklets, necklets and breast ornaments. The women painted their faces, blackened their eyebrows, and dyed their finger nails and toe nails with the red juice of the henna plant.

The Middle Kingdom.—The Pyramid Age lasted as long as there was a strong absolute monarch at the head of affairs, able to control the nobles on whom he relied for help in the government. But as the power of the Pharaohs declined so that of the nobles increased, till at last they fell to fighting among themselves and finally overthrew the monarchy. The last king of the Pyramid Age fell from power about 2500 B.C. and Egypt was plunged into a state of anarchy.

About 2200 B.C. this chaos began to resolve



MAKING BREAD IN ANCIENT EGYPT

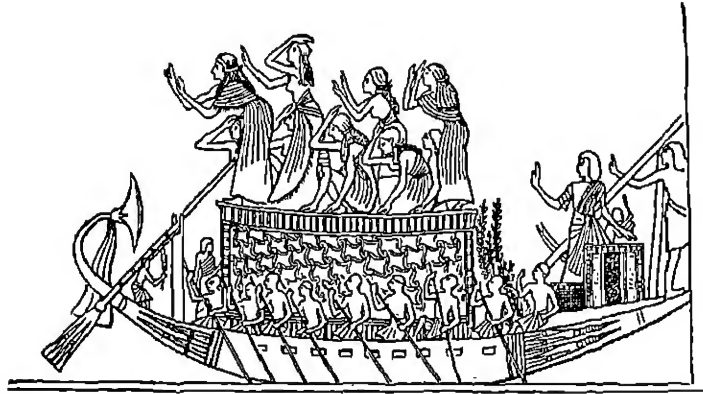
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MAKING BREAD IN ANCIENT EGYPT

Notice the two men treading the dough; the baker making loaves; the fire and flat pan on which the loaves were baked; the pretty shapes of the cakes and loaves.

into order under a family of powerful nobles who ruled at Thebes. Gradually these Theban rulers brought all Egypt under their sway, and it became once more a mighty state with a new capital at Thebes.

During the age of the Middle Kingdom great progress was made in trade and manufacture, in peaceful intercourse with other nations, and in the higher realms of knowledge, conduct and character. This period was the "golden age" of Egyptian literature. Books of all kinds were written, and many of the nobles had large libraries. Portions of these libraries have been found in the cliff tombs as jars filled with rolls of papyrus; these originally stood, neatly labelled, on the library shelves. The jars contain the world's most ancient story books—tales of magic and adventure (the original of *Sinbad the Sailor* among them), songs, hymns and poems, and embryonic science, medicine, astronomy, geometry, algebra and geography.

The Pharaohs of this period reformed the government by taking a census of the population for taxation purposes every few years; they improved the irrigation of their land (always a burning question in rainless Egypt) and they organised a small standing army which began to extend Egyptian power outside the boundaries of Egypt.

The "Hyksos" or Shepherd Kings.—The Middle Kingdom was brought to an end about 2000 B.C. by hordes of Asiatic invaders from Syria and Arabia who gradually conquered both Upper and Lower Egypt. These invaders became known as the "Hyksos" or Shepherd Kings. They were proud and cruel, and the Egyptians spoke of them scornfully as the "sand-dwellers." A Jewish writer, Josephus, thus describes the invasion of the Hyksos: "It came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazardous battle. They afterwards burnt down our

cities, and demolished the temples of the gods, and used all the inhabitants after the most barbarous manner."

The Hyksos kings established themselves at Memphis, and at first were strong enough to keep in subjection the whole of Egypt, but they never fully conquered the Valley, and native dynasties still existed in Thebes. By degrees their efficiency grew less; about 1580 B.C. the ruler at Thebes was able to drive them out. He was then proclaimed king and his accession marks the opening of the third great period in Egyptian history.

The Empire.—This period is the age of Egyptian greatness. The epithet "empire" instead of "kingdom" marks its wider power. The Pyramid Age had dawned as the result of the discovery of metal. The Empire came into being through another great acquisition—the horse and chariot. Till the end of the Middle Kingdom the horse was unknown in Egypt, but the Hyksos were equipped with horses and chariots, which enabled them to conquer the land with ease. The expulsion of the Hyksos was followed by a period of great military aggression. The possession of cavalry and war chariots enabled the Pharaohs to conquer an empire stretching from the Euphrates in the east, the confines of Asia Minor in the north, and as far south as the third cataract of the Nile.

Many great names—Queen Hatshepsut, Thothmes III. and Amen-hetep III. and IV.—are connected with this glorious XVIIIth Dynasty. Hatshepsut, the first woman ruler known to history, and her stepson Thothmes III. reigned as joint rulers for twenty-two years, and Thothmes alone for thirty-two years. Hatshepsut was a capable and ambitious woman. Upon her monuments she is depicted in the masculine garb and aspect of a king. She must have had a great influence over her stepson and was the acknowledged ruler of Egypt. The Queen cultivated the arts of peace. She completed and decorated the temple in Western Thebes and embellished its walls with scenes associated with her own life. Here is seen the



From the picture by A. Forstner

[By permission of the Illustrated London News.]

DOMESTIC LIFE IN ANCIENT EGYPT

(See NOTE at end of the chapter).

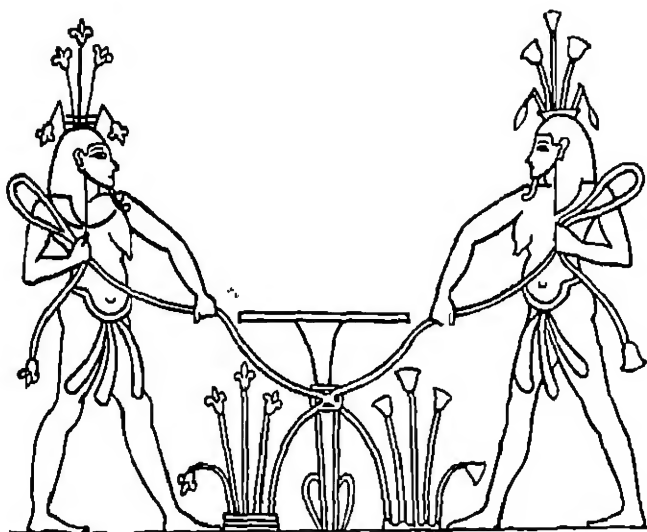
famous sculpture of the great expedition of five ships which sailed by way of the Red Sea to Punt, in Somaliland, bringing back treasures of gold, incense, myrrh trees, ivory, ebony, cinnamon, eye cosmetic, apes and monkeys, dogs and skins, with natives and their children. The Queen erected two huge obelisks (each nearly one hundred

feet high) one of which is still standing at Karnak. On the walls of the temple are sculptures showing how these huge stone monuments were towed in great barges from the granite quarries of the First Cataract—a distance of about one hundred and fifty miles. The barge is shown towed by thirty tugboats, each with thirty-two oarsmen.

Thothmes III. has been called the Napoleon of Egypt. On the temple walls at Karnak can be read the story of nearly twenty years of warfare in Western Asia. In the end all the nations of the Fertile Crescent paid him tribute. Among the obelisks raised to record his victories was the one now known as "Cleopatra's Needle." During his reign Egypt became enormously rich, and the king spent much wealth in erecting or renewing temples and other buildings, the finest being the great colonnade at Karnak.

of an enraged elephant which was pursuing the king. Another scene on the tomb of a general shows how he captured Joppa by concealing his soldiers in panniers loaded on the backs of donkeys—an adventure which afterwards formed part of the story of "Ali Baba and the Forty Thieves."

Beautiful furniture—chairs covered with gold and silver, jewel boxes and perfume caskets and other such works of art—have been found in these tombs. With each body was placed a copy of the "Book of



THE GOD OF THE
SOUTH NILE

THE GOD OF THE
NORTH NILE

The Egyptians thought that the Nile rose from between two mountains and was divided into two sections, each presided over by a god. The accompanying illustration illustrates the union of Upper and Lower Egypt. The Nile gods are tying the stem of a lotus plant and the stem of a papyrus plant in a knot round the symbol which means "to unite."

Amen-hetep III. was a mighty builder. The wealth gained by his great-grandfather Thothmes III. enabled him to make Thebes a magnificent "monumental city." Avenues of sphinxes, pylons, etc. were added on a vast scale at Karnak. In the western cliffs of Thebes are cut hundreds of tomb chapels belonging to the artists, architects, generals and other great men of the empire. One of the carvings shows how a general saved the life of Thothmes III. when he was elephant hunting in Asia by cutting off the trunk

of the elephant which was pursuing the king. Another scene on the tomb of a general shows how he captured Joppa by concealing his soldiers in panniers loaded on the backs of donkeys—an adventure which afterwards formed part of the story of "Ali Baba and the Forty Thieves." Beautiful furniture—chairs covered with gold and silver, jewel boxes and perfume caskets and other such works of art—have been found in these tombs. With each body was placed a copy of the "Book of the Dead," which was a papyrus roll containing prayers and magic charms to aid the departed when he came before the great judge and king Osiris, where his soul was weighed in the balance over against the symbol of truth and justice. Amen-hetep III. caused a series of large scrolls to be engraved with the name and parentage of his queen, followed by texts commemorating the boundaries of his kingdom, the formation of a sacred lake at Thebes, a great hunt of wild cattle, and the slaughter

by the king himself of one hundred and two lions during the first ten years of his reign.

Amen-hetep IV., who succeeded his father, was perhaps the most remarkable character in the long line of the Pharaohs. He is the first recorded monotheist. He believed that there was only one god, the Sun-god, *Aton*, and he attempted to impose this belief on his subjects. He commanded that the worship of the old gods should be done away with, he closed their temples, and cast out their priests. He changed his own name, which contained the name of the god Amen, to Aken-aten ("Aton is satisfied"), and moved his capital from Thebes to a new city where the village of Tel-el-Amarna is now. In the ruined tomb chapels of this deserted city we can still read on the walls the beautiful hymns to the Sun-god written by this splendid young visionary.

But Egypt was not ready for such an advanced view of the universe. Moreover, in his preoccupation with religious matters, Aken-aten disregarded the state of Egypt, which was threatened with foes from Asia and Syria. The dispossessed priests plotted with the discontented army, and the Empire began to break up.

In the British Museum can be seen part of a collection of the Tel-el-Amarna Tablets, some three hundred clay tablets covered

with cuneiform writing of the correspondence of kings and governors of Western Asia with Amen-hetep III. and IV.

At Tel-el-Amarna, too, was found the bust of Queen Nefertiti, the wife of Amen-hetep IV. Few, if any, portraits have come

down to us from the ancient world more beautiful than this head of the Egyptian queen.

When Aken-aten died in 1362 B.C. the old religion reasserted itself. Its formal and complete restoration was achieved under Tut-ankh-aten (1360-1350 B.C.), who changed his name to Tut-ank-amen, thus showing his submission to and approval of the old religion.

During the nineteenth dynasty, a brief revival of empire took place. Rameses II. was the greatest king of this dynasty. His buildings are spread all over Egypt, his statues are numberless.

He was a brave warrior and a capable ruler, but undoubtedly vain and boastful.

Decline of the Egyptian Empire.—

After a great and prolonged struggle with the Hittites, the Egyptians regained their hold over Palestine, Syria and Phoenicia. But their supremacy was short-lived. The end of the nineteenth dynasty (about 1205 B.C.) saw the beginning of a period of rapid decline. The Egyptians had lost their



[Photo: Mantell]

QUEEN NEFERTITI

A bust found at Tel-el-Amarna, Egypt, and now in the Berlin Museum.

Nefertiti was the wife of Amen-hetep IV. and mother-in-law of Tut-ank-amen. She lived in the seventeenth century B.C.

enthusiasm for war, and, as we can see from the wall-paintings of this period, they were enlisting foreigners to serve in their armies. These mercenaries from the Eastern Mediterranean entered Egypt in ever increasing numbers; new powers stripped Egypt of her dependencies, and she was finally reduced. In turn she was conquered by the Assyrians, Persians, Macedonians and Romans.

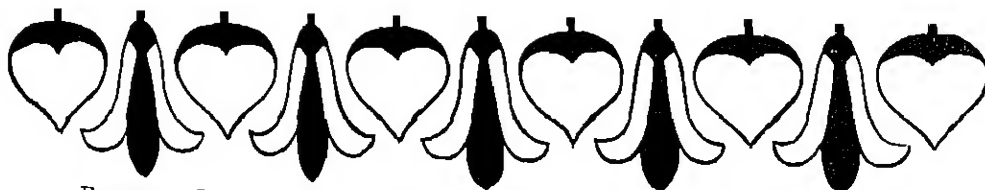
Thus the history of the three great periods of Egyptian history may be read from the monuments which they have left along the Nile. The cemeteries of Memphis and the pyramids of Gizeh speak eloquently of the wonderful Pyramid Age; the cliff tombs along the Nile tell the story of the Middle Kingdom, and the ruined temples and tombs of Thebes and Karnak speak of the departed glories of the Empire.



RAMSES II.

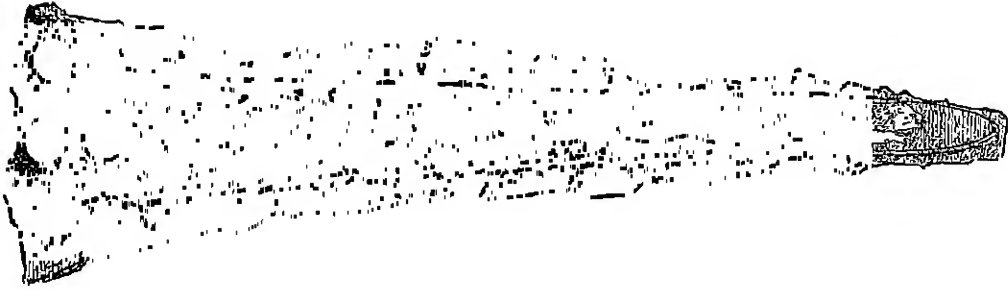
NOTE

Domestic Life in Ancient Egypt.—The costumes, furniture, utensils, and so on, are derived from Egyptian art, as found in Tutankhamen's tomb and elsewhere, and the various objects are shown in actual use by the host and hostess, their guests and their attendant slaves. The woman in the left foreground is filling a vase with perfumed ointment from a bowl, and a lump of such ointment, together with a garland, are seen on the head of each diner. In the centre foreground a cook is roasting a goose over a brazier. In the centre background a slave is pouring water over the feet of a newly arrived guest. In the right foreground a slave is sweeping up pieces of charcoal. A lady is shown playing with a gazelle; fanbearers whisk away the flies.



BORDER OF LOTUS FLOWERS AND SEED-VESSELS, CALLED BY THE ISRAELITES "BELLS AND POMEGRANATES."

III. EARLY CIVILISATION IN EUROPE



INLAID DAGGER BLADE DEPICTING A LION HUNT FOUND AT MYCENAE.
THIS WORK WAS CONTEMPORARY WITH CRETAN ART

Geographical advantages.—Civilisation, which, as we know it, had first appeared in the Near East, began about 3000 B.C. to shift to Europe, and it is in Europe that the world's history has centred for the last twenty-two centuries. This fact is easily explained when we think of the favourable physical and climatic conditions of the continent.

Geographically, Europe enjoys great advantages. No other continent possesses so much seacoast in proportion to its area, and such opportunity for sea traffic. The coastline of Europe is longer than that of all Africa and South America together, while Asia is touched by the sea only at its remote edges. There are, moreover, many rivers in Europe, navigable for long distances, as contrasted with the few in Asia. Another advantage is the comparative flatness of the continent. There are few mountain barriers, and those that exist, such as the Alps, have many passes by which they may be crossed.

The climate, too, is exceptionally well suited to human needs. It is neither too hot nor too cold, for the temperature is regulated by the Gulf Stream and by the warm western winds which blow over the Atlantic and bring an abundant rainfall. Europe is con-

sequently the only continent without large deserts. It is plain that a region with so many natural advantages would enable men to live in comparative ease and to develop a high civilisation.

The Mediterranean Basin.—It was in this extensive inland sea which washes the shores of three continents—Europe, Africa and Asia—that western civilisation arose. The sea is comparatively isolated, for it is shut in by a mountain barrier on the north and by a desert on the south. The climate is midway between the tropical and the temperate. The rainfall is scanty, but the vine and the olive, which can resist drought, thrive freely. These peculiarities mark the Mediterranean basin as a definite and distinct area.

The Mediterranean is particularly well suited for trade, for its broken coastline gives good harbours, and its numerous islands make long voyages unnecessary. Sailors need never lose sight of land, and if shipwrecked can generally reach some island near by. These features made the Mediterranean a "highway of the nations" between east and west.

The Mediterranean basin is divided by the long peninsula of Italy into two parts. The

western half stretches from Italy to Spain, and the eastern half includes the Adriatic and the Ionian and Aegean Seas. It was in this eastern half that European civilisation began. This early civilisation takes its name from the Aegean Sea and is known as the Aegean civilisation. Crete was its centre.

The Aegean Sea is almost a landlocked body of water. It lies between the Balkan Peninsula and Greece on the west, and Asia Minor on the east. The only opening on the north is the Dardanelles (formerly known as the Hellespont), a narrow strait which opens into the Sea of Marmora, from which the Bosphorus, another strait, leads into the Black Sea. On the south it is shut in by a chain of islands which are scattered like stepping-stones over the Aegean, thus making it possible for a ship to cross from Greece to Asia Minor without losing sight of land. It was among these islands that the Aegean civilisation spread. (It is sometimes called Cretan, since it developed first in the island of Crete.) At the period when the Greeks were beginning to settle in cities, the Cretans were already living a highly cultured city life (c. 1500 B.C.). Their island formed a halfway house between the east and west, and it is easy to see how they were able to profit by the discoveries of older nations, to pass them on to the neighbouring islands, and ultimately to Greece.

The ancestors of the Greeks were a branch of the Indo-European race, whose original home was possibly among the forests and grasslands north of the Caspian Sea. These Indo-Europeans swarmed south-

wards in successive waves and settled sporadically all over the Greek peninsula.

The beautiful Greek myths are of value chiefly in revealing to us the status and development of the mind of the early Greeks. Following the period of pure myth, when the gods were supposed to walk as men on the earth, we come to the semi-historical time of the Greek heroes, which may be conveniently termed the Heroic Age (c. 1400-1200 B.C.). The term Heroic Age applies to that period immediately preceding and including the Trojan wars.

The figure of Theseus appears in the early centuries of the Heroic Age. During these early centuries, Greece, for the most part, is depicted as a wild country inhabited by crude wandering tribes. The adventures of Theseus on his way from his home at Troezen to Athens describe the surrounding country as being overrun by fierce animals, robbers and tyrants.

Attica, that part of the south-east of Greece which extends into the Aegean Sea, was one of the earliest Greek provinces to exhibit a settled population and progress towards civilisation. At the time of King Aegeas we find Attica well-populated, though divided and disorderly. The town of Athens was already flourishing. The people of Attica lived simple rustic lives; they grew grain, cultivated the olive and raised cattle.

It is related of Theseus that, on his father's death, he undertook the union of the whole of Attica, and put an end to civil war. He removed all civil business to Athens, and strengthened the union by instituting at Athens one common religious feast for all inhabitants of Attica. To this scheme of union the Athenians may be said to owe all their greatness.

Cretan Civilisation.—The civilisation of Crete at the time of Theseus appears to have been at its height. The Cretans at that time were a warlike nation with an ordered, though unstable, internal government. They made themselves guardians of the sea, suppressed the Athenian pirates and forced



PAINTED JAR WITH PAPYRUS
RELIEFS (KNOSSOS)

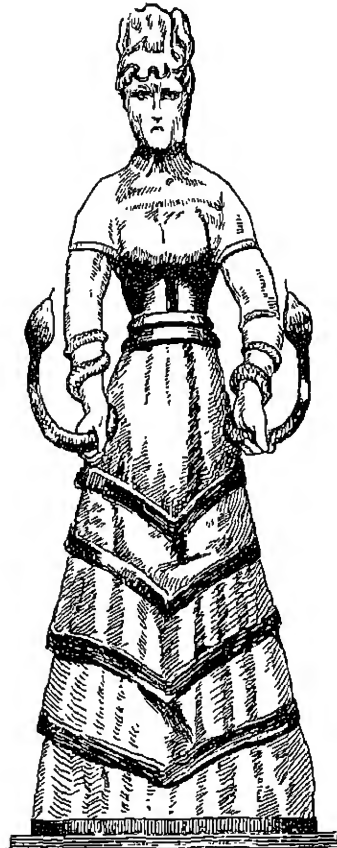
them to pay tribute. Coined money was not common at that time; slaves and cattle were the principal riches, so that it was natural that King Minos should demand a yearly tribute of fourteen slaves. It is not, however, historically clear by what means Theseus freed his country from a further payment.

The recent Cretan discoveries made by Sir Arthur Evans throw an interesting light on the old legend. At Knossos, about three and a half miles south of Candia, the chief palace of the kings of Crete was found. It was one of the finest buildings of the ancient world. It was not fortified, so we are led to suppose that the Cretan kings relied upon sea power for protection. The palace was completed about 1500 B.C. at the beginning of the "Golden Age" in Cretan history, a period which lasted about fifty years.

The royal palace was nearly square, about five hundred feet each way, and parts of it were at least five storeys high. The walls of the many rooms and passages were brilliantly

decorated. The several passages form a maze which may well be the original labyrinth, the home of the fabled Minotaur. A rough design of a labyrinth also appears on ancient Cretan coins. The marvels of the Knossos palace include a throne of gypsum, a bathroom fitted with terra-cotta tubs, and a remarkably perfect drainage system. There is an abundance of coloured wall paintings, vases and small figures beautifully modelled in metal or terra-cotta, delicate gold ornaments and well-cut gems.

It is interesting to us to find that the sport of bull wrestling is often depicted.



IVORY AND GOLD STATUETTE OF
CRETAN SNAKE GODDESS

This proud little figure stands with each hand grasping a golden serpent. The figure is carved in ivory, while the flounces are edged with gold and the belt is of the same metal. This beautiful model was made some 3,500 years ago.

This throws light on the legendary Minotaur, for it is but a short step to imagine a bull with all the cunning of a man, proving more than a match for the Cretan wrestler.

A small terra-cotta figure of a Cretan snake goddess reveals the women's dress to have been surprisingly modern. There we have the corset, the flounced skirt and leg-of-mutton sleeves similar to the French or English costume of the nineteenth century.

The Heroic Age.—The Greek myths indicate a great difference between the earlier and later centuries of the Heroic Age. They suggest a considerable progress in culture during that period. The two oldest Greek literary works, the *Iliad* and the *Odyssey*, give us a poetical yet faithful description of the later centuries.

The Greeks at that time do not seem to have been a very numerous people. They lived in small states with central cities. Their principal occupations were agriculture and cattle raising; other sources of wealth were the chase, fishing and war. Slaves, purchased from sea pirates, or captured in victorious wars, were used for the lower work. Many metals were known, though coinage was little used. The houses of princes were built of stone, they had large and lofty rooms, a garden and halls. The women did much weaving, though the best woven stuffs were obtained from the Phoenicians.

Music and poetry played a large part in the lives of these early Greeks. They accompanied all their feasts and military expeditions. The lyre, flute and pipe were the

musical instruments; their songs were of the deeds of living or past heroes. The religious ceremonies consisted chiefly of sacrifices and prayers, but there were few temples.

Thus the Greeks of this later Heroic Age were a vigorous people, with warlike tastes and simple customs. They lived a carefree existence under a friendly sky.

It is necessary here to refer to Homer, the reputed author of

the *Iliad* and *Odyssey*. Tradition describes him as a blind poet, for blindness is the characteristic of the man unfitted to be a warrior. Some scholars regard Homer, not as an individual, but as a type of wandering bard; others consider him a purely mythical figure. It is interesting to note that the name Homer itself means *piecer-together*.

But, although the authorship of the Homeric poems is doubtful, their literary and historical merit remains unassailable. They are the oldest monuments of Greek literature, and have given inspiration to poets of all ages. In addition, they furnish abundant material for the study of early Greek life. Besides the *Iliad* and *Odyssey*, several other poems are attributed to Homer. Homeric epics



HOMER

The Greeks represented Homer as an old man, blind, with deeply wrinkled brows. He wears a narrow band confining the hair.

B.C.
--2000

--1900

--1800

--1700

--1600

--1500

--1400

--1300
◀ 1200

--1100

--1000

--900

--800

--700

--600

--500

--400

--300

--200

--100

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were sung all over the Greek-speaking world by the professional bards as national songs. They may be said to be equivalent to our Bible.

The nucleus of the *Iliad* and *Odyssey* is the story of Troy and the legends that grew up around it. The sack of Troy is one incident in the long conflict between the encroaching Indo-Europeans, and the Mediterranean races already established in Greece and parts of Asia Minor. It has been proved from excavations that Homeric Troy was the sixth city to stand on that site. Since that time three more cities have followed those.

The kings of Troy were wealthy commercial rulers, for Troy was a centre of trade between Europe and Asia. It was the earliest fortress in the Aegean district, for such a strategic position needed to be defended.

It was natural that the Greeks should look eagerly towards such a splendid prize, and unite their scattered forces for a common aim. The date of the sack of Troy is c. 1194 B.C.

Homer's works contain vivid descriptions of the palaces of Alcinous, the great king of the Phoenicians, and of Ulysses, besides many other striking pictures of life in ancient Greece.

IV. SEMITES AND PHOENICIANS

The Hittites.—Inland from Troy and the Aegean world, settlements of an important group of white people have from time immemorial occupied the hills and mountains of Asia Minor. These people known as the Hittites formed a link between the Aegean world and the Land of the Two Rivers. Their main occupation was pastoral, but the shepherd life was constantly varied by raids on the coastal plains of the Aegean and the plains of Mesopotamia. The mountains in the north of Asia Minor contain rich deposits of iron, and the Hittites, armed with iron weapons, for a time held dominion over the neighbouring countries. The Hittites now used the horse, and their kings had large bodies of charioteers. It was the constant menace of the Hittites that forced the Assyrians to become a great military power. About 1925 B.C. the Hittites over-ran and sacked Babylon. The height of their power was reached in the fourteenth century B.C. when the whole region from the Armenian mountains to the desert of Sinai was under their dominion. Their kings erected imposing palaces and temples and built a great wall about their chief city called Khatti. (This ancient capital and wall has recently been excavated.)

When the power of Egypt revived under Rameses II. (about 1300-1234 B.C.) the Hittite hosts were defeated, and their power rapidly declined. From their contact with Babylon and Egypt the Hittites learned writing, so that they had both a cuneiform and a hieroglyphic system. Fragments of a clay-tablet dictionary used by the Hittites have been found, and many engravings of hieroglyphs can be seen cut on the face of rocky cliffs or masonry walls in Asia Minor. (The Hittite records in hieroglyphs have not yet been deciphered.)

The Hittites had a particular type of face with a sloping forehead and a prominent aquiline nose. This marked feature of the Hittites was through intermarriage acquired by the Semites along the eastern end of the Mediterranean, including the Canaanites and the Hebrews.

Perhaps the most important thing to remember about the Hittites is the fact that they began working the iron mines along the Black Sea.

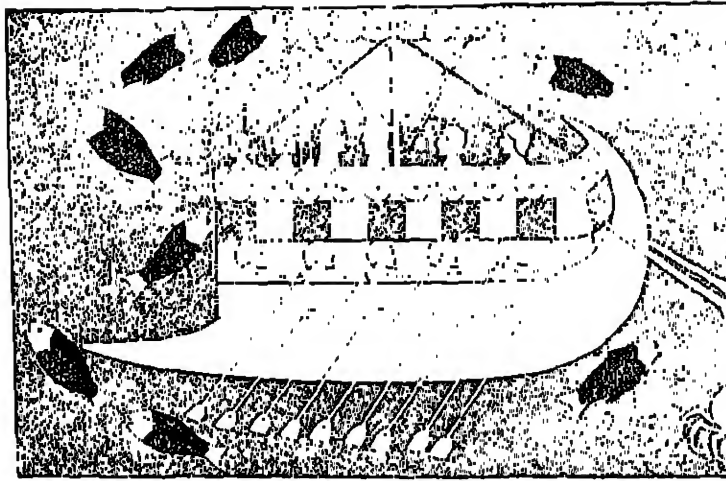
The Hebrews in Canaan.—When the Hebrew nomads returned from Egypt to Canaan they found it already in possession of people living in strong walled cities with

a civilisation 1,500 years old. The Canaanites had comfortable houses, government, industries, writing and religion. The Hebrew shepherds under their local leaders or "judges" were for centuries unable to capture these Canaanite strongholds, and were obliged to content themselves with taking only the weaker towns.

Where conquest was impossible, however, peaceful penetration succeeded. The Hebrew invaders gradually adopted the Canaanite

became the first king of Israel. He was eventually defeated, but the struggle was carried on by one of his men-at-arms, David. He took the Canaanite stronghold of Jerusalem in the south of Canaan, and from this fighting base defeated the Philistines completely, and had himself proclaimed king, with Jerusalem as his capital.

His victory won him the support of the north, and under his rule the two antagonistic regions of north and south were at one.



PHOENICIAN SHIP

(See NOTE at end of the chapter.)

civilisation, and by intermarriage acquired the Hittite type of face with the aquiline nose that is still characteristic of the Hebrew race.

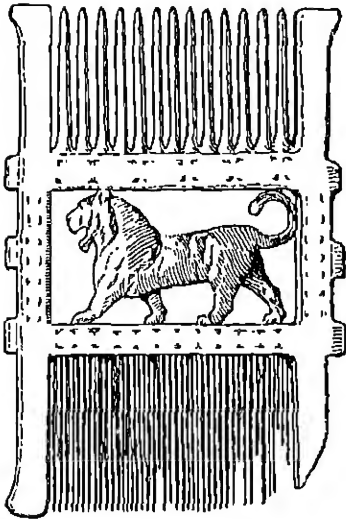
This absorption into the Canaanite life was more rapid in the fertile north than in the less fertile south. This made a permanent difference between the city-bred Hebrews of the north and the tent-dwelling Hebrews of the south, and this difference had important political results.

About 1100 B.C., a new race began to attack the Hebrews. These were the Philistines, who had migrated from Crete. Their aggression threatened the whole Hebrew race, but about 1000 B.C. the Hebrews found a strong leader in Saul, a southerner, who

He ruled well, and contracted alliances with his neighbours, notably with Hiram of Tyre, king of the Phoenicians.

The Phoenicians.—The Phoenicians were a Canaanite branch of the Semitic stock who were well established on the sea coast of Palestine north of Mount Carmel.

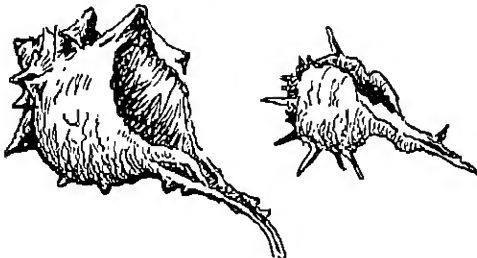
Hemmed in as they were by mountains, expansion by sea was more natural than by land, and the Phoenicians became, contrary to Semitic traditions, a seafaring race; their two chief towns were the harbours of Tyre and Sidon. Their name, which means probably "the red men," was given by the Greeks to these sun-tanned sailors who landed on their shores to trade. Their skill



ANCIENT PHOENICIAN COMB OF
CARVED IVORY

in shipbuilding and knowledge of seacraft gave them unequalled opportunities for commerce.

The history of Phoenicia, save for one short period, is that of a subject race. She was in the power of Egypt from 1600-1100 B.C. Then, with the collapse of the Egyptian Empire, came a period of independence, when Tyre became the chief city and seat of government, and Hiram, king of Tyre, made his celebrated trading alliance with King Solomon, and the two kings sent a merchant navy to Ophir in Arabia. Then, from 876 till 605 B.C., Phoenicia was annexed by all-conquering Assyria. She won freedom in the great rebellion against the tyrant in the seventh century, only to fall succes-



SHELLS OF THE MUREX BRANDARIS
(See Note at end of the chapter).

sively into the hands of Babylon, Persia, Macedonia, and finally Rome, under whose rule the national characteristics became extinct.

Phoenician trade extended as far west as Spain and the Scilly Isles, and as far east, perhaps, as India.

The articles of trade peculiar to Phoenicia were a purple dye prepared from a shellfish, Murex Brandaris, and large quantities of amber. They also traded in metals, spices, manufactured goods, and "black ivory"—for, like all ancient merchantmen, they were slavers.

They were not great colonists, and, although there were numerous Phoenician trading stations in the Mediterranean, the only town which became a colony was Carthage, on the north coast of Africa, which was founded about 800 B.C. and grew to such importance as to be able, under Hamilcar and Hannibal, to challenge the power of Rome herself.

Modern civilisation owes much to the Phoenicians. They opened up trade routes in Europe and Asia, and carried Mediterranean civilisation into remote and unexplored regions. They improved the art of shipbuilding; they developed the mechanism of exchange and the system of weights and measures. Above all, they took the symbolic writing of the Egyptians and simplified it into our modern alphabet.

Solomon.—On David's death, his younger son, Solomon, seized the throne from its rightful heir Adonijah. During the forty years of his reign (970-930 B.C.) Israel as a united kingdom reached the height of her power, and the

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Hebrews never forgot "Solomon and all his glory."

Solomon became one of the trading merchants of the east. He made a trading alliance with Hiram of Tyre, and with his help built a magnificent temple at Jerusalem in place of the portable tent which the Hebrews had thus far used. Hiram supplied materials and workmen. Solomon built a fleet, which under Hiram's guidance made extensive trading voyages. His wealth enabled him to live in oriental luxury, to keep up which he was obliged to tax his people heavily.

This taxation grew so burdensome that shortly after Solomon's death the ten northern tribes revolted, and once more split away from the two southern tribes. The history of the northern kingdom of Israel, with its many fine towns, and the southern kingdom of Judah, with its one great city of Jerusalem, was thenceforth entirely separate. First the north, and then the south, were conquered by the kings of Assyria and Chaldea, and their people carried into captivity. The northern tribes were assimilated by their conquerors, but the southern tribes, henceforth to be known as the Jews, took the opportunity offered to them by the Persian king Cyrus (who conquered Assyria) to return to Jerusalem, which became the cradle of Christianity.

NOTES

Phoenician ship.—The illustration of a Phoenician ship is taken from a palace relief of the Assyrian king Sennacherib who used such a ship. It was rowed by four lines of slaves, two lines on each side of the ship. Sometimes a large square sail was hoisted. The vessel was steered by two long oars. At the prow is a ram; on the raised platform are the fighting men.

Phoenician seamen.—Note that the Phoenicians were akin to the Israelites as they originally came from the Arabian

desert lands. Geographical conditions forced the people to become sailors. The early seamen, when engaged on long voyages, landed at favourable points, sowed their crops for food, and continued their voyage after the harvest.

Wine and oil.—The Phoenicians had for centuries been famous as seamen, and cunning workers in textiles, metal, ivory, and glass, at the time that the Israelites were wandering shepherds, or town dwellers fighting to hold what they had taken. Note the payment in kind of wheat, barley, wine and oil. *Wine* is the Mediterranean people's *tea and coffee*. Olives, in shape like small plums, supply *oil*, which is used in place of butter. Olives and grapes grow abundantly on the warm hillsides of the Mediterranean countries.

Tyre.—Tyre and Sidon, though now connected with the mainland, were originally built upon islands; the Phoenicians preferred such sites, because they were convenient for shipping and easily defended against attack. The ports are now almost silted up, and only a few fishing huts mark the sites of the once famous cities. Purple shell is still plentiful.

Murex Brandaris.—The Shell of the "Purple" Fish.

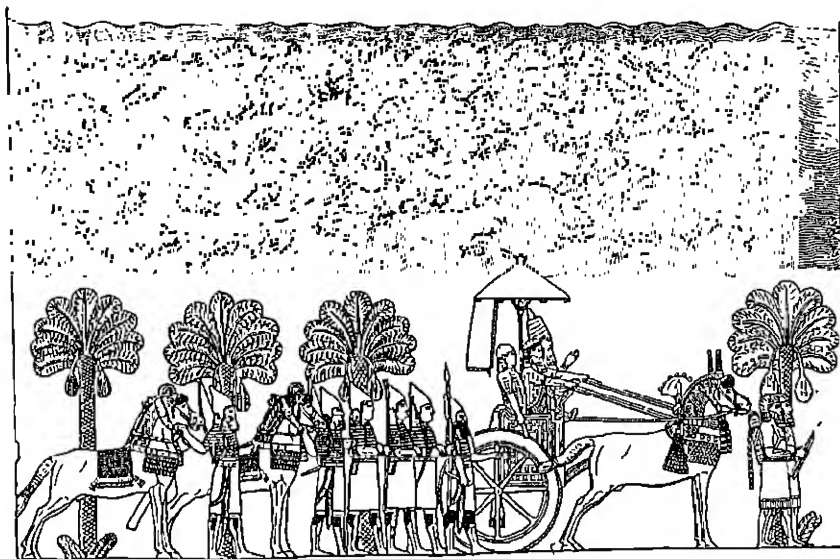
Tyre was famous for purple dye. It was extracted from a small vessel in the throat of the *murex trunculus*, and *murex brandaris*. Each animal produced only one drop of the dye, hence its great value.

The price of dyeing one pound of wool in the time of Augustus is given by Pliny, and is equivalent to about £32 of our money.

Robes dyed in purple were worn only by those in high position—by kings (Judges viii. 26), high officials (Esther viii. 15), and wealthy persons (St. Luke xvi. 19; Rev. xvii. 4).

The woman named Lydia, who became a Christian through the preaching of St. Paul, was a seller of purple, of the City of Thyatira, and the inscriptions of the guild of dyers, still existing, show that the trade was extensively practised in that city (Acts xvi. 14).

V. BABYLONIA AND ASSYRIA



KING SENNACHERIB IN HIS CHARIOT

*Slab from the Great Hall of Sennacherib's Palace at Nineveh. In the British Museum.
The scene is on the bank of a river, where Sennacherib is besieging a city.*

In the early civilisation of the Land of the Two Rivers the balance of power lay fairly evenly between the two great kingdoms of Babylonia and Assyria, though the latter was dominant during the later years. These two races were both of Semitic stock, with the long nose and thick lips of the Polish Jew of to-day. But owing mainly to geographical differences the two races differed widely in their characteristics.

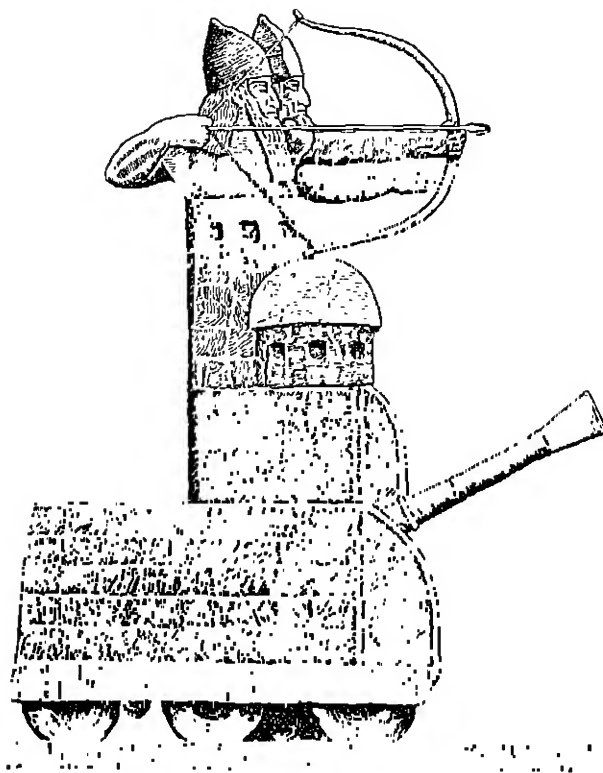
Babylonia was a flat country, hot, rainless, and poor in minerals; and the Babylonians were a more or less unwarlike race who developed the arts of peace. Assyria, on the other hand, was a high table-land, rich in minerals, timber and stone. It was constantly being invaded by the surrounding hill tribes who were in possession of horses; and the Assyrians, adopting their enemies' horse chariots and arming themselves with

iron weapons (which they copied from the Hittites), became, in contrast to the Babylonians, a fighting race, who terrorised Western Asia for some ten centuries, from about 1600 to 600 B.C. During the years 742-727 B.C. Babylonia was gradually subjugated by Tilgath-Pileser III; kept in subjugation by Sargon II., and following a revolt the capital was finally razed by Sennacherib soon after 700 B.C.

Under Esarhaddon (681-668 B.C.) Assyrian power was at its height, and the policy of conquest, depopulation and terrorism ruthlessly carried out. The frightful atrocities at length caused a general rising of despair. Chaldeans, Medes, Persians and Egyptians joined the revolt. In 606 B.C. the tyrant city of Nineveh was taken and destroyed. So complete was the overthrow of the empire, that when Xenophon and his ten thousand

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Greeks passed its site two hundred years later, the city was only a mound of rubbish and the great empire nothing but a memory.

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When not engaged in war Sennacherib devoted himself to the city of Nineveh, which then became the far-famed capital of Assyria. It was already a splendid place, but the king had it enlarged to twice its former size by turning the course of a river, beside which on a high mound he had built a grand palace. Ashur-vani-pal, the mightiest Assyrian king and grandson of Sennacherib (he reigned from 669-626 n.c.), had a similar palace on another mound. Here was a great library in which the king had collected ancient Babylonian and Sumerian clay tablets, and here scribes and scholars studied old records and writings. A great collection of 22,000 clay tablets was discovered in the fallen library at Nineveh, where they had been lying for 2,500 years. They formed the earliest library known in Asia, and are now in the British Museum. From his gorgeous palace the emperor ruled the subject peoples of the Fertile Crescent with an iron hand. He maintained a system of royal messengers, and appointed officers at important places on the main roads to attend to the transmission of clay-tablet letters, produce and merchandise. With the plundered



ASSYRIAN ARMORED "TANK"

This battering-ram mounted on six wheels was rolled up to the wall of a city; from the tower, which was as high as the wall, archers shot arrows; within the "tank" unseen men worked the ram, which was capped with metal.

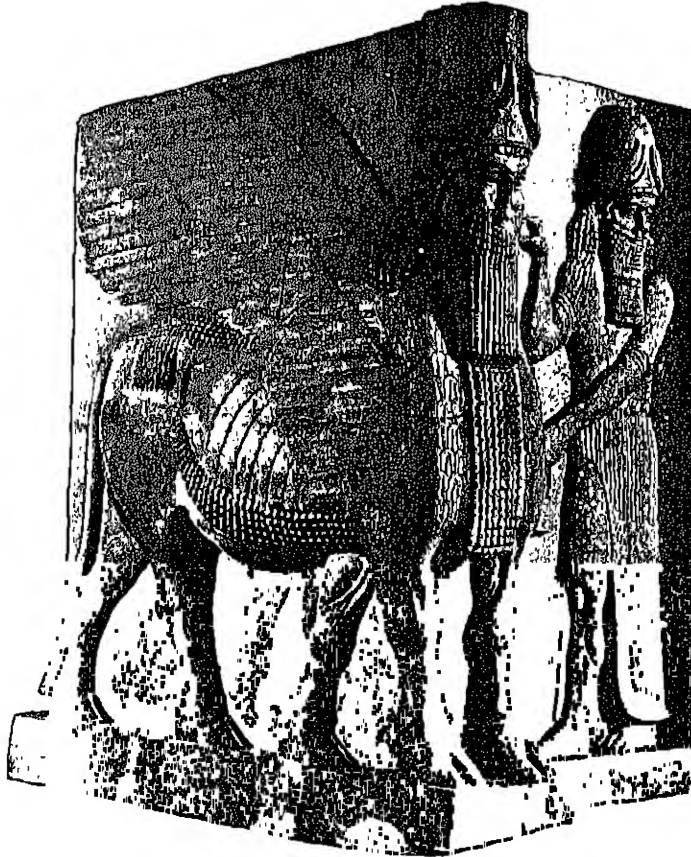
wealth of the conquered, the king supported a great fighting army and beautified his buildings.

The Assyrian emperors depended much on foreign skill for their art and industries. The palace entrance was adorned with glazed coloured bricks, an art borrowed from Egypt; ebony and ivory furniture and beautiful bronze platters were made by Phoenician workmen. On either side of the palace entrance were immense human-headed bulls sculptured from alabaster. Within the palace, along the lower portion of the walls, were hundreds of feet of pictures in relief cut in alabaster. Here were displayed the great deeds of the emperors in war or in the hunting field. The superb lions and bulls were a triumph of art. The

carved human figures are unpleasing to look at. They are all monotonously alike, cold, hard and unfeeling, and all reflecting the tigerish ferocity of the Assyrian.

In his fine gardens at Nineveh Sennacherib planted strange trees and plants gathered

The Chaldeans.—The Chaldeans were the last Semitic rulers of Babylonia. The capital city of Babylon was rebuilt, but they gave their own name to the country. The empire included the whole of the Fertile Crescent. Nebuchadnezzar, the greatest of the Chaldean



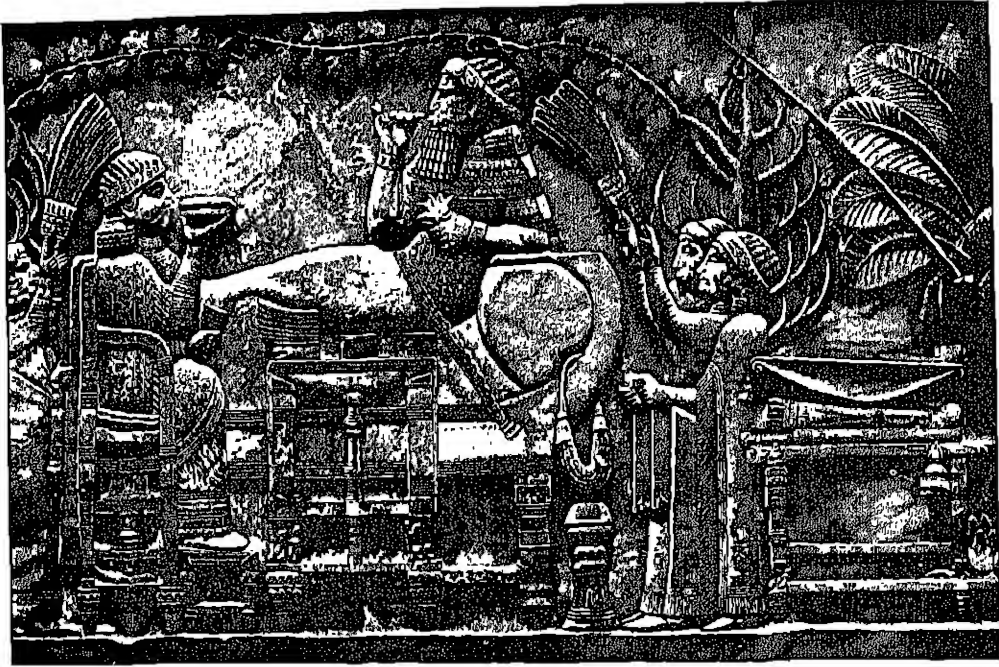
COLOSSAL WINGED AND HUMAN-HEADED BULL AND MYTHOLOGICAL BEING

Assyrian Transept, British Museum.

From a doorway in the palace of Sargon, King of Assyria.

from all parts of the empire. Among them were cotton trees which came from India. Sennacherib says of them, "The trees that bore wool they clipped and they carded it for garments." This is the first mention of the use of cotton in the ancient world.

emperors, reigned for forty years (604–561 B.C.). The Bible account depicts his reign as one of immense power and magnificence. Owing to the repeated revolts in the west of the empire, Nebuchadnezzar severely punished the western nations, especially



¹ A KING AND HIS QUEEN IN THE HANGING GARDENS OF BABYLON

the little Hebrew kingdom of Judah. Jerusalem was destroyed and many Hebrews carried away as captives to Babylon, 586 B.C.

Nebuchadnezzar rebuilt a large part of Babylon, whose marvels greatly impressed the Greek writer Herodotus over a century later. The following extracts from Herodotus will be helpful to the teacher in the lessons on Babylon.

The Great Wall.—"Assyria possesses a vast number of great cities, whereof the most renowned and strongest at this time was Babylon, whither, after the fall of Nineveh, the seat of government had been removed. The following is a description of the place: The city stands on a broad plain, and is an exact square, a hundred and twenty furlongs in length each way, so that the entire circuit is four hundred and eighty furlongs. While such is its size, in magnificence there is no other city that approaches to it. It is surrounded, in the first place,

by a broad and deep moat, full of water, behind which rises a wall fifty royal cubits in width, and two hundred in height. (The royal cubit is longer by three fingers' breadth than the common cubit.)

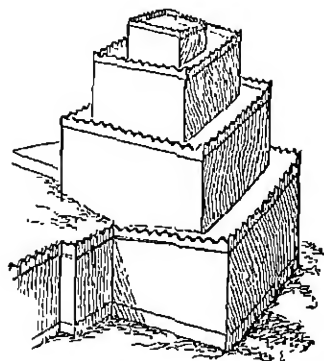
"And here I may not omit to tell the use to which the mould dug out of the great moat was turned, nor the manner wherein the wall was wrought. As fast as they dug the moat the soil which they got from the cutting was made into bricks, and when a sufficient number were completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat, after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks. On the top, along the edges of the wall, they constructed buildings of a single chamber facing one another, leaving between them room for a four-horse chariot to turn. In the circuit of the wall

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are a hundred gates, all of brass, with brazed lintels and side-posts. The bitumen used in the work was brought to Babylon from the Is, a small stream which flows into the Euphrates at the point where the city of the same name stands, eight days' journey from Babylon. Lumps of bitumen are found in great abundance in this river.

"The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia, and empties itself into the Erythraean Sea (Persian Gulf). The city wall is brought down on both sides to the edge of the stream; thence, from the corners of the wall, there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three and four storeys high; the streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water.

"The outer wall is the main defence of the city. There is, however, a second inner wall, of less thickness than the first, but very little inferior to it in strength. The centre of each division of the town was occupied by a fortress. In the one stood the palace of the kings, surrounded by a wall of great strength and size: in the other was the temple of Zeus, a square enclosure two furlongs each way, with gates of solid brass; which was also remaining in my time. In



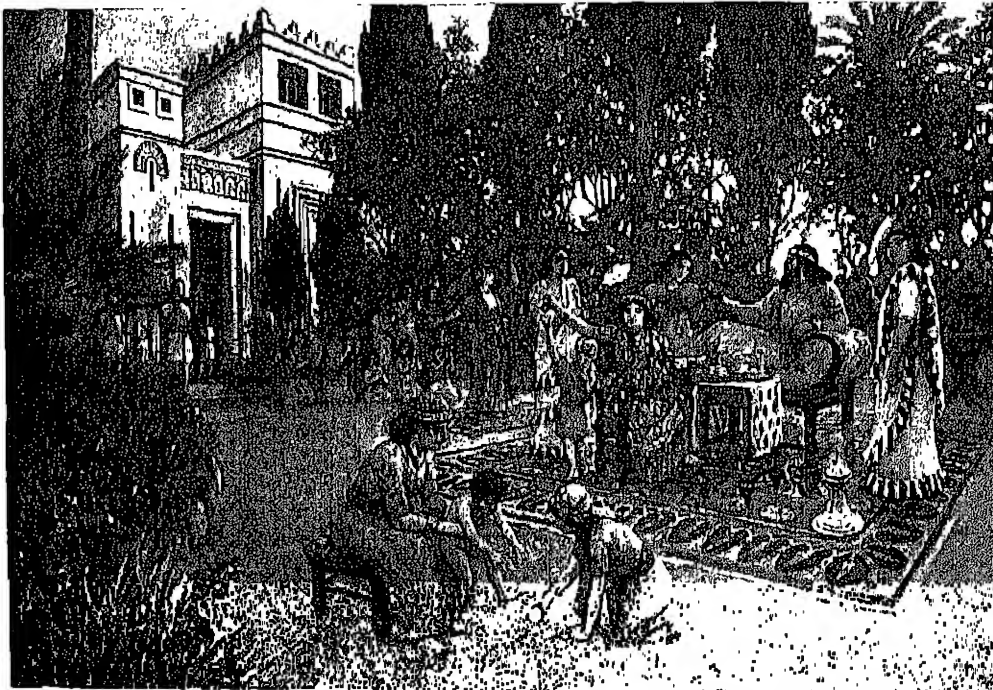
SKETCH SHOWING HOW THE ASSYRIANS AND BABYLONIANS BUILT TEMPLE TOWERS

the middle of the temple there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower, there is an inner house of the temple, and inside the house stands a large couch richly adorned, with a golden table by its side. There is no statue of any kind set up in the place."

The Land of Babylonia.—"The whole of Babylonia is, like Egypt, intersected with canals. The largest of them all, which runs towards the winter sun, and is impassable except in boats, is carried from the Euphrates into another stream, called the Tigris, the river upon which the town of Nineveh formerly stood. Of all the countries that we know there is none which is so fruitful in grain. It makes no pretension, indeed, of growing the fig, the olive, the vine, or any other tree of the kind; but in grain it is so fruitful as to yield commonly two-hundred-fold, and when the production is the greatest, even three-hundred-fold. The blade of the wheat plant and barley plant is often four fingers in breadth. As for the millet and the

sesame I shall not say to what height they grow, though within my knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country. The only oil they use is made from the sesame plant. Palm trees grow in great numbers over the whole of the flat country, mostly of the kind which bears fruit, and this fruit supplies

The Boats.—"But that which surprises me most in the land, after the city itself, I will now proceed to mention. The boats which come down the river to Babylon are circular, and made of skins. The frames, which are of willow, are cut in the country of the Armenians above Assyria, and on these, which serve for hulls, a covering of skins is stretched outside, and thus the boats are made, without either stem or stern,



[By permission of the Illustrated London News.]

DOMESTIC LIFE IN ANCIENT BABYLON

(See note at end of the chapter)

them with bread, wine, and honey. They are cultivated like the fig tree in all respects, among others in this;—the natives tie the fruit of the male palms, as they are called by the Greeks, to the branches of the date-bearing palm, to let the gallfly enter the dates and ripen them, and to prevent the fruit from falling off. The male palms, like the wild fig trees, have usually the gallfly in their fruit."

quite round like a shield. They are then entirely filled with straw, and their cargo is put on board, after which they are suffered to float down the stream. Their chief freight is wine, stored in casks made of the wood of the palm tree. They are managed by two men who stand upright in them, each plying an oar, one pulling and the other pushing. The boats are of various sizes, some larger, some smaller. Each vessel

has a live ass on board; those of larger size have more than one. When they reach Babylon, the cargo is landed and offered for sale; after which the men break up their boats, sell the straw and the frames, and loading their asses with the skins, set off on their way back to Armenia. The current is too strong to allow a boat to return up stream, for which reason they make their boats of skins rather than wood. On their return to Armenia they build fresh boats for the next voyage."

Dress.—"The dress of the Babylonians is a linen tunic reaching to the feet, and above it another tunic made in wool, besides which they have a short white cloak thrown round them, and shoes of a peculiar fashion, not unlike those worn by the Boeotians. They have long hair, wear turbans on their heads, and anoint their whole bodies with perfumes. Everyone carries a seal, and a walking stick, carved at the top into the form of an apple, a rose, a lily, an eagle, or something similar; for it is not their habit to use a stick without an ornament."

A strange custom.—"They have no physicians, but when a man is ill, they lay him in the public square, and the passers-by come up to him, and if they have ever had his disease themselves or have known anyone who has suffered from it, they give him advice, recommending him to do whatever they found good in their own case, or in the case known to them; and no one is allowed to pass the sick man in silence without asking him what his ailment is.

"They bury their dead in honey, and have funeral lamentations like the Egyptians."

NOTE

Domestic life in Ancient Babylon.—This painting which is based on a Babylonian scene in the British Museum is thus described by the artist, Mr. A. Forestier. "The master is seen reclining on the couch, while his



SYMBOL OF THE ASSYRIAN SUN-GOD
ASSUR, WHO IS SEEN SHOOTING HIS
DEADLY ARROWS

favourite wife, sitting close to him, before the small table, plays with her little boy. The nurse (in the foreground) holds a baby with whom his sister is seen playing. Two attendants, one at each end of the couch, keep the flies away with their whisks, while the cupbearer fills the master's cup with wine. A little to the left (background) a woman is seen dancing to the accompaniment of harps and flutes and clapping hands. Eunuchs bringing a tray of fruit are coming from the house, and the doorkeeper watches the scene from the doorstep."

Sennacherib and Jerusalem.—The following extracts from the Bible, (II. Kings XIX., 14-37), relate to this event:

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. 15 And Hezekiah prayed before the LORD, and said, O LORD, the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven the earth. 16 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear the words of Sennacherib, wherewith he hath sent him to reproach the living God. 17 Of a truth, LORD, the kings of Assyria have laid waste the nations and their lands, 18 and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. 19 Now therefore, O LORD our God, save thou us,

I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard thee. 21 This is the word that the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. 22 Whom hast thou reproached and blasphemed? and against whom hast thou

long ago, and formed it of ancient times? Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. 26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 27 But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. 28 Because of thy raging against me, and for that thine arrogance is come up into mine ears, therefore will I put my hook



SENNACHERIB RECEIVING TRIBUTE

(See Note at end of the chapter).

exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. 23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into his farthest lodging place, the forest of his fruitful field. 24 I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt. 25 Hast thou not heard how I have done it

in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. 29 And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. 30 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. 31 For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of the LORD shall perform this. 32 Therefore

thus saith the LORD concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it. 33 By the way that he came, by the same shall he return and he shall not come unto this city, saith the LORD. 34 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses. 36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelmach and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

Sennacherib receiving tribute. The illustration shows Sennacherib, king of Assyria from 705 to 681 B.C., seated upon his throne before the city of Lachish, and receiving tribute. Officers, headed by the Grand Vizier, are reporting to the king the events of the siege, and behind them kneel three Hebrew captives. Lachish was a small town of southern Palestine. Sennacherib captured many such Hebrew towns and carried off over 200,000 captives. The scene is engraved on a large slab of alabaster, which with many others adorned the palace of Sennacherib at Nineveh.

Byron's poem is here quoted for reference:

THE DESTRUCTION OF SENNACHERIB
The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;

And the sheen of their spears was like stars on the sea,
When the blue waves roll nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:

Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Assur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord!

VI. THE PERSIANS



PERSIAN CYLINDER SEAL

THE illustration shows the pictorial part of a Persian Cylinder Seal, probably that of Darius the Great. Here we see the king in his chariot hunting lions in a palm plantation. Cylinder seals were used all over Western Asia for sealing legal and commercial documents. They generally consisted of small, hard, stone rollers on which were engraved legends, or animals of various kinds, e.g., lions, bulls, sheep, goats, etc. To ratify a contract the cylinder bearing the name of the witness or contracting party was rolled over the moist clay of the contract tablet in the space provided for it. Marble, jasper, rock crystal, emerald, topaz, lapis lazuli and other semi-precious stones were employed in the manufacture of seals. The outline of the design was cut with a graver made of metal, and the deeper parts were hollowed out by means of a drill. The hole pierced through the length of the seal would enable the owner to carry it by a string, and it

might also be worn as an ornament, or amulet, or talisman.

A number of cylinder seals—Babylonian, Assyrian, Persian, etc.—can be seen at the British Museum.

The Indo-Europeans.—About the year 2000 B.C. the people of the Land of the Two Rivers and the Aegean were threatened by Indo-European tribes from the northern regions of Asia. Kassites seized Babylonia; the Mitanni established a kingdom in Northern Syria, and the Achacans began their plunder of the Aegean world. During the next thousand years they were followed by other Indo-European tribes, e.g. Medes, Persians, Phrygians, Lydians, Dorians, Ionians, Sabines, Latins and "Celts."

Thus began the struggle for supremacy between the great white race of the Indo-Europeans of the north, and the Semitic settlers of the Fertile Crescent. In course of time the Indo-Europeans (our own

ancestors) extended from the frontiers of India in the east, westward across all Europe to the Atlantic.

These Indo-European tribes were primarily pastoral in habit, but they depended on the ox rather than on the sheep or goat for the necessities of life. From the nomads of the steppes they had learned the use of the horse, and it was probably they who had made the horse known to Assyria and Babylon. These tribes were not nomads like the shepherds of the steppes, for they had invented or learned an extensive agriculture. Barley was their principal grain crop, and from it they made bread and a fermented drink. They possessed rude agricultural tools, as well as wheeled wagons, buildings and furniture. In their earliest raids the warriors had been armed with bronze weapons, but by the time they besieged Troy (c. 1194 B.C.) they had weapons of iron to which they owed much of their success in war.

In this chapter we are concerned with the Medes and Persians who had established themselves on the plateau of Iran to the east of the Land of the Two Rivers, the Medes to the north near the Caspian Sea, and the Persians far south of them in the mountainous country to the north and east of the Persian Gulf.

The Medes soon became politically important, for they joined with the Babylonians, and in 606 B.C. overthrew the tyrant Assyrian city of Nineveh, which for so long had kept all the nations around in terror. Then the Medes began to build up an empire for themselves which lasted for sixty years and included Persia, Assyria proper, and the country as far north as the Armenian mountains and westwards in Asia Minor (over regions which had once been Hittite) to the river Halys which bordered the Lydian kingdom.

The Lydians of the Aegean coast were a prosperous people, who gained their wealth by commerce between the Aegean world and the Land of the Two Rivers. They were clever and cultivated, for they had

adopted the Minoan civilisation; their system of roads, with caravanseries, or inns, for travellers, was far in advance of the times; they probably invented a system of coinage.

During the first half of the sixth century B.C. most of the rich lands of the west, from the Aegean Sea to the head of the Persian Gulf, were shared by the Lydians, the Medes and the Chaldeans. Then the Persians descended upon the lands and quickly established themselves over the whole territory and beyond.

The career of Cyrus, the founder of the great Persian empire, is one of the most amazing in history. It is almost incredible that in so few years he could have developed a small independent kingdom into one of the greatest empires of antiquity.



CYRUS THE GREAT
AS A GOD

Limestone relief (Persia)

The figure has four wings. A small horn grows out of his temple. The elaborate headdress consists of two horns supporting three solar discs with plumes and serpents.

Religion.—The Persians lived as simple peasants on the edge of the Iranian plateau; they tilled their fields and strove to live in obedience

to the beautiful religion they and the Medes had brought with them from their northern home. It had been formulated there many centuries earlier by Zoroaster, one of the world's great religious teachers, and it is still the religion of the Parsees in India to-day, who, as their name shows, are descended from the Persians. Zoroaster, who is supposed to have lived somewhere about 1000 B.C., taught that there was one God only, Ahuramazda, Lord of Righteousness, Light and Life. He, however, was always engaged in a struggle against

n.c.
-2000
-1900
-1800
-1700
-1600
-1500
-1400

Ahriman, the Lord of Evil, Darkness and Death (whom the Jews later knew as Satan). It was man's sacred duty to help in this struggle on the side of good by tilling the desert soil to bring out its goodness, by speaking the truth and living uprightly himself, and if need be by fighting loyally for the king, who represented the Lord of Light on earth. All life, especially the life of the soul, shared (so Zoroaster taught) in this eternal struggle, and after death man would be rewarded according to the part he had played in it.

-1300
-1200

Such a creed, one of the highest yet evolved by man, was bound to produce a noble race who needed only a leader to make them into a great nation.

-1100
-1000
-900
-800
-700
-600
-500
-400

Cyrus.—This leader appeared in the form of Cyrus, the king of the tiny kingdom of Elam in Persia. He came to the throne in 553 B.C. and soon succeeded in uniting the scattered tribes of Persia into a single nation. He at once revolted against the Medes, and in three years his peasant soldiers had defeated the Median king, and he was able to unite Media and Persia under his own leadership. The nations were so completely welded into one by his conquest, that we speak of "the laws of the Medes and Persians" as if they were one people. Susa was the seat of Persian government.

-300
-200
-100
-0

The army which had achieved this was made up chiefly of bowmen and horsemen. The Persian peasants were remarkable archers, and no foe could stand before the shower of deadly arrows they poured into the enemy ranks. Many Persians were skilled horsemen, too, and the cavalry usually

completed the defeat the archers had begun. Skill in archery and good horsemanship were therefore prized by the Persians more than any other quality except honesty. Herodotus says that every Persian boy was taught "to ride, to shoot with the bow, and to speak the truth."

With this well-trained army at his command Cyrus began a career of conquest. He was so successful that the neighbouring nations, including Babylon, Lydia, Egypt and the Greek city-states, became alarmed and formed an alliance against him led by Croesus, king of Lydia. This kingdom had now become so rich and prosperous that Croesus was renowned for his wealth, and "to be as rich as Croesus" is still a proverbial expression. Cyrus immediately marched on Lydia, crossed the Halys, and defeated Croesus, 546 B.C.

For six years Cyrus was engaged in stemming a Scythian invasion on his eastern frontiers, but in 538 B.C. he was free to turn his attention to Babylon. With surprising ease this city was taken, and in the following year Cyrus sent the exiled Jews back to Jerusalem.

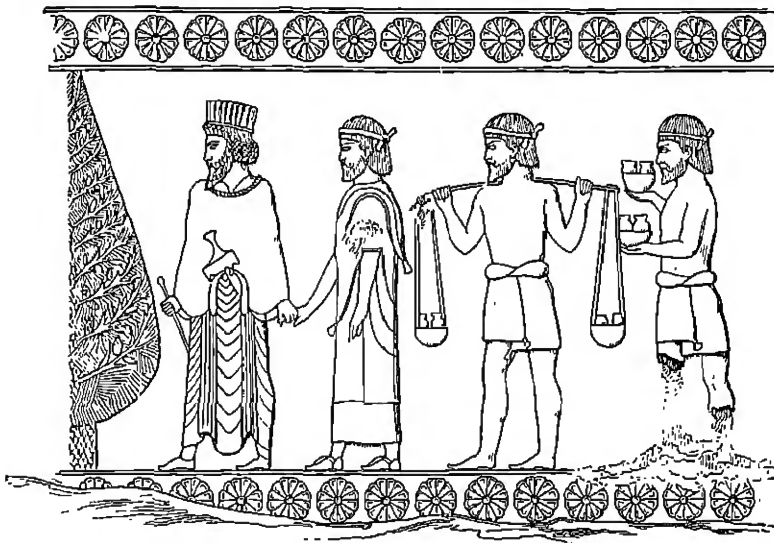
The conquest of Babylon added the whole of the new Babylonian Empire (which extended to the frontiers of Egypt) to that of Persia, and the Persian Empire stretched over the whole of Western Asia. When, in 525 B.C., Cyrus's son, Cambyses, conquered Egypt (the last of the great kingdoms of the old world) the Persian Empire was far greater than any of its predecessors. And such it remained for over a century and a half. The empire held together partly because there was no greater power to destroy it, mainly because of the well-planned government of Cyrus, and of Darius the Great who succeeded Cambyses.

Government.—When we think of this great empire stretching over 2,000 miles from east to west, it is amazing to reflect that all this territory, with the varying nations it contained, was governed by *one man*. Only by great skill in organisation

could this have been achieved. The Persian monarch was made king of Babylonia and Egypt, but the rest of the empire was divided into twenty "satrapies," or provinces, each with its governor, or "satrap." These satrapies, so long as they paid regular tribute and sent soldiers to the king's army, were left very much to themselves. But to keep a check on possible revolt, the king kept officials in each state, known by the picturesque name of the "King's Eyes" or

shelters for travellers placed at convenient intervals along them. The secret of maintaining the system of roads had been learned from the Lydians. The Royal Road which ran from Susa to Sardis was the wonder of the age.

Another means of communication was by sea. In spite of their being an inland nation, the Persians possessed a strong fleet and made themselves supreme in the eastern Mediterranean. Thus yet another avenue



PERSIAN TRIBUTARIES

Relief from the Great Hall of Xerxes, Persepolis

The tributaries, introduced by a chamberlain with a wand of office, bring offerings to the king.
What looks like a pair of scales is probably a yoke for carrying heavy weights

the "King's Ears," to report any threatened risings.

Communication between the king and his dominions was kept up by a wonderful system of roads and messengers, which enabled news to be carried surprisingly swiftly. These roads were also excellent trade routes, and many of our present possessions were brought along them first by the Persians. The hen, for instance, was first brought into Western Asia at this time, and later found its way westward to Europe. The roads were kept in good repair, and

of trade was opened up. The surrounding nations traded willingly with the merchants, for the king furnished them with a fine gold coinage (also copied from the Lydians) and allowed his "satraps" to coin silver as well. Darius was lord of the Levantine coast; the fleets of Egyptians, Phoenicians, Lydians and Greeks obeyed his will.

At Susa (the "Shushan" of the Bible) the king lived in stately splendour, but he spent the winter at Babylon, paying occasional visits to his capital city. His sumptuous palaces were built mainly in styles



*From the picture
by Herbert Schmalz.]*

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lishers of the large engraving.]*

BY THE WATERS OF BABYLON

borrowed from the older races. Here were to be found the winged bulls of Babylon alongside the colonnades of pillars from

Egypt, and the gorgeously-coloured walls of glazed brick imitated from Assyria. In this way the great civilisations which made up the empire contributed each its share to its life. Babylon was the centre of its commercial life and the greatest market of the world.

In many ways the Persian civilisation in itself was better than all those that had gone before. In the first place, when the necessary fighting was over, the empire was held together by trade and not by war, and the subject peoples no longer lived in terror of sudden raids by ferocious soldiers. Persian rule was the mildest men had ever known. Secondly, the Persian kings were generous to conquered peoples, as we have already seen from Cyrus's humane treatment of the Jews. In particular, they were tolerant of the religious views of the conquered. Probably, this was due to the influence of their own beautiful religion. It is easy to understand how the Persians would feel sympathy for the pure monotheism of the Jews, and allow them to return to their sacred city, and re-institute the worship of Jehovah, in readiness for the coming of the Messiah they expected.

The captivity.—The Babylonish captivity had a marked effect on the Jews. They learned much from the civilisation of the Babylonians. The teaching of the Prophets and the gradual collection of the writings to make the Hebrew Bible influenced the world. When all the Semitic nations (except the Arabs, who remained unconquerable) were swept away, the Jews were held together by the teachings of the Bible. Jerusalem was a nominal capital; their real city was this Book of books. The Jews without a country, or city, scattered throughout the world are linked by the invisible chain of worship to the one God. (Compare the captivity in Babylon with the Israelites in Egypt.)

VII. BIBLE LANDS

The Land and the Book.—The Bible consists of thirty-nine books of the Old Testament and twenty-seven of the New, supplemented by those of the Apocrypha variously enumerated. The Old Testament books were written in Hebrew; those of the Apocrypha, like those of the New Testament, in Greek. Of the Apocryphal books—which were not accepted into the strict Hebrew Canon—some, like I. and II. Maccabees, are of great value as helping to bridge the historical gap between the Old Testament proper and the New; others, like Ecclesiasticus and Wisdom, bridge the gap between Greek and Hebrew culture.

The books of the Old Testament are spread in time over something like a thousand years, while the New Testament books all probably had their origin in a single generation. But all alike have one common feature, for, speaking generally, all have as their background the land we call Palestine, and nearly all of them were actually written in that land. Moreover, all of them except two—St. Luke's two books, the Third Gospel and the Acts—were written by men of Hebrew race: and the Greek of the New Testament, like the Hebrew of the Old, is racy of the soil.

So the Bible cannot be really understood without intimate reference to the land in which its writers spent their lives, which supplied them with their metaphors and illustrations and the substance of their parables and allegories. Its climate and atmosphere, its structure and scenery, its fauna and flora, its products, the housing of its population, their habits and their costumes—all these are reflected in the Scriptures and give a special turn to its imagery and to its characteristic interpretation of human nature and of the ways of God.

Thus the teacher will need to be familiar—as is fully realised to-day—with the main

features of life in the Holy Land, and especially with those many points in which they differ radically from the conditions of our own life. Indeed, he must go further afield than Palestine, if he is to master adequately the background of the Old Testament. For he must accompany the twelve patriarchs into ancient Egypt, and share in that land the fortunes of the oppressed Hebrews.

He must go out with Moses into the Sinaitic peninsula, and sojourn there for forty years, drinking in the austere impressions of the wilderness. Again, at a later period, he must pass with the captives of the fallen kingdom of Judah to Babylon in the "Land of the Two Rivers."

All these three, in contrast to Palestine—"a land of brooks of water, of fountains and depths, springing forth in valleys and hills" (Deut. viii. 7)—are alike countries of sandy waste and wide horizon: but whereas the wilderness of the Wanderings is characterised by an outcrop of lofty mountains, Egypt and Mesopotamia have great rivers as their main features, and draw, from the Nile and from the Tigris and Euphrates respectively, the means of settled agriculture and of a highly organised civilisation. Their natural features, however, are soon described and do not help us very much. It is their monuments that are all-important. And those of the Sinaitic desert are negligible.

With Mesopotamia, and Egypt and Palestine and the desert that lies between the two last, the Great War has left us a little more familiar than we were before; and the British mandates over Palestine and Iraq have facilitated the work of archaeology in the Holy Land and in Mesopotamia, "Ur of the Chaldees," in particular, having rendered up results of great importance. But while we unearth the relics of far-off centuries, we also transform the face of the

country by "modern improvements" and remove many of the old surface landmarks.

Especially is this true just now in Palestine itself. Modern transport, and drainage and irrigation, and electric power involving immense plant of machinery in the Jordan valley; the transformation of the Dead Sea into a source of mineral wealth; new tools for craftsman's work, new implements for the farmer, and progressive mechanisation of agriculture; the infiltration of European costumes and twentieth century forms of architecture—all these and many other inevitable changes are rapidly obliterating the features which linked the Palestine of yesterday so intimately to that of Bible days. The same is true of the dwindled Turkish dominions, Asia Minor, the once flourishing nursery of the post-Apostolic Church, is being transformed by leaps and bounds under the new *régime*, and ancient customs and costumes are disappearing day by day. Indeed, Morocco, Algeria and Tunisia under French rule exhibit, probably, the closest modern parallel to Bible ways. You can travel comfortably by rail from Fez to Tunis in a modern Pullman car and watch from the windows men clad like the Old Testament patriarchs, leading their flocks, beating their olives and plying the primitive wooden plough. But in Palestine the "Unchanging East" is unchanging no longer. So we have special cause for gratitude to the many nineteenth and early twentieth century scholars, writers and artists who amassed on the spot a wealth of vivid detail before the changes began: the pioneers being Dean Stanley of *Sinai and Palestine*, Thomson of *The Land and The Book*, and those who immediately followed them.

Babylonia.—The civilisations of ancient Babylonia and Egypt have already been treated in the historical sections. We may add a word or two about the bearing of their monuments on the elucidation of the Bible.

Mesopotamia, the immense basin of the

two rivers Tigris and Euphrates, was the scene of an extremely early—if not the earliest—human civilisation. The recent excavations at Ur have yielded up traces of pottery, etc., that must be dated at least as early as 3000 B.C., and give evidence of a dynasty of kings as early. They give us clear traces of a civilisation that was rudely interrupted by a vast inundation at a very early period—suggesting a background for the story of the Deluge in Gen. vi.-viii.—and was resumed on the same spot after a lapse of many years.

Incidentally they enable us to construct a Chaldean house of the period when Abraham sallied forth from Ur with his father Terah on his way to seek his fortune in the land of Canaan (Gen. xi. 31).

They carry us down through the periods of Chaldaean, Assyrian and Babylonian domination to the time of that Belshazzar who figures in the Book of Daniel. In these latest finds we have evidence of enormous wealth; of a skill in the goldsmith's craft that has probably never been surpassed; of immense progress in the arts of life, and notably in architecture and military organisation. These finds, and those discovered earlier at Nineveh, Borsippa and elsewhere, provide a background, not only for the Babylonian Captivity of the Jews, but also for the story of Creation, the narrative of the Tower of Babel—which may have been actually the *Ziggurat*, or sacred architectural mountain of Babylon itself, of which a vivid parallel has been unearthed at Ur—of the Flood (as we have seen) and of those later contacts with Assyria and Babylon which are recorded in the Book of Kings, Isaiah, Jeremiah and Ezekiel. Indeed, the interesting details unearthed from the mounds of Mesopotamia are far too numerous for more than a passing mention here.

The great library of King Ashur-banipal, son of Esar-haddon (whom the Greeks called "Sardanapalus"), discovered at Nineveh, records for us the whole vast story of Assyrian and Babylonian history and religion. We can reconstruct enough of the poly-

theistic religion of Babylonia to realise how the Hebrews may have been indebted to their far-off Mesopotamian ancestry not only for those legends and traditions which we find in a purified form in the early chapters of Genesis, but also for some elementary principles of spiritual worship. We have psalms of praise and of penitence almost worthy of the Bible Psalter (and the Babylonian psalms actually conclude with our familiar "Amen"!); and in the written description of the temple of Babylon discovered by George Smith among the inscribed tablets from Nineveh, there are features, like that of the great bronze laver, that seem to be reproduced in Solomon's Temple.

The Code of Laws of the Babylonian King Hammurabi, discovered by De Morgan at Susa, is of special interest. Hammurabi himself (c. 2200 B.C.) has been identified, with some probability, with the "Amraphel king of Shinar" of Gen. xiv., contemporary with Abraham. The laws are well thought out and are extraordinarily detailed in their application to the life of a complex civilisation, and form a suggestive parallel and contrast to the later legislation of Moses.

Egypt.—The Egyptian monuments depict for us a dynasty of kings—the Hyksos—of Semitic origin (round about 1600 B.C.) who might well be friendly to the Hebrew patriarchs. At a later period the archaeological finds at Tel-el-Amarna give us evidence of a form of writing (the "cuneiform" or arrow-headed script cut into the surface of stone or brick, in which all the Babylonian inscriptions are written), in use in the fourteenth century B.C. all over Egypt, Palestine and Syria as well as Mesopotamia.

They introduce us to a "heretic" King Amenhotep IV. (1379-1365 B.C.) who held mystical religious ideas far in advance of his time, some of which may have filtered through to Moses in a later generation. Amenhotep was a convinced monotheist, and changed his own name to Akhenaten,

to avoid the idolatrous association with Amen, one of the deities of the Egyptian Pantheon, and erased the name Amen from many extant inscriptions.

His attempted reforms failed to carry the people with him, and only weakened the throne and the empire. His correspondents write again and again pleading for reinforcements to Egyptian strongholds in Syria and Palestine, gravely threatened by Hittite invaders. Their brick-letters were apparently filed unanswered, the king being too deeply absorbed in religious contemplation to attend to politics or war. The Egyptian hold on Palestine was thus loosened, and a way prepared for the later invasion by the Hebrews.

The Egyptian monuments give us a varied and detailed picture of the Egypt in which the patriarchs lived as welcome guests, and their successors as serfs. They display in abundance such spacious granaries as are implied in the story of Joseph's administration (cf. Gen. xli. 48). They reveal the Pharaonic bricks which Joseph's descendants and successors manufactured with so much pain and anguish under the lash of their taskmasters: the excavations actually include the site of the "store city," Pithom, mentioned as built by Israelites in Ex. i. 11, in which some of the bricks recovered have chopped straw in their composition, though the straw demanded by the Israelite workers was principally used as accessory in the process of making the bricks. "Pharaoh commanded the taskmasters. . . . 'Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves'" (Ex. v. 7). Indeed, if we can trust identifications accepted by many scholars, we may actually gaze to-day, in the Cairo museum, on the mummified remains of the Pharaoh of the Oppression, Rameses II. (c. 1290-1234), and Merenptah (1234-1210) the Pharaoh of the Exodus: of whom there are lifelike statuary portraits also to be found in Turin and Cairo respectively.

The many details we can gather about the Egyptian cults (in which the worship of animals figured largely), together with the study of the phenomena of the Egyptian agricultural year, do much to illumine the classic story of the *Ten Plagues*; and the numerous pictorial records on the monuments make vivid for us the life of those

days—a civilisation which must have had many common traits besides the cuneiform writing, as developed in Egypt, Palestine, Syria and Mesopotamia. So the Egyptian as well as the Babylonian monuments give us valuable help in reconstructing the life of ancient Palestine.

VIII. PALESTINE

Physical features.—Palestine—the “Holy Land” for Jews, Christians and Moslems alike—is that region of southern Syria, which is bounded on the west by the Mediterranean sea, on the north by the mountains of Lebanon, Anti-Lebanon and Hermon (to the east of which lies Damascus), on the east by the Syrian and Arabian deserts, and on the south by that rolling desert country called the *Negeb* or “South Country” which falls away into the wilderness of the Sinaitic peninsula and the frontier of Egypt. Its area is, roughly, 140 miles long and 50 miles wide.

Remote and secluded in its hill fastnesses, it provides in its maritime plains the historic highway of connection through the pass of Megiddo between the ancient empires and civilisations of Mesopotamia and the Nile valley. In this, as in other ways, it forms a uniquely appropriate background for the Bible.

Its most notable feature, and one unique in the geography of the world, is the great cleft or depression, generally below sea level and at its lowest point some 1,300 feet below the Mediterranean. It begins in the north between the ranges of Lebanon and Anti-Lebanon, and runs due south to the Gulf of Akaba in the Red Sea. The part of it that falls in Palestine is the Jordan valley, called in Arabic *El Ghor*; i.e., “The Rift,” which has a drop of some 1,200 feet in the space of 120 miles or so from the point where the Jordan gushes out a fully sledged

river from the rock cavern at Banias (Caesarea Philippi) to the point where it loses itself in the Dead Sea. By the time it reaches the Sea of Galilee it has already fallen to 680 feet below.

The contours of Palestinian geography follow, in general, the lines of this rift, which is flanked on east and west by two chalk and limestone ridges. The eastern range—“beyond Jordan”—rises to a height of 6,000 feet, and forms an affective rampart against the sands of the great desert which flanks it eastward. This range was known in Old Testament times as the land of Gilcad and Bashan; in the New Testament as Peraea and Decapolis.

The western range includes the hills of Galilee with Mt. Tabor (some think the scene of Christ's Transfiguration); Mt. Gilboa (where Saul and Jonathan met their death); the hills of Samaria, of which Mt. Carmel (famous in the story of Elijah), is a spur, and the hill country of Ephraim and Judaea (where David tended his flocks as a boy, ranged as an outlaw and reigned as king). It is less lofty than the eastern range, but reaches here and there a height of some 4,000 feet.

Between Carmel and the hills of Galilee lies the fertile plain of Esdraelon, with the famous battlefield of Megiddo (Armageddon), and the river Kishon, scene of Deborah's victory. In the course of many centuries the pass of Megiddo witnessed the procession of Egyptian, Hittite, Assyrian, Babylonian,

Macedonian and Roman armies. Farther south the hills slope down westward to a broad plain that flanks the Mediterranean, known to the Hebrews as "The Great Sea." Just south of Carmel along the coast is the famous plain of Sharon, and south of this again the land of the Philistines.

PARALLEL SECTIONS

	1	2
Mediterranean Sea	Maritime Plain	Foot Hills, etc. (<i>Shephelah</i>)
3	2	3
Western Range	Foot Hills etc.	Eastern Range
	Jordan Valley	

The maritime plain.—We may thus divide the land into parallel sections, all running due north and south, and each with its own special soil, climate and products.

There is the *maritime plain* on the extreme west, the home successively of Canaanites and Philistines. This, with its warm, temperate climate and its rich alluvial soil, is the great grain-growing section of Palestine. From the Canaanites who occupied this region in early times, the Holy Land derived its Old Testament name of the "Land of Canaan;" from the Philistines its Latin name of *Palestina* (see A. V. of Exod. xv. 14), whence our modern "Palestine."

These Philistines, whom the prophet Amos couples with the Israelites in a well-known passage (ix. 7); "Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor?" had probably wrested the maritime plain from the Canaanites shortly before the Hebrews invaded the highlands. If Caphtor is Crete, as seems probable, they represent the most ancient civilisation of the Mediterranean region and that "Minoan" culture, of which Sir Arthur Evans has unearthed so many marvellous relics. And the excavations of the Palestine Exploration Fund at Gezer, besides

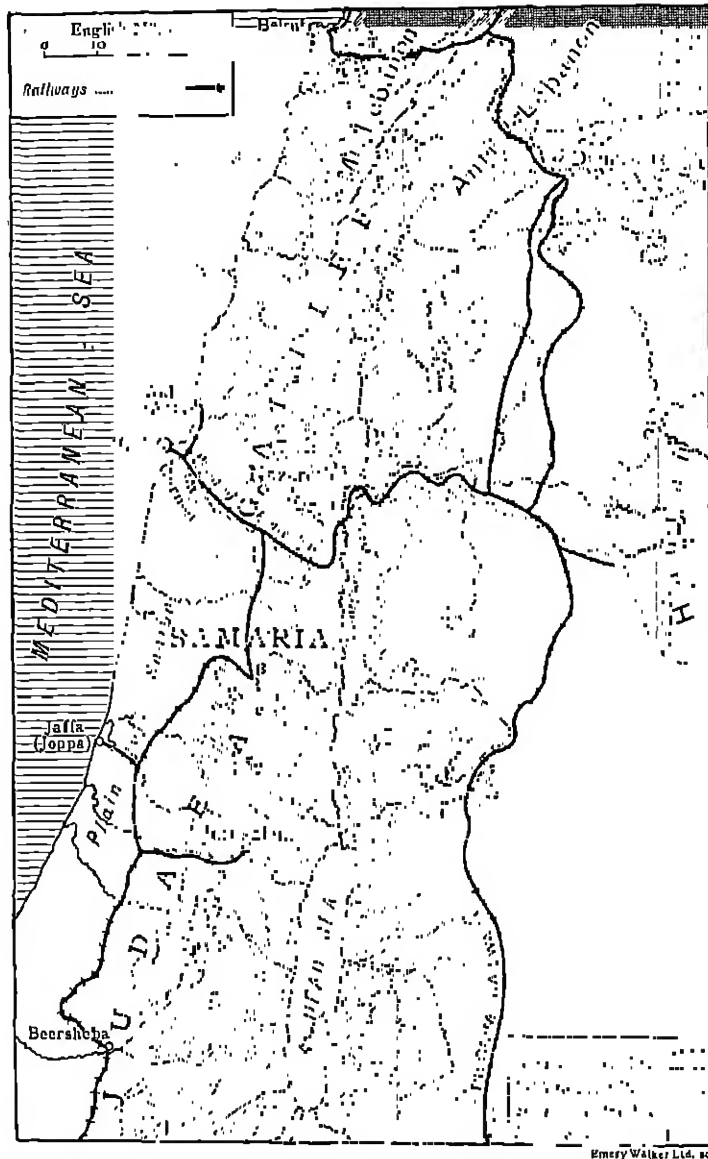
throwing light on many centuries earlier and later, testify to the high culture attained by these Philistines—far in advance, in material ways, of that of their Hebrew neighbours.

They held the coastlands till the days of David, and, in the period immediately preceding, reduced the Hebrews to a state of bondage. Samuel (1 Sam. iv.–vii.) and Saul (1 Sam. xiii.–end) struggled against them with varying success. David finally subdued them (2 Sam. viii.) and incorporated their rich lands in his kingdom.

The hills and valleys.—Secondly there are the foothills and lateral valleys of the two great limestone ranges; and the deep valley of the Jordan which lies between them. These strips, varying from the temperate climate and moderate fertility of the lower slopes, to the tropical heat of the deep gorge, are the most apt for fruit growing—for vineyards and olive yards, for figs, pomegranates and (in ancient times) for palms—which are now found more thickly along the coast. As we have already suggested, the fertility is more marked in the north—in Galilee and Samaria.

The foothills also served, in history, a strategic purpose. The intricate maze of lower hills and valleys that intervened between the Judæan uplands and the great plain, known as the *Shephelah*, was a protective bulwark against invasion, and an ideal theatre for guerrilla warfare. This was the "debatable land" where David repeatedly engaged the Philistines. When Saul opposed them in the north, on mount Gilboa, they were apparently aiming at turning his flank, and raiding the Jordan valley. "And the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa" (1 Sam. xxxi. 1).

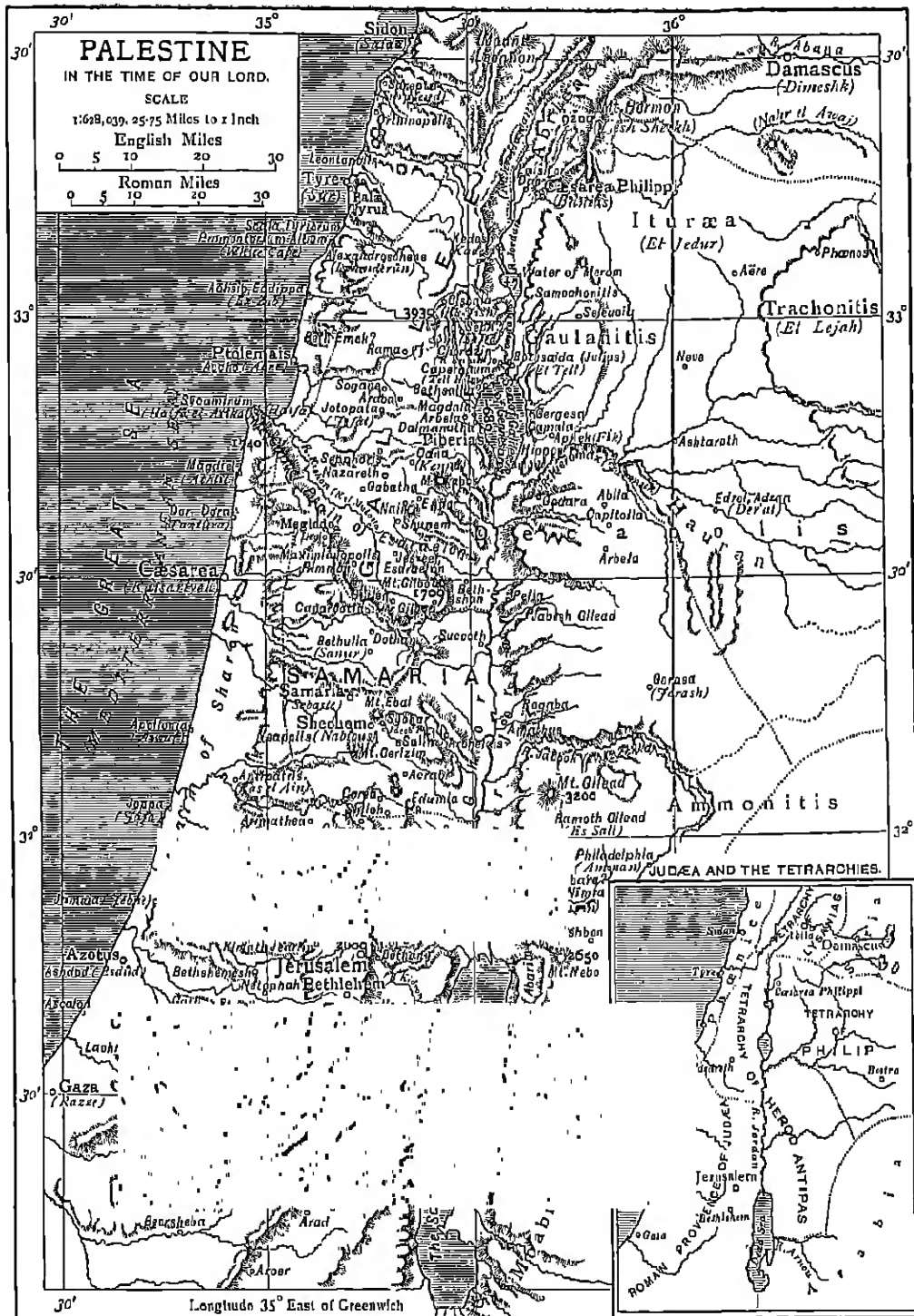
Lastly there are the two lines of hills which flank the Jordan valley east and west—on the west the hills of Ephraim and Judah, on the east mount Gilad and the mountains of Moab beyond the Dead Sea. These high downs with rounded tops are the ideal pasture land of the country.



PALESTINE—PHYSICAL

Here the patriarch ancestors of the Israelites roamed with their flocks and herds, and here the Hebrew invaders under Joshua first consolidated their conquests. In the "hill country of Judaea" are concentrated the most sacred sites of Palestine: Jerusalem itself, and Bethany and Bethlehem.

Flora and fauna.—The range of altitude in Palestine is, as we have seen, remarkable. Snow-capped Hermon on the north rises to a height of 9,000 feet above sea level; the lower reaches of the Jordan valley near the Dead Sea sink to a depth of about 1,300 feet below. Thus the range of difference



PALESTINE IN THE TIME OF OUR LORD

is something like 10,300 feet in all; and the range of temperatures and of flora and fauna corresponds. The heights of Hermon and Lebanon are the home of the world-famous cedars, the king of trees (Jud. ix. 15; 1 Kgs. iv. 33; Ps. lxxx. 10, etc.), which with the "oaks of Bashan" recur constantly in the Old Testament as a figure of grandeur, height and strength. The cedar forests are now reduced to a few groves; but those contain specimens of extraordinary age and girth—the largest over 40 feet in circum-

went down also and slew a lion in the midst of a pit in time of snow" (2 Sam. xxiii. 20). Only in Palestine, it has been said, could you find a lion and snow together!

Wild deer, roebuck and antelope in this region afford the leopards a congenial prey.

Then, on the high chalk downs and limestone ridges, fresh green in the short spring-time—as were the hills of Galilee when the crowd were disposed "like flower beds" for Jesus to feed them (Mk. vi. 39; Jn. vi. 10)—brown with drought all through the summer,



ference, and possibly 2,000 or more years old.

The flora of this region is strictly alpine: while in the deeps round Jericho—anciently called the "City of Palm Trees"—and in the gorge of Jordan, the vegetation is tropical, and leopards and jackals still range. Of old it was the haunt of bears and lions, such as those encountered by Samson (Jud. xiv. 5) and David (1 Sam. xvii. 34), and that lion killed by David's captain, Benaiah, of whom we read "he

we meet the flocks and herds familiar to us; while foxes, wild goats, jackals and hyaenas are found in the wilder districts; and the hill herbage, with dwarf oaks, hawthorns and arbutus and myrtle, thyme and mint.

In the foothills and valleys, too, flourish fruit trees common to our temperate clime: almonds, apricots, quinces, pears and apples—the latter as great a favourite now as in the days of the Song of Songs (ii. 3, 5; vii. 8; viii. 5); and mingled with these the characteristic trees of Mediterranean lands; the olive

and the vine, the fig and sycamore, with the mulberry and pomegranate. These are to be found, too, in the maritime plain, together with vast tracts of our familiar wheat and barley, which have been sown and reaped there from time immemorial.

The terebinth or turpentine tree is often mentioned in the Old Testament (mis-translated "oak") in connection with idolatrous hill shrines; and the oak itself, in different varieties—there are no less than nine species—covers almost every range of climate in the land, from the coastal plains to the alpine heights. In the more temperate regions is found also the dark green carob tree, with its beans much used in diet, whose pods have been rendered famous as the "husks" of the parable of the *Prodigal Son* (Lk. xv. 16).


But, though under the British mandate Palestine is gradually recovering its mantle of green, it presents in its general barrenness and aridity a melancholy contrast to the picture given us in Deuteronomy (Deut. xi. 11 and 12). The country has been subjected to countless centuries of deforestation—begun, no doubt, in prehistoric times; intensified when Solomon employed shifts of ten thousand of his own men to supplement the skilled labour of the men of Tyre in denuding Lebanon of its splendid cedars (1 Kgs. v. 13, ff.); intensified again when, under Titus in A.D. 70, Roman soldiers cleared off all still available timber for their palisades and other paraphernalia of war, and for thousands of instruments of crucifixion destined for the Jewish rebels; completed under the feckless *régime* of old Turkey, when the policy was to wring every ounce out of the land and put nothing in. Lord Allenby's gesture, when he began to plant in the Vale of Esdraelon before he had finished conquering the Turk, marked the beginning of a new era: and as a legacy he left sage advice to those who took up his task of administration, that they should study the list of indigenous trees named in the Bible and restore to Palestine, as far as possible, its pristine flora.

The flowers of Palestine are the perpetual amazement and delight of visitors and tourists, who, in the springtime, can see vast areas of valley and plain carpeted with blooms of all colours, among which are conspicuous the gorgeous anemone, the iris and the gladiolus—all three claimants to be the "lilies of the field" that outshine the glory of Solomon's raiment.

Of Palestinian mammals some of the most prominent have already been mentioned. There were, of course, the camel—employed chiefly for journeys across the desert, and mentioned by Jesus in the proverbial saying, "Ye blind guides, which strain out the gnat, and swallow the camel" (Mat. xxiii. 24); and the familiar ox and ass, inexpressibly useful in agricultural and other operations, and, like the Irish pig, sharing the shelter of the peasant's roof.

The wild boar is apparently indigenous in Palestine, and is mentioned in Psalm lxxx. 13 as the enemy of vineyards; but swine's flesh was strictly forbidden by the Mosaic law (Lev. xi. 7), and swine—which are very rarely mentioned in the Bible—were in New Testament days probably non-existent in Judaea. We know, however, that they were to be found in large herds in the neighbourhood of the Sea of Galilee (Mk. v. 11, ff.); and this was natural, because of the large infusion of Gentiles into the population of that region. Tiberias itself was an entirely Gentile city: and the scene of the Gerasene miracle is probably on the cliffs opposite that town.

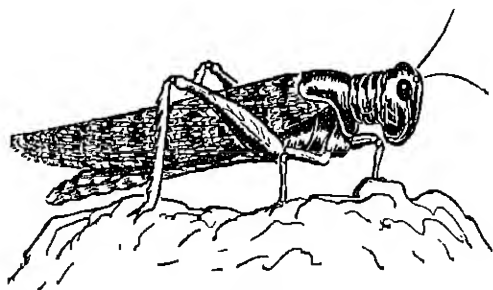
Apart from the parable of the *Prodigal Son*, Jesus only once mentions swine, and then coupled with dogs in a proverbial expression: "Give not that which is holy unto the dogs, neither cast your pearls before the swine" (Mat. vii. 6).

Dogs, of course, are frequently mentioned in the Scriptures. They were already familiar to the Israelites in Egypt, in the days of the Exodus (Ex. xi. 7). We know from a reference in the Book of Job (xxx. 1) that they were already employed as sheep-herds in early times, and from a  in

Isaiah that they were used as barking guardians of the home—and were subject to the perennial tendency of domesticated animals to become greedy and torpid! "His watchmen . . . are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough." (Is. lvi. 10 and 11.) But alike in the Old and New Testaments the name of a "dog" is most often used as a term of scorn and abuse. The reason, no doubt, is to be found in those troops of hungry, wild and ownerless curs to be found in the streets of every town and village, acting as noisy and boisterous scavengers, devouring carcasses and other offal, and at times proving a menace to human life. So the psalmist cries (Ps. xxii. 16), "For dogs have compassed me," and again (Ps. xxii. 20), "Deliver me from the power of the dog." We have seen how our Lord couples them with swine in His proverbial injunction. Because "dog" was a term of reproach commonly applied by Jews to Gentiles, He—surely half-playfully—suggests to the Syro-Phoenician woman, that it is not seemly to take the children's bread, and cast it to dogs, and is pleased with the retort suggesting that dogs have their place in the household (Mk. vii. 27-28). The mention of the dogs licking the beggar's sores, in the parable of *Dives and Lazarus* (whether kindly or in loathing) is suggestive of their habitual presence in the streets (Lk. xvi. 21).

If only for his place in literature, the coney must not be omitted here. *Procavia Syriaca* (mentioned in Lev. xi. 5 as not to be eaten, and in Pr. xxx. 26 and Ps. civ. 18 as dwelling among the rocks) is *not* a rabbit. His nearest kinsman is found in South Africa; but he has a superficial resemblance to the rabbit alike in his appearance and in his gregarious and burrowing habits.

Birds, insects and reptiles.—A word must be said in conclusion about the birds, insects and reptiles of Palestine. The species of



Locust

birds are very numerous, and include woodcock and crows and jackdaws besides the eagles, ravens, sparrows, turtledoves, pigeons and domestic poultry mentioned in the New Testament, and in the Old Testament more than a dozen more (among them owls, storks, cranes, pelicans, partridges, swallows and quails). Jeremiah (viii. 7) had observed the migratory habits of the turtledove, the crane and the swallow. The word translated "sparrow" means "a twitterer," and is a general term for such small perching birds as are still greatly valued as food, and sold cheaply in the markets (Lk. xii. 6). To the crows our Lord doubtless refers among the birds that follow the sower to snatch up the uncovered seed (Mat. xiii. 4).

Curiously enough the *singing* of birds is only twice mentioned in the Bible: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Song of Songs ii. 12) and in Eccles. xii. 4, but it certainly played its part in the background of life.

Among insects, bees are often mentioned in the Old Testament, as is natural in the case of a land said to be "flowing with . . . honey" (Ex. iii. 8). Alike in the woodlands and in the deserts wild bees are very plentiful, so that Jonathan comes upon honey in the forest (1 Sam. xiv. 25) and the Baptist can feed upon it in the wilderness (Matt. iii. 4). These bees have been found formidable by modern travellers, as by the ancient psalmist (Ps. cxviii. 12) who describes his

enemies as "compassing him about like bees." Among other insects the hornet also is a symbol of terror (Ex. xxiii. 28; Deut. vii. 20, etc.), and the locust—against whose ravages in Bible lands to-day we are fighting on concerted scientific lines—as a typical instrument of devastation, alike in Egypt (Ex. x. 12) and in Palestine (Joel i. 4, ff). In the Levitical law the various species of locust are discussed as articles of diet (Lev. xi. 22).

Ants of various species figure prominently in the teeming insect life of Palestine, and are mentioned twice in the Proverbs, as examples of industry (Pr. vi. 6) and sagacity (Pr. xxx. 25).

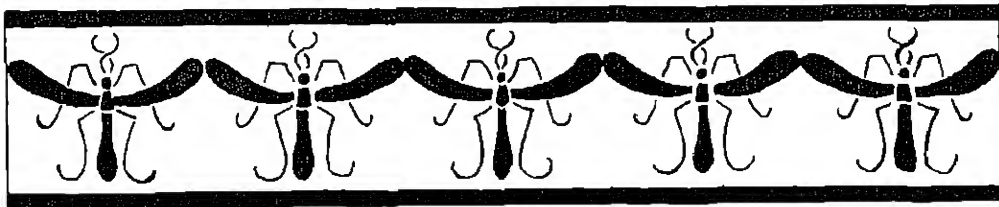
Flies and sandflies ("lice") are mentioned only among the plagues in Egypt (Ex. viii. 16, 20), but are of course only too plentiful—our familiar houseflies and many more troublesome species—in Palestine, as in all hot countries, and contribute their full share to the eye trouble and festering sores which afflict a population backward in hygiene; and the flea, a prevalent pest cordially hated by the Arabs, is mentioned incidentally in Samuel: "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea" (1 Sam. xxiv. 14, and also see 1 Sam. xxvi. 20).

The moth, mentioned some eight times in the Bible, is obviously what we know as the "clothes moth" typical in Christ's mention in the *Sermon on the Mount* of its destructive habits (Mat. vi. 19). The larva of this moth is mentioned in Is. li. 8, where it is translated "worm." The same translation represents various caterpillars, one of

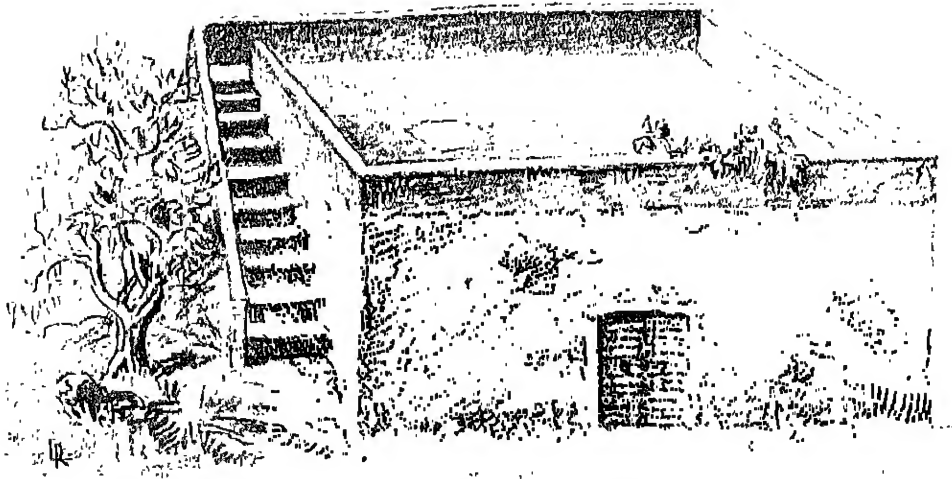
which destroys the vines (Deut. xxviii. 39). The worm feeding upon the bodies of the dead occurs several times in the Old Testament, and it is from Isaiah lxvi. 24 that Jesus quotes about the undying worm and the unquenched fire—alluding to the fires burning in the valley of Hinnom outside Jerusalem where rubbish was burnt (Mk. ix. 45, 46, 48).

Enormous poisonous centipedes are found in the neighbourhood of Tiberias; and scorpions are prevalent in various parts. The scorpion is somewhat like a lobster in general outline, but shiny black and flattish, with a poisonous sting in the end of its slender tail. Our Lord mentions the scorpion twice: once ironically as alternative to an egg as a gift to a child (Lk. xi. 12), and once figuratively as a symbol of evil powers over which His disciples may be victorious (Lk. x. 19). In each case the scorpion is coupled with the serpent, that primeval symbol of evil. Beginning with the symbolic mention in the Garden of Eden (Gen. iii. 1) there are numerous references to the serpent in Old Testament and New, and three references to snake-charming (Ps. lviii. 4, 5; Eccles. x. 11; Jer. viii. 17) which must have been an ancient pursuit. Of specific snakes the adder is mentioned (Ps. lviii. 4) in the Old Testament as poisonous, and the viper also in the New (Mat. iii. 7; Acts xxviii. 3, 4). Needless to say, these are still found in Palestine.

Of frogs, the only species found in Bible lands seems to be the edible *Rana esculenta*. His only mention, however, is among the plagues of Egypt (Ex. viii. 2-7).



IX. LIFE IN THE POOR MAN'S HOME AND LARGER HOUSES



THE POOR MAN'S HOUSE

THE houses of Bible lands were, and are still to-day, very different from our own. Those of the wealthy are built round several courtyards: those of the poor peasants (the *fellaheen* as they are now called)—and of these must have been the house of Joseph the Carpenter at Nazareth—were very simple in construction.

Sometimes they were built of squared stone, especially in the south where stone was available; sometimes of sun-dried mud or mud-bricks reinforced by timber. (This explains the forcible language used by our Lord of burglaries in Mat. vi. 19, xxiv. 43, where the robbers are described in the original as "digging through" the walls.)

These houses often have no dug-out foundations. In the revised version of Lk. vi. 49, we read of "a man that built a house upon the earth without a foundation,"

and if you think of such a house of clay built on sand or loose soil, you will see how literal is His vivid account of its destruction in a violent storm of rain and wind: "A foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof" (Mat. vii. 26, 27).

The interior of a typical poor man's house is one single room about seven feet high, and on two levels. On the lower level covering about one-third of the whole space is the stable, where the ox and the ass are housed and supplied with rough mangers of wood or hollowed stone filled with chopped straw and barley. Some think that it was in such a lodging that Christ was born in Bethlehem, when there was no room for the Holy Family "in the inn."

Here also one can see goats lying down and poultry feeding.

Out of this "stable" a few stone or wooden steps lead up to a higher platform, which is the family's living room and bedroom all in one. This section of the cottage is sometimes actually called "the bed," as where our Lord says, "There shall be two men on one bed; the one shall be taken, and the other shall be left" (Lk. xvii. 34).

Here is the oven of earthenware, in which most of the cooking is done, and the hand mill, where the women of the household grind the corn to wholemeal flour for baking.

Round a low circular table the family sit on their haunches with their feet tucked under them and, after a blessing by the head of the house, eat their simple meal without knives or spoons or forks—using their fingers to help themselves out of the pot or dish, or sometimes an improvised spoon of bread—perhaps the "crumbs," as they are called, which "fall from the master's table" and are eaten by the dogs. Sometimes the host will dip a special "sop" in the dish and hand it to a favoured guest, as Jesus did to Judas at the Last Supper.

At night there is a little oil "slipper" lamp on a lampstand always burning. The Palestinian cannot abide pitch darkness even at bedtime; and this emphasises the irony of Christ's saying, that no man lights a lamp to put it under a reversed bushel measure, or in the cellar or under a bed.

By the light of this lamp may be seen, stretched out on palliasses on the floor, every member of the family asleep. They lie in their day clothes—long white cotton shirt and coloured linen or cotton coat, bound by a sash. Their feet are bare, and their only coverlet is the outer cloak of hair cloth. A small baby, it may be, is strung up in a sort of hammock, and the younger children snuggled up beside father or mother.

So we can picture the family at Nazareth asleep; and we can explain to ourselves the unwillingness of the householder in the parable of the *Friend at Midnight* to disturb

the whole family by getting up to open the door. "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee" (Lk. xi. 5-8).

The door itself, even in the meaner houses of modern Palestine, is often an elaborate affair of carved wood, studded with nails and adorned with texts from the Koran. (In ancient times it would be texts from the Old Testament Scriptures.) It has elaborate and cumbrous bars and bolts and a lock of wood, and the key is also of wood. It opens inwards, like our own house doors, and is provided with a knocker, to be used by any visitor who seeks to enter. To this our Lord alludes when He says: "Knock, and it shall be opened unto you," and again when He describes His unfaithful disciples as knocking too late, when the master of the house has elaborately locked and bolted the door (Lk. xiii. 25).

In a large house, where there was a porch, and a bench in it to sit upon, the door would be opened by a porter or doorkeeper. In the house of Caiaphas it was a female slave who kept the door (Jn. xviii. 16).

In all the houses, rich and poor, a few small windows high up in the wall provide all the lighting, nor is there any chimney for ventilation.

The roof or "housetop" is an important feature of these Palestinian houses. In our northern climes high-pitched roofs are possible because of the abundance of timber for beams and rafters, and are general because best suited to conditions of heavy rain and snow. Round the Mediterranean, where rainfall is less abundant and snow very rare, the houses of both rich and poor have more often flat roofs (which require less timber and shorter lengths of beam) or—as in parts of Palestine where wood is scarce or unobtainable—domed roofs of masonry.

The flat roof is really a great asset in hot climates, for on it in the evenings the family can assemble to enjoy the fresh air—as we read of David doing when he could not rest in his bed—"And it came to pass at eventide,



ON THE HOUSETOP

that David arose from off his bed, and walked upon the roof of the king's house" (2 Sam. xi. 2).

On summer nights they take up their pallets and sleep there. That these flat roofs were common in early times is clear from Deut. xxii. 8, where provision is made for a parapet round the edge, to obviate accidents: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."

Even in the peasants' houses, where this roof is made of clay spread over brushwood laid upon beams of poplar wood with short sticks for rafters, the roof is still solid enough to form the family's summer bedroom and dining-room; and on such roofs to-day one can sometimes see a goat nibbling the short-lived "grass upon the housetops" of Ps. cxxix. 6. The roof is kept in order and prevented from cracking and leaking by the use of a stone roller always left there for the purpose.

The roof, or "housetop"—mentioned repeatedly in the Gospels—was often approached by an outside staircase, which explains our Lord's words in Mk. xiii. 15 (and the parallel passages), how a man on the roof who finds himself in sudden danger can descend and flee straight into the country without stopping to enter the house at all: "Let him that is on the housetop not go down, nor enter in, to take anything out of his house."

It also explains how the paralysed man in Lk. v. 19 (and parallels) could be carried by his four friends direct to the housetop, when the crowds round about the door made it impossible for them to force their way into the house itself. This house, at Capernaum, was evidently one of the larger kind,

built round a courtyard, Jesus being in a court, or in a veranda which ran round the upper storey. The veranda had a tiled roof more flimsy than the solid housetop on which they stood. They removed some of these tiles and let down the invalid in his pallet and the miracle was performed in the sight of a great crowd—all the window seats round the courtyard, and the whole of the space below, being filled with spectators.

It was in such a courtyard, open to the stars, that St. Peter stood before the fire in the high priest's palace at Jerusalem. He was "beneath" and the room in which his Master was being tried had one side opening on to the court at a somewhat higher level, so that he could catch His glance when "the Lord turned, and looked upon Peter" (Lk. xxii. 61).

These open halls or guest rooms—in modern times called *Makad*—looking into the courtyard, may also explain how the "woman that was a sinner" could have access to Jesus whilst He was dining with Simon



INTERIOR OF A PEASANT'S HOUSE

the Pharisee (Lk. vii. 37), and how on another occasion when He so dined there was *such a crowd of onlookers, including a dropsical patient* (Lk. xiv. 2).

In the richer houses meals were eaten more sumptuously than in the peasant's



WOMAN WITH PITCHER

cottage; larger tables took the place of the small round board we have described. The tables, in fact, formed three sides of a square, and on the outside were ranged couches of the same height on which the guests reclined facing the table and resting the left elbow on a cushion. This custom came from

Persia, and was in use among the Jews after the return from exile. The Greeks and Romans had the same custom. The servants handed dishes and served the guests from within the square (as in monasteries to-day). The disposal of the guests on couches explains how, at the Last Supper, the beloved disciple, reclining on the right of his Master, is described as "reclining in Jesus' bosom" (Jn. xiii. 23).

At the second dinner with a Pharisee, Jesus watched the guests competing for the most dignified places at the board (Lk. xiv. 7); and it may have been that the quarrel of the disciples at the Last Supper was about the same thing (Lk. xxii. 24).

The waiting at table, which in the more modest houses was done by the ladies—as by Martha in her own house at Bethany (Lk. x. 40)—would have been performed in these houses of the rich by those household slaves and hired servants so often mentioned in the Gospels (e.g. Lk. xii. 36, ff.).

They would come round with basin and towel and wash the guests' feet, as Jesus did to His disciples at the Supper (Jn. xiii. 4, ff.), and as Simon the Pharisee pointedly omitted to do in Jesus' case: "I entered into thine house, thou gavest me no water for my feet" (Lk. vii. 44).

And in the Pharisees' houses hands would be ceremoniously washed before the beginning of a meal. Jesus, wishing to break down the excessive formalism of the Pharisees, omitted this (Lk. xi. 38), and they were shocked.

To return to the poor man's house. The wife and mother would have her life filled with household duties. To her and her daughters it fell to fetch water from the well, to which she would sometimes have to walk as much as a mile. She would let down her bucket by a rope, haul up the water and fill her large pitcher, hoist it on to her head and carry it home with the stately grace that can still be seen in Mediterranean villages to-day. In modern Nazareth the only well is known as "The Virgin's Spring;" and from that we must believe

our Lord's mother used to draw water for the family day by day as of old had Jethro's daughters done, and even earlier, Isaac's bride Rebekah. "Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock" (Ex. ii. 16, ft.).

In the house the woman's place was often at the mill and the oven, which stood not far apart; mill, oven and water jar were all alike necessary for the making of the "staff of life."

Bread making, as we have seen, was one of the housewife's most important occupations, and in this the Mother of Jesus must have spent much of her time. We know enough to be able to describe the process minutely.

Bread was made of wheat, barley, spelt, millet or lentils, and first the grain had to be ground. On occasions a stone pestle and mortar were used, but a stone "mill" was part of the normal furniture of the humblest house.

The mill consisted of two circular stones—the "upper" and the "nether" millstone—and something of the same kind was used till quite lately in the Hebrides and the West of Ireland. The lower stone was slightly larger in diameter than the upper which lay upon it. It was fixed, and was slightly concave in its upper surface. In its centre was a small round hole into which a strong pin of wood was tightly fixed. The upper stone (cut out of rough lava which does not take a polish), had a funnel-shaped hole in its centre, of which the lower, narrow end fitted loosely to the wooden pin, allowing the stone to revolve. Into this funnel the wooden pin passed up. Near the circumference of the upper millstone was fixed an upright wooden handle for turning it: shorter if the mill was to be turned by one person, longer if two or more hands were to be employed.

The grain was poured from time to time into the funnel-shaped opening and passed out as flour over the edges of the lower stone, where a clean cloth or skin was spread to receive it. This grinding was by tradition the work of women or slaves.

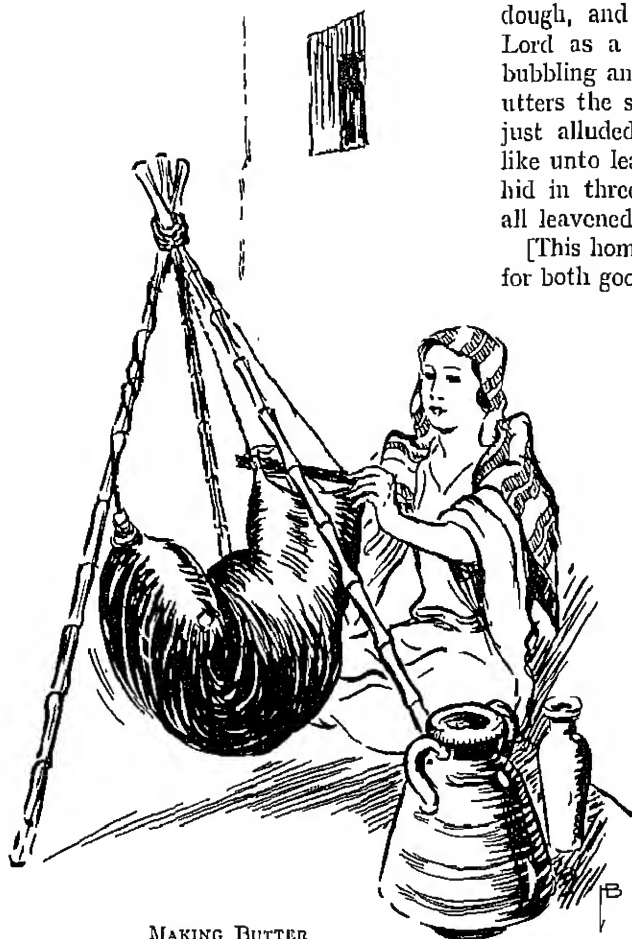
Sometimes two women sat opposite each other at the mill: "Two women shall be grinding at the mill; one is taken, and one is left" (Mat. xxiv. 41).



GRINDING AT MILL

Grinding was considered degrading work for the males of the family, as was drawing water, or carrying kindling-wood. There is a passage in Lamentations (v. 13) which speaks of it as an outrage that "The young men bare the mill, and the children stumbled under the wood."

The noise of grinding—and perhaps the songs of the grinders at their work—was considered part of the normal cheerfulness of life. In a well-known passage of Ecclesiastes (xii. 4), it is ominous "when the sound of the grinding is low." And that it should cease altogether is in Jer. xxv. 10, and in Rev. xviii. 22, noted as a sign of utter desolation.



MAKING BUTTER

When sufficient of this wholemeal flour had been milled—and from a comparison of our Lord's parable of the *Leaven* (Mat. xiii. 33), with Gen. xviii. 6, it would appear that 3 *seahs* = $4\frac{1}{2}$ pecks was a normal baking—the water pitcher was next in requisition. The flour, mixed with water, was kneaded in a trough and sprinkled with salt. If intended for *unleavened* bread it was shaped into flat round cakes or wafers, and was ready for baking. For the Passover week leavened bread was forbidden, and only these unleavened wafers used.

Otherwise the housewife inserted into the dough in the trough a lump of fermented

dough, and left the leaven to work. Our Lord as a boy had evidently watched it bubbling and rising, and in memory of this utters the short parable to which we have just alluded: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened" (Mat. xiii. 33).

[This homely process supplies apt symbols for both good and bad "propaganda." Here (as in 1 Cor. v. 6 and Gal. v. 9), it stands for a secretly dominating and transfusing influence for good. Elsewhere our Lord uses it of the corrupting influence of the Pharisees and of Herod: "Take heed and beware of the leaven of the Pharisees and Sadducees" (Mat. xvi. 6 cf. 1 Cor. v. 7).]

When the dough is "risen," the oven comes into use. Sometimes the hearth fire of coals (i.e. sticks of charcoal) may have been used to cook cakes, as in the familiar case where Elijah wakes up in the wilderness and finds by his side "a cake baken on the coals" (1 Kgs. xix. 6), or where Christ Himself invites His disciples on the lake-side to a meal of fish and bread cooked on

embers: "They see a fire of coals there, and fish laid thereon, and bread" (Jn. xxi. 9). But the normal way of baking was in the oven. This oven was sometimes a portable earthenware jar, some 5 feet high; sometimes such a jar was inserted into a hole in the floor, or the oven may even have been a hole in the floor plastered round and made fireproof. It was heated with kindling-wood, dry twigs, thorns, or dried grass, "the grass of the field" of which Christ speaks, "which to-day is, and to-morrow is cast into the oven" (Mat. vi. 30). When the oven is hot enough its sides are wiped clean, and thin circular slabs of dough, about one foot in

diameter, are pressed with a pad against the sides, and in a few seconds are cooked. Occasionally cakes are attached also to the *outside* of the oven, in which case they have to be turned when the attached side is brown. Hence Hosea's phrase: "Ephraim is a cake not turned" (Hos. vii. 8). This bread when made is never cut with a knife, but always *broken*, and this gives point to the frequent mention in the New Testament of "the breaking of the bread."

Next to bread, milk and its products, cheese and butter, are perhaps the most important elements in the Palestinian bill of fare. Goats' milk is most highly valued, and then the milk of ewes. Arabs still drink milk with their meals, and in some districts a mixture of milk with rice or flour forms a large part of the poor man's diet. Butter, cream, cream cheese, soured milk like that now so fashionable in Europe, and curds are all in use, and butter is sometimes churned by rocking a skin full of milk on the knees, or hanging it to a rafter and beating it. A breakfast dish of bread in a bowl with melted butter poured over it is called *samen* by the Arabs.

Jesus speaks of children coming up and asking their father not only for bread but for an egg or a fish. We may be sure therefore that these also were items in the common fare (Lk. xi. 11, 12). He speaks feelingly in another place of the hen gathering her chickens under her wings (Lk. xiii. 34) and we have already pictured poultry as installed in the "stable" part of the cottage. Fish, as we shall see when we speak of the fisherman's craft, were abundant and varied in the Sea of Galilee, and would have been

a common article of diet. Olive oil would be used freely, and the local wine, as in all Mediterranean countries, and the fruits of the neighbourhood in season.

Fish was boiled in a pan or pot, and so was meat, whether kid's flesh or beef or mutton, which would be served up in the form of a stew. Probably, however, the principal meat meal of the poorer peasants was the roast lamb of the annual Passover feast. However, little birds were to be had cheap in the markets, and according to the saying of Jesus—recorded in Lk. xii. 6—five sparrows were sold for two farthings.

Besides preparing the family meals, there would fall on the housewife, then as now, the task of mending the children's clothes, and we can see Jesus as a child interested in watching the work, and noticing how too often a point was reached when a threadbare garment could no longer support a patch of brand-new cloth. "No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made" (Mk. ii. 21).

The housewife must also keep the house clean and tidy—no mean task, without modern wardrobes and cupboards—and it is surely again a reminiscence of His home-life in boyhood when He describes the woman searching for a lost coin—one of ten *drachmas* (corresponding to our shilling), which perhaps formed her necklace: "Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?" (Lk. xv. 8).



X. JEWISH EDUCATION IN GOSPEL TIMES

Childhood of Jesus.—A picture of the daily life of Jesus as a boy must not leave out His schooling. His school days probably began when He was six years old, and continued at least till the time when, at twelve years of age (Lk. ii. 41 ff.), He accompanied His parents on their Passover visit to Jerusalem. Even in the thirteenth year, when the ceremony took place by which a Jewish boy became a "Man of the Law," the schooling did not necessarily end.

The summary remarks of St. Luke, "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him" (Lk. ii. 40); and again, "And Jesus advanced in wisdom and stature, and in favour with God and men" (Lk. ii. 52), doubtless refer to these years, and bespeak a healthy and normal physical development and a mind and spirit conspicuously alert, docile and amiable. This estimate is corroborated by the impression He made at twelve years old upon the professional teachers of the law at Jerusalem, who, we are told, "were amazed at His understanding and His answers" (Lk. ii. 47).

Up to the age of six He would be taught by His parents, who were charged to inculcate in their children a knowledge of the meaning of the Passover and other great Jewish festivals (following the injunctions of the law). They were bound also to teach them to repeat by heart the great text that every loyal Jew still repeats daily: "Hear, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. vi. 4). (It was called the *Shēma*, from its first word, *Hear*.) These words bore fruit in His ministry, when He answered the lawyer's question about "the great commandment in the law" (Mat. xxii. 37-40).

His parents would also teach Him selected verses from the Proverbs and from the Psalms.

The girls of the house at Nazareth—the "sisters" mentioned in the Gospels—were, like all Jewish girls, under the tutelage of their mother from birth till marriage. They were taught, like the boys, to "fear God and keep His commandments;" to read, and probably to write, and were carefully instructed in the duties of domestic life.

The synagogue school.—At six years old Jesus would begin to go, with His boy companions, to the elementary school attached to the synagogue or local place of worship. The school was called "The House of the Book," because all its lessons were drawn from the sacred Book of the Hebrew Scriptures.

Every day, except on sabbaths and high festivals, the boys might be seen trooping to school in the early hours of the morning. (There is documentary evidence that in the "dog-days" of high summer they were back at home by 10 a.m.!) The pupils sat on the floor, and the teacher on a dais facing them. They were taught to address him as "Rabbi," which means "My great one," i.e. "Master." Our Lord Himself was, in His teaching days, often addressed by this title (as in Jn. i. 38, 49; iii. 2, 26; vi. 25) and after His resurrection St. Mary Magdalen calls Him by a name of still more affectionate reverence, "Rabboni;" though He deprecates the love of such titles evinced by the professional teachers of the day: "They love . . . the salutations in the market places, and to be called of men, Rabbi. But be not ye called Rabbi: . . . for one is your master, even Christ" (Mat. xxiii. 7-10).

At home the children habitually spoke

the local dialect of the time, a form of the international language which (together with Greek) was then widely employed in the East, and known as Aramaic. In this language are certain words recorded of our Lord: *Talitha cumi*, addressed to Jairus' daughter (Mk. v. 41); *Ephphatha*, spoken to the deaf and nearly dumb man (Mk. vii. 34); and the sorrowful cry upon the cross, *Eloi, Eloi, lama sabachthani* (Mk. xv. 34). And some of the Galilean children probably spoke a certain amount of Greek—the kind of Greek in which the original of the New Testament was written.

But though expositions were given in Aramaic, all the lessons at school were based on the classical Hebrew of the Old Testament Scriptures; so that devout peasants, who after their schooldays listened week by week to the Hebrew lessons from the Scriptures read in the synagogue services, must have been to some extent familiar with the historic speech of their forefathers.

School always opened with a prayer by the teacher that God would watch over the children. The method of the lessons was largely that of repetition. Their "Three R's" were Reading, Writing and—Religion, of which the last was the most emphasised. Whether there was any teaching of arithmetic is not clear. If there was, it would be concerned with the numbers, weights and measures of the old Scriptures.

There was no idea of imparting knowledge for its own sake. The orthodox Jews were not interested in science or philosophy or even history apart from religion. The teacher's object was to train up pupils in "The fear of the LORD;" and because for the Jew that involved very scrupulous keeping of ceremonial rules, the study of the Book of Leviticus—very strangely to our minds—came first. Even here we can see what side of this teaching must have most interested our Lord as a boy, for the one verse He quotes from Leviticus in the Gospels is Lev. xix. 18: "Thou shalt love thy neighbour as thyself" (Mat. xxii. 39).

Scope of the studies.—Most of the time was spent upon the study of the Pentateuch—the "Five Books of Moses" as they were called; but other books, particularly some of the "Former Prophets" (Josh.—2 Kgs.) and the Psalms, provided material for lessons. The scope of these studies may seem narrow compared with the almost too varied curriculum of our own elementary schools of to-day. But we can judge, perhaps, from the best of our own Old Testament lessons what an immense treasure of seed thoughts is to be found in the Hebrew Scriptures. So true is this that to some of our English forefathers—people like John Bunyan—who had nothing to read except the Bible, the Scriptures formed the basis of a truly "liberal education."

The Jewish teachers of the first century were more interested in legal details than in the general training of the mind: but the pupils were fortunate in the text book used.

If we study Christ's parables and consider His evident love of nature, which was clearly to Him a book revealing the mind and character of its Creator, we shall be justified in looking for the beginning of this attitude in His school days, and not least in those lessons from the Psalms, illumined by solitary musings on the hillside. To take a few familiar instances, Psalm civ. suggests a God who watches not only the movements of the planetary system, but also the fall of a sparrow (Lk. xii. 6). Psalm lxxx. gives the germ of all the vineyard teaching, both in the parable of the *Wicked Husbandmen* (Mat. xxi. 33 ff.) and in our Lord's description of Himself as *The True Vine* (Jn. xv.).

In Psalm xxiii. we have the starting point for the beautiful imagery of the *Lost Sheep* (Lk. xv. 3-6) and the still more wonderful allegory of Jesus as *The Good Shepherd* (Jn. x.). In all these directions the lessons learnt at school would be driven home and developed by the familiar sights of husbandry and shepherd-craft in the countryside round Nazareth.

Our Saviour's education clearly did not include the special training given to those

who aimed at becoming scribes, or professional teachers of the law. Such schools were instituted about the time of His boyhood, and were called "Houses of Study." Those notable Rabbis, like Hillel and Shammai, and Hillel's famous grandson Gamaliel—who taught St. Paul (Acts xxii. 3)—gave "instruction according to the strict manner of the law."

This instruction our Lord certainly did not take, as we may judge from the surprise of His contemporaries at His teaching powers. When He taught in the synagogue at Nazareth they exclaimed: "Whence hath this man these things?" and "What is the wisdom that is given unto this man? . . . Is not this the carpenter . . . ?" (Mk. vi. 2, 3). Probably the unique attraction and power of His later teaching owed something to the fact that as a boy and a young man He had not been through the mill of Rabbinical learning wherein the professional scribes were ground.

We can discern the fruits of the sound elementary teaching of His school days which put God always in the centre of His world, combined with His own self-education in the family life and His prayerful musings in solitude, in the first recorded utterance of His lips. This reveals a mind growingly conscious of a specially intimate relation to the Heavenly Father, cropping out in the exclamation of the twelve-year-old boy in the Temple: "Wist ye not that I must be in my Father's house?" (Lk. ii. 49).

This consciousness, emerging doubtless in the school, finds maturer expression in such passages as Mat. xi. 27: "All things have been delivered unto me of my Father: . . . neither doth any know the Father,

save the Son, and he to whomsoever the Son willeth to reveal him"; and in the many utterances about the Father and the Son in the Fourth Gospel (see especially Chs. v. and vii.) culminating in the declarations: "He that hath seen me hath seen the Father" (Jn. xiv. 9); and "I and the Father are one" (Jn. x. 30).

We shall speak more fully of the synagogue and its worship elsewhere. But before leaving the subject of education we must remember the child's training in worship, which was as important then as now. It is clear that, as a grown man, Jesus habitually attended the sabbath worship of the synagogue; and the inference is that it was a habit formed in youth. But it is more than an inference, for the Jewish elementary school was attached to the synagogue, and its master was a synagogue official. And every sabbath day the child accompanied his parents to synagogue as soon as he was able to walk. The weekly readings of the Scriptures in an atmosphere of worship would react intensely upon a devout child, then as now.

Though what we should call "secular studies" were not taught or encouraged in the schools, every pupil was encouraged to learn a trade, side by side with his study of the Scriptures. So St. Paul, who himself became a learned Rabbi, learnt in youth the art of tent making (Acts xviii. 3) and largely supported himself by the work of his hands (Acts xx. 34, cp. 1 Cor. iv. 12). In the same way while Jesus was being educated in the synagogue school at Nazareth, He was also acquiring a technical education in the carpenter's shop of Joseph.



XI. THE CARPENTER'S SHOP AND THE OUTDOOR LIFE

Jesus and Joseph.—If we wish to picture the daily life of the home at Nazareth, we must not forget the carpenter's shop. Here St. Joseph, while he lived, supported the Holy Family. Here Jesus learned His trade, and apparently after Joseph's death kept the home together by the work of His hands till the younger children of the house could take His place. This perhaps explains why He deferred His wandering ministry till the thirtieth year of His life. The two situations, during Joseph's lifetime and after, are both represented in the Gospels where Jesus is in one place described—as He was popularly known—by the people of Nazareth as "the carpenter's son" and in another as Himself "the carpenter." We can to some extent restore the picture of the tools which Joseph must have employed, and the use of which he taught Jesus.

Carpentry in the Old Testament.—There is curiously little about carpentry in the Old Testament, and where "carpenters" are mentioned in the Authorised Version the reference may sometimes be to workers in stone.

There must have been enough skill in early times to fashion ploughs and yokes and other implements of husbandry, as well as for the timber work necessary in the construction of a simple dwelling. An interesting list of agricultural implements is given in an account of Philistine oppression, and the one tool allowed by the oppressors for keeping them in order is the *file*. "But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock; yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes; and to set the goads" (1 Sam. xiii. 20).

When Solomon had to build on a large scale, he was obliged to import foreign carpenters from Tyre and Sidon. He writes to his friend King Hiram; "for thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians" (1 Kgs. v. 6).

The Hebrews were backward in higher carpentry. By the time of the later kings, however, during the repairs of the Temple under Joash (2 Kgs. xii. 11) and Josiah (2 Kgs. xxii. 6), there seem to have been competent native craftsmen; and when Jerusalem first fell, the conqueror, Nebuchadnezzar, carried away the "carpenters (craftsmen) and smiths" together with the royal retinue into exile (Jer. xxiv. 1; xxix. 2).

The first list of carpenters' tools given us in the Old Testament dates from the time of the exile, and describes a Babylonian carpenter fashioning a wooden idol. "The carpenter stretcheth out a *line*; he marketh it out with a *pencil*; he shapeth it with *planes*, and he marketh it out with the *compasses*, and shapeth it after the figure of a man. . . ." (Is. xliv. 13).

This is not a Hebrew carpenter, yet in Mesopotamia and in ancient Egypt, in whose monuments we have a few pictures of contemporary carpenters at work, it is probable that much the same tools were used as in Palestine. So we may add to our list the *file*, the *line*, the *pencil*, the *compasses* and the *plane*.

To the list above a few essential tools may be added. The *saw* is mentioned in the Old Testament, but only with reference to masonry. It is probable that for sawing wood the Hebrews used an instrument like that of the ancient Egyptians and the modern Syrians, which, unlike our modern

hand saw, had its handle placed at the thinner end of the blade, and was drawn towards the worker's body, not pushed away from it.

The *hammers* used for masonry by the Syrians of to-day are very various; those used by carpenters (who never use a wooden mallet) are much like European ones. The modern Syrian uses the bow drill for boring holes in wood, and it is likely that this, too, was anciently employed. The bowstring is twisted round the spindle of the drill, which is then turned by the movement of the bow. The most useful tool in the Syrian carpenter's hands is the *adze*, which serves the purpose of hammer, chisel and plane in one. It is a cutting tool something like an axe, but with the blade placed at right angles to the handle, to which it is fastened with thongs. The blade is shaped to a curve more or less in line with its sweep through the air when wielded.

We can thus form some idea of the tools used in the carpenter's shop at Nazareth; and an early Christian writer, Justin Martyr, writing about A.D. 150, preserves an interesting tradition about its output.

He says of our Lord, "He was in the habit of working as a carpenter when He was among men, making yokes and ploughs" (*Trypho* 88). So we can link these days of carpentry with one of the most famous sayings of His ministry. It is the conscientious and expert fashioner of yokes for the necks of the oxen of Galilee who exclaims: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Mat. xi. 29, 30).

Nazareth.—Outside the home, school and the carpenter's shop circled the out-door life of the child Jesus and the younger children of that Nazareth home—"James and Joses and Simon and Judas" and their unnamed sisters. And the education of a naïve out-of-doors life perfected and completed that of the lessons learned in-doors.

The mean climate of Nazareth is moderate, though the heat is intense in July and August and there is occasional snow in winter. The sun shines for the greater part of the year, and the genial conditions invite to an open-air life. In Gospel times the extremes of climate were doubtless less rigid: they have been intensified—as they always are—by centuries of deforestation.

The village of Nazareth stands on a spur of the Lebanon range, where it drops into the fertile plain of Esdraelon. The neighbouring valleys are full of rich vegetation in the spring—gay with wild flowers, and with the foliage and blossoms of fig, olive, mulberry, lemon, pomegranate and quince.

Modern Nazareth stands 1,600 feet above sea level, and the ancient town was probably higher still, and by its situation was wonderfully calculated to open the minds of its young denizens. It was in Galilee, a district where the population was more cosmopolitan and much less narrow-minded than that of Judah farther south, and it was secluded enough for quiet and meditation. No "main artery" road passed through it.

Yet though thus "out of the hurly-burly," Nazareth was a marvellous observation point. From the ridge above the town—the precipice down which His infuriated countrymen once tried to hurl Jesus (Lk. iv. 29)—you could see far distances, and trace all the main features of the Holy Land. The mind would dwell on the ancient struggles of Deborah and Barak on the battle field of Esdraelon (Jud. iv. and v.), and the dramatically chequered history of Ahab's rule in Samaria with the ministries of Elijah and Elisha (1 Kgs. xvi. ff.), or the tramp and counter-tramp of Egyptian, Assyrian and Babylonian armies, so fatal to Samaria and to Jerusalem.

The highroad by which these hosts had passed was also the great way of transport in the first century, and the young Nazarene from His hilltop could watch all the important traffic passing southwards to Jerusalem: Jewish pilgrims, Arab caravans, Roman legions, princes' retinues. These left their

impress on the youthful mind, as did the sights of nature.

Scenes on the highroads.—From this point the boy could watch "crowds," and learn a "compassion" for them that was to bear fruit in the miracle of the loaves. He could see eager merchants passing with their treasures, and find a text for the parable of the *Pearl of Great Price*. He could see the weary, the footsore, the lame; could watch the blind straying sideways into the ditch, and draw in His mind a parallel with incompetent religious teachers (Mat. xv. 14), and learn that pity for all cripples that marked His ministry, and the special sympathy for the helplessness of those whose "light was darkness," a sympathy which won for more than one blind beggar the recovery of his sight.

He could witness the curious custom by which subjects could be "pressed" into the service of an official, and made to change their course and accompany him to his destination, and He drew from it a characteristic lesson (Mat. v. 41). He could see—only too often—the passing of a tragic criminal procession: a file of the condemned escorted by Roman soldiers, and bearing upon their backs the instruments of their own execution. And in after life it came to Him as a familiar thought that the "Son of Man" must "take up His cross," and His true followers daily do the like (Lk. ix. 23).

He could see kings and their retinues passing along in their "soft raiment" and dazzling uniforms, and could turn from such artificial splendour and affirm that "Solomon in all his glory" was not arrayed like the "lilies of the field."

Sights of Nature.—The wild flowers of which He speaks were certainly not "lilies" in our sense. The most probable claimants are the gorgeous pink and purple gladiolus that grows rank in the cornfields, and the beautiful iris that spangles the meadows in March. These flowers, with the blossom of

spring, the bright green fig leaves that herald the coming of summer (Mat. xxiv. 32) and the harvest, and the fruits of autumn, embroider for Him a world which His Father had made, and over which the Father's unfailing providence brooded. The perennial miracle of sunrise and sunset, with its practical warnings to the field worker, completed the colour scheme: "When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowring" (Mat. xvi. 2, 3).

The landscape itself was full of interest, and not least those picturesque hill towns among which Nazareth itself must be numbered—a very familiar sight in modern Italy too—which put into His mind the thought: "A city set on a hill cannot be hid" (Mat. v. 14).

The birds for whom God provides resting places, as He furnishes holes for the foxes (Lk. ix. 58); the ravens whom He feeds (Lk. xii. 24); the eagles, or vultures, that assemble from afar when a corpse invites (Mat. xxiv. 28); the crows which follow the sower, and snatch up the exposed grain (Mat. xiii. 4); the little sparrows that are sold so cheap in the market (Lk. xii. 6), are all recruited to enforce religious lessons.

So, too, He uses His observation of the domestic animals: the ox and the ass that must be watered even on the sabbath (Lk. xiii. 15), and must be rescued at once if they fall into a pit (Lk. xiv. 5); the sheep and the goats that the shepherd pastures—He had watched him separating the one from the other (Mat. xxv. 32); all these are stored up in His memory, and emerge later in His wonderful teaching.

So, too, He speaks of the processes of agriculture—ploughing, sowing, reaping, gathering fruit, pressing oil and wine.

Town sights.—To these we should add the sights of the market and the street, the tolls that have to be paid (Mat. ix. 9); the "salutations in the marketplaces" (Mat. xxiii. 7); the bargaining, swearing and lying

that go on there (Mat. v. 33, 37); the measuring of grain (Lk. vi. 38); and not least the children's games.

Jesus describes (Mat. xi. 17; Lk. vii. 32) the attitude of the official Jewish leaders towards Himself and John the Baptist as like that of sulky and ill-natured children who "refuse to play." "We piped unto you, and ye did not dance; we wailed, and

ye did not mourn" (Mat. xi. 17) say their disappointed companions. They are playing at weddings and funerals. These memories are blended with those of many a gaudy and striking wedding procession passing through the streets of Nazareth, and make the wedding and its least figure largely in His parables (Lk. xii. 36; Mat. xxii. 1-14).

XII. COSTUMES AND CUSTOMS OF PALESTINE

Costumes.—The costumes of Palestinian people in the first century were very like those still worn at the beginning of the twentieth century, though these are disappearing as Western ideas encroach (see page 42). The vesture of the body, in loose flowing robes, with a girdle at the waist in which they are "girded up" at the loins (Lk. xii. 35) when active work is to be done, comprised ordinarily only two or three items:—

1. A "linen cloth" as it is called in Mk. xiv. 51 (SINDON)—a simple garment worn next the skin: a long piece of cloth, with ends sewn together and holes for the arms; or sometimes shaped more or less to the body. This was of fine linen and worn by the well-to-do.

2. The "tunic, or shirt" (CHITON) worn by the peasants to-day. It is a long flowing garment like a dressing gown, of striped or bright coloured cotton or linen, folded over and caught at the waist by a girdle—belt, or cord, or sash. It has slits at the sides, to ease the movement of the legs in walking. This is worn by both sexes.

3. Over the tunic the peasant or poor man wore the heavy "cloak" (HIMATION), a warm garment made of goat's or camel's hair—by modern Arabs worn with perpendicular stripes of brown and white or blue and white. Its construction is very simple

and does not suggest the gracefulness that characterises it when worn. A piece of cloth 7 feet long and $4\frac{1}{2}$ feet wide is taken longways, and the two ends folded in, $1\frac{1}{2}$ feet each side, and then sewn along the top. Two holes are then cut in the top corners, through which to pass the hands and wrists. Thrown over the neck and back it makes a very picturesque robe. It is the peasant's and shepherd's outer garment for cold and wet weather, and he throws it over him as a coverlet when he sleeps: "If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: for that is his only covering . . . wherein shall he sleep?" (Ex. xxii. 26, 27).

4. The wealthier classes wore over the shirt or tunic (2) a more dignified garment than the cloak just mentioned, which we may call the "robe" (STOLE). (From the fact that Jesus forbids His disciples on their journeys to wear more than one tunic (Lk. ix. 3) it is argued that the wealthy sometimes wore two.)

Like the shirt, this robe has the shape of a dressing gown, only with wider sleeves; and it is not caught by a girdle, but hangs straight down. The robe is often rich in colour and material; it is the "long robe" in which the Pharisees love to preen themselves (Lk. xx. 46), and the "best robe"

which the forgiving Father brings out to honour the Prodigal Son (Lk. xv. 22).

5. We should mention here the short heavy waistcoat of sheepskin which the shepherd wears—with the fleece sometimes outside, sometimes inside—over which, in wet, rough or bitter weather, he will throw his heavy cloak (3).

To complete the out-door dress: the feet were shod with sandals—soles of leather, wood, or matted grass, furnished with loops through



PEASANT WEARING THE TUNIC



ARAB WEARING THE CLOAK

which passed the thongs of the "shoe-latchet," a thong passed between the great toe and the other toes and round the ankle. It was a servant's business to "stoop down and unloose" this thong (Mk. i. 7) when a guest entered a house; he then removed the shoes, and washed the guest's feet. It is clear, however, from the Assyrian monuments, that in early times Jews wore shoes as alternative to sandals. To go about barefoot was a sign of mourning.

A turban of cloth over a skull cap and fez next to the shaven head, is wound round in many folds protecting the eyes and the nape of the neck from the fierce Palestinian sun. This doubtless represents in essentials the ancient headdress.

The woman's dress, then as now, was almost exactly like the man's, except for the headdress. The dress would consist of the long shirt and girdle, with a large veil of white cotton, or of black or coloured silk. Instead of the man's heavy cloak a "mantle" was worn—the colours to-day are white or indigo. It is this mantle that Ruth holds out to Boaz, who pours into it six measures of barley (Ruth iii. 15); and in the present day Eastern women use it as a bag for carrying home their parcels, vegetables or fruits.

We can picture our Lord and His disciples as they move about clad in the turban, shirt and cloak, now "girded up," now with garments flowing. If we try to identify the "coat" (Jn. xix. 23) "woven without seam from the top throughout," we face some discussion: but the balance seems in favour of the "cloak" (3) as the garment for which the four soldiers cast lots. Of the other four items—shirt, girdle, turban and shoes—they would each take one.

Births.—St. Luke devotes a good deal of space to the birth of Jesus, and of His cousin and forerunner John the Baptist. This is perhaps the more natural because of the unique importance which he evidently attaches to these events, and because (as we know from Col. iv. 14) the evangelist was himself a physician. But it is clear from many passages in the Old Testament (e.g. Ps. cxxvii. 3-5) that the possession of children was highly valued among the Hebrews, and that childlessness was considered a reproach (1 Sam. i. 4 ff.; Lk. i. 25).

An expectant mother was careful in her diet—as we see from the case of Samson's mother (Jud. xiii. 7)—and secluded herself, as far as possible, before the event (Lk. i. 24). As soon as the child was born it was bathed in water, rubbed with salt, and wrapped

in "swaddling clothes" (Lk. ii. 7, 12): probably, as now, a square cloth wrapped round its little body, and held in place by bandages. On the eighth day, if a boy, he was circumcised, and given his name (Lk. i. 59; ii. 21), and this was an excuse for mustering the friends and neighbours.

The mother was secluded as "unclean," for forty days after the birth of a son, for seventy after that of a daughter, by the law (Lev. xii.). This ceremonial ordinance was also obviously beneficial to her health. When "the days of her purifying were accomplished," she appeared in public for what we should call her "churching," and made her offering in the temple. If she were rich, the sacrifice ordained was a first-year lamb and a dove or pigeon; if poor, "two turtledoves, or two young pigeons" (Lev. xii. 6 and 8). Thus the narrative of St. Luke (ii. 22-24) emphasises the poverty of Mary and Joseph. It was for ceremonies like this that the traffickers in the temple "sold doves" to intending offerers (Jn. ii. 16; Mat. xxi. 12), and from this traffic the High Priest's family reaped considerable wealth.

In the East the mother suckled her child much longer than with us—for two, three or four years before it was weaned. This explained how Samuel could be left with Eli at once after his weaning (1 Sam. i. 24).

Family life.—The families of which we learn most in the Old Testament are those of the kings of Judah, who were polygamous: they must have supported immense establishments of women and children.

Abraham, as we know, had two wives, and though monogamy was clearly the highest ideal from the first (Mk. x. 6-8), there can be no doubt that for many centuries the richer Hebrews kept such composite establishments. The poor man would have only one wife; and monogamy seems to have been practically universal by the age of the New Testament, though *in theory* polygamy was lawful. It is not polygamy, but divorce for inadequate

reasons, that our Lord denounces. And in those days one school of thought among the Rabbis was so lax that, making its own interpretation of the vague pronouncement of Deut. xxiv. 1, it allowed divorce for an ill-cooked dinner!

Certain of the features of Old Testament family life remained, and notably the great prominence given to the widowed mother of the head of the house (see 2 Kgs. *passim*), who lived on in the home after her husband's death. The wife's mother had also, sometimes, her rôle in the household. In St. Peter's home at Capernaum (Mk. i. 30, 31) she evidently holds an important position; and it is noticed as evidence of her sudden recovery from fever, that she was able at once to share the hostess' function of serving the guests. To the mother were entrusted the domestic duties—the feeding, clothing, etc., of the family, and the care and education of her daughters up to the time of their marriage. How honourable these duties were considered is evident from the last poem in the Book of Proverbs, in praise of the virtuous woman: "A virtuous woman who can find? For her price is far above rubies. The heart of her husband trusteth in her" (Pr. xxxi. 10-31).

The father was supreme in the family, with special reference to the upbringing of the sons (cf. Pr. iii. 12, iv. 1 ff.). The Jewish father, however, though his severe chastisement was taken as a matter of course, had not the *patria potestas* of the Roman father, which made the latter *owner* of his family, with power of life and death over the children. But provision was made in the law (Deut. xxi. 18-21) for the public stoning to death of an incurably disobedient son.

Betrothal and marriage.—It may be noted that in Church of England weddings, as in those of the Roman Church, there are really two ceremonies (1) the betrothal (by giving and receiving of a ring) and (2) the marriage proper, with its benedictions. This is an ancient distinction, and in New Testament

times the two ceremonies were quite separate. The betrothal that comes before us in the Gospels is that of Mary and Joseph (Mat. i. 18; Lk. ii. 5). The Eastern girl, like the French maiden of to-day, is allowed very little say in the choice of her husband, which is arranged by the family, though not without the consent of the parties themselves. So Abraham arranges with Laban for the betrothal of Isaac and Rebekah (Gen. xxiv.); and Esau's choice of his own wives is regarded as tiresomely abnormal (Gen. xxvii. 46).

The betrothal was an important ceremony, and seems to have consisted of two parts:

1. There was the *settlement of the dowry*, and the payment, or part-payment, of the same. This dowry was at first a sum paid to the family as the price of, or compensation for, the bride (cf. Gen. xxxiv. 12), though later it was apportioned to the bride herself.

2. Secondly, there seems to have been a formal *setting of questions*, like that put to Rachel (Gen. xxiv. 58)—"Wilt thou go with this man?"—and some form of benediction. In the Talmud, provision is made for the giving of a ring or other article of value to the bride-to-be, with the formula "By this ring may she be betrothed to me." It is not certain whether this would have figured in the betrothal of Joseph and Mary, or whether the custom is a somewhat later one.

The betrothal meant more than in the Greek and Roman law of the time, where it was just a promise. After betrothal the two were bound to each other, and if the man wished to break his contract he must divorce the woman; if she were unfaithful to him it counted as adultery (Deut. xxii. 23, 24). This is the situation contemplated by Joseph in Mat. i. 19. Probably this was all that happened in early times: the bridegroom just took his bride into his own house or tent (see Gen. xxiv. 63-67). But in New Testament times there followed the wedding, at a longer or shorter interval.

The wedding and its feast figure largely in the Gospels, and loomed large in the life

of the neighbourhood then as now. It seems to have involved, however, no religious ceremony. The bridegroom wore his best clothes, and a garland on his head (Is. lxi. 10). The dressing of the bride was a great ceremony. She was "adorned with her jewels" (ib.), and clad in long, flowing robes of rich attire, with a long train (Jer. ii. 32; Rev. xxi. 2), with a special sash, and a crown, and a large veil which she never removed from her face till the ceremonies were over and she was alone with her husband. (This explains how, in Jacob's marriage, the crafty Laban was able to substitute the elder sister for the younger—Gen. xxix. 21-25.)

The wedding ceremonies consisted of (1) the procession, and (2) the marriage feast.

1. *The procession.* The bridegroom and his friends, called in the Gospels "the sons of the bridechamber" (Mat. ix. 15; Lk. v. 34), march to the home of the bride. There they are joined by the bride with her parents and friends, who together conduct the pair to their future home, to the accompaniment of music and merriment.

It is not exactly this procession, though a similar one, that is described in the parable of the *Ten Virgins* (Mat. xxv. 1-12). There, apparently, the bride has already been conducted to her future home, and the bridegroom has gone off, presumably to visit a relative of importance. When his arrival at the home is imminent the maidens in waiting go out a little way to meet him, with torches and lamps to light him on his way, and with him enter into the house for the wedding feast.

2. *The wedding feast.* This counted for so much that in the Gospels it is sometimes identified with the marriage. It was indeed an outstanding event in the family life, and no expense was spared.

The parable of the *Wedding Feast*, in Mat. xxii. 1-14, gives an elaborate picture of such a feast in the highest circles, where the invitation is a "royal command," and the hospitality widespread, and includes even the provision of "wedding garments."

The narrative of the marriage at Cana in

Jn. ii. shows us a wedding feast in the humbler circles in which the Blessed Virgin moved. The "friends of the bridegroom" were highly honoured guests, and one of them (cf. Jn. iii. 29) was chosen to act as master of ceremonies. He it is who figures in that narrative as "ruler of the feast."

In modern Palestine the festival lasts, among peasants, for a whole week, during which time wine is freely broached, and the bride and bridegroom, resplendent in their bridal attire, are treated as royal personages.

Death and burial.—When a death took place the relatives closed the eyes and wrapped the body either in its own clothes or in special linen wrappings, with unguents and spices (Jn. xix. 39, 40). So the body of Jesus was wrapped (Mk. xv. 46; xvi. 1), with a special napkin swathing the head (Jn. xx. 7), and so, too, was Lazarus of Bethany "bound hand and foot with grave-clothes" (Jn. xi. 44). As among southern and eastern peoples to-day, friends and neighbours congregated in the house as death drew near, and raised cries of lamentation. The scene in the house of Jairus is typical: "And they come to the house . . . and he beholdeth a tumult, and many weeping and wailing greatly . . . he saith unto them, Why make ye a tumult, and weep?" Women as professional mourners took a prominent part, both in the house and in the procession to the grave, enforcing their cries by beating tambourines.

As soon as practicable the funeral left the house and bore the corpse on an open bier (a litter or stretcher with poles for handles) to the grave, which would be outside the town or village. Here would be seen family friends and hired mourners in sombre garments, the women with dishevelled hair, sometimes with their clothes rent and ashes on their heads. We can so picture the scene at Nain, where Jesus accosts the mother, and touches the bier (Lk. vii. 11-17).

The grave was sometimes, as with us, a hole dug in the ground, but more often a

rocky cave adapted to the purpose. (See page 105.)

From the earliest times the Hebrews were accustomed to bury in the caves which abound in their country. Abraham bought the cave of Machpelah (Gen. xxiii. 9) for a family sepulchre, and Isaiah gives us a picture (xxii. 16) of a rich man preparing for himself a tomb hewn out in a high rock, and carved. There are hundreds of specimens of such sepulchres to be seen round Jerusalem to-day, some of them dating from New Testament times, with sculptured architraves and columns. Sometimes a natural cave was used, as apparently in the case of Lazarus (Jn. xi. 38): sometimes, as in the case of the tomb of Joseph of Arimathea (Lk. xxiii. 53) where he laid the body of Jesus, a good deal of mason's and sculptor's work went to the making of it. In either case a large stone was used to block the entrance.

The Holy Sepulchre.—Scholars are still discussing where exactly was this tomb—whether on the site where the church that bears its name was erected nearly three hundred years after, or in some other place. But if we cannot identify the site, we have a remarkably full description of the tomb.

It was in a garden (Jn. xix. 41) and hewn out of the rock (Mk. xv. 46). The door of entrance to such tombs is usually small,

about 3 feet by 2 feet; so it was that Peter's companion had to stoop down to look in (Jn. xx. 5). The entrance was blocked by a heavy stone, called *golel* or "roller," like an upright circular mill stone, with a diameter of some 3½ feet, and a weight of six hundredweight. It moved in a narrow groove, excavated in the rock for the purpose—the groove slanting upwards on each side, so that the stone naturally gravitated to its place in front of the orifice. We can well understand the women's question: "Who shall roll us away the stone?" (Mk. xvi. 3). For such a stone might need two or three men with levers to shift it up the incline, and wedge it in position.

In front of such tombs there is usually a cleared level space, or court, and the interior is comparatively spacious. In the tombs which have this rolling stone as door, the interior usually has little shelves cut into the rock, like the *loculi* in the Roman catacombs, or tunnel-like holes driven into the rock face at right angles. The tomb of Jesus must have been of this former kind because the women saw two bright figures "sitting one at the head and one at the feet where the body . . . had lain" (Jn. xx. 12). We can parallel the "sealing" of the tomb (Mat. xxvii. 66) from ancient Egypt, where the tombs were sometimes sealed. A cord would be drawn across the *golel* and the ends fixed with wax or soft clay on which the seal was impressed.

XIII. THE SEA OF GALILEE AND THE FISHERMAN'S CRAFT

Geographical situation.—The Sea of Galilee (also called the Sea of Tiberias and the Lake of Gennesaret) takes a very central place in the Gospel story, both at the beginning of our Lord's ministry and after the resurrection. It is a fresh-water lake formed by the enlargement of the river Jordan in a

harp-shaped cup amid the Galilean hills, some nine or ten miles below a smaller lake, known as Huleh, and little more than twenty miles from the river's source.

In the short distance between Lake Huleh and the Sea of Galilee, Jordan descends no less than 673 feet: and the surface of the

latter lake is 680 feet lower than that of the Mediterranean, from which it is separated by twenty-five miles of hill and dale. Through this lake the river Jordan flows, entering on the north and emerging on the south, much as the river Rhone flows through the Lake of Geneva.

The lake is thirteen miles long, and, at its widest, eight miles broad. It lies in a deep trench among rocky hills, largely volcanic in structure. At the points where Jordan enters and emerges the hills recede somewhat, and there are small flat and fertile valleys; in the northern one stood Bethsaida, and in the southern the flourishing city of Taricheae—not mentioned in the New Testament, but very prominent in the writings of Flavius Josephus, who has much to say about this region, where he fought against the Romans in the latter half of the first century A.D.

Near the north-west corner of the lake where two streams flow in from the mountains of Upper Galilee, there is a still larger expanse of fertile land—perhaps the most fertile in all Palestine—known anciently as the plain of Gennesaret. From this, the lake derived one of its alternative names. The plain is some three miles long by two miles wide. On its south-western edge stood Magdala (called Dalmanutha in Mk. viii. 10), the home of Mary Magdalene, and at its north-eastern corner, at Khan Minyeh, some would place the site of Capernaum; while others identify that city with Tell Hûm halfway between that and the point where Jordan enters the lake.

Behind this plain, and behind the northern coast where Tell Hûm is situated, the hills slope up rather more gently from the lake; but elsewhere the cliffs and precipices rise steeply from the waters: on the east to 1,700 feet and on the south-west to 1,400. Gullies between the precipices form channels for the winds, and now, as of old, sudden storms are liable to "sweep down" upon the lake (Lk. viii. 23).

Lakes among the mountains are proverbially treacherous. The writer once nearly

met his death in an open boat on Lago Maggiore, in a storm which took the expert boatman unawares. The narratives of the two storms (Mat. viii. 24-27 and xiv. 24-33) give us a vividly true picture of the rapidly changing moods of the Sea of Galilee.

In New Testament times the shores of this lake—for centuries since desolate and fever-stricken—teemed with a busy life, as they will doubtless do once more a generation hence. The great highroad running from Damascus to Jerusalem, Gaza and Egypt—an immemorial caravan route that had lately been improved by the Romans—touched its north-western shore, traversing the plain of Gennesaret and mounting the hills again at Magdala. Another road to Jerusalem skirted the western shore, passing through Tiberias, the imposing city which Herod Antipas had built for himself on the site of ancient tombs, and named after the Emperor Tiberius. (This is the only site round the lake which has been continuously inhabited all through the centuries.) The road then passes on along the coast past Taricheae at the southern end. Yet a third road ran from Bethsaida, under the precipices of the eastern shore, and joined the Tiberias road a little south of Taricheae.

The early days of the ministry of Jesus were not spent, as we sometimes think, in a rural backwater, but in a busy and populous centre where much business was transacted, and visitors of every type and race were to be found in large numbers. Rich Jews and Gentiles frequented the shores of the lake, though the former studiously avoided Tiberias as unclean, because of the tombs beneath it. Doubtless the wealthy had their villas there, like those which fringe the Italian lakes to-day. It had then eight or nine flourishing towns on its banks besides Tiberias; and not far from that city were famous hot medicinal springs, still frequented by visitors from all parts of Syria in June and July. In New Testament times there was a much better appointed watering-place, attracting invalids from far and near;



BOAT ON SEA OF GALILEE

a fact which may partly account for the great crowds of sick people mentioned as waiting upon Jesus in the early days of His Galilean ministry (Mat. iv. 23, 24; viii. 16; xiv. 14; Mk. i. 32, etc.).

Gospel sites.—The sites of some of the places mentioned in the Gospels are still disputed, and about that of Capernaum, as we have seen, there is still discussion. Names cling in the East, and "Kefr Nahum" (the village of Nahum) might well be corrupted to Tell Hûm (the hill or mound of [Na]hum). On the other hand Khan Minyeh, situated on the great caravan road, suits best the

evident importance of the town in the first century, suggested, e.g. by the "pride of place" evident in our Lord's exclamation: "Shalt thou be exalted unto heaven?" (Mat. xi. 23). The town where Jesus made His temporary home, and where we find Peter living with his wife's mother (Mk. i. 29, 30), would be one of the greatest strategic centres in the neighbourhood, and would give marked importance to Matthew's post of revenue officer there (Mat. ix. 9).

On the other hand, Bethsaida, the birth-place, apparently, of Andrew and Peter and Philip (Jn. i. 44) and presumably of the sons of Zebedee, can be placed with certainty

at the north-east corner of the lake, near where the Jordan enters. It seems to have been a large fishing village adjoining the smart new city built by Herod Philip (who also founded Caesarea Philippi, the scene of Peter's great confession—Mat. xvi. 13-16), and named Bethsaida Julius out of compliment to Julia, Julius Caesar's daughter.

Another important site which has been pretty certainly identified is the point on the east side of the lake where our Lord encountered the demoniac "Legion," and where the herd of swine rushed over a precipice into the sea (Mk. v. 13). Of the various readings of the name—Gadara, Gergesa, Gerasa—the last seems on textual grounds correct; and this is still represented to-day by Khersa, the ruins of which can be seen across the lake from Tiberias as a little dark spot at the mouth of a gully near by, midway along the eastern shore. Here are still to be found on the heights such "tombs" as were haunted by the demoniac (Mk. v. 3), and here alone the precipice falls down quite sheer into the lake.

The traditional scene of the *Sermon on the Mount* (Mat. v.-vii.) and, near to it, that of the *Feeding of the Five Thousand* (Mat. xiv. 13-21) lies on the slopes of a double-peaked mountain called Karn Hattin (Horns of Hattin) on the western side, behind Tiberias. It is approached by the ancient caravan route, where, leaving the lake at Magdala, it winds up the gorge of Hamân (The Pigeons) past some famous robbers' caves which the soldiers of Herod the Great could approach only in great baskets lowered from the top of the cliffs.

The "Chorazin" coupled with Bethsaida and Capernaum in our Lord's denunciation is undoubtedly Kerâzeh, the ruins of which lie due north of Tell Hûm, an hour's walk up in the hills. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes" (Mat. xi. 21).

Shipping and the fishing industry.—For many centuries heavy taxation made fishing on the Sea of Galilee unprofitable, and very few fishing boats were ever seen there by nineteenth century visitors. In New Testament times, as is clear from the Gospels (e.g. Jn. vi. 23, 24), but still more evident from the narrative of Josephus, the lake must have been constantly studded with sails: and those not only of fishing boats, but also of pleasure craft and even of ships of war. He tells how when fighting against the Romans he collected as many as two hundred and forty ships from the neighbourhood of Taricheae alone; and later on speaks of four thousand to six thousand people slain after taking refuge on board of ships.

We have no contemporary description of the boats that would be used by Peter and Andrew and James and John, but we may probably conclude that they were much like the few that still plied upon the lake in the nineteenth century: quite small craft rigged each with a lateen sail—a sail shaped, as has been said, "like a bird's wing." Similar sails are also to be seen on the lakes of Europe, in Switzerland and Italy.

There are fifty-three different species of fish in the lake, of which fourteen are peculiar to it and the Jordan. Carp, dace, loach, bleak and blenny abound.

The methods of catching fish are various, and three are mentioned or implied in the Gospels.

1. *Angling, with a hook.*—In the passage about the Temple tribute (Mat. xvii. 27), Jesus says to Peter: "Go thou to the sea, and cast a hook, and take up the fish that first cometh up."

2. *The casting net.*—At the moment of the call of the first disciples we read (Mk. i. 16): "And passing along by the sea of Galilee, he saw Simon and Andrew . . . casting a net in the sea; for they were fishers." It was no doubt a picturesque sight. This net was circular in form, and loaded with leaden weights round the edge, and having a cord attached to the centre. "When the fisherman throws this net he gathers it up in folds on

his arm and, with a peculiar swing of the arms, only to be learnt by long practice, flings it so that it spreads out and falls in its circular form upon the surface of the water. It rapidly sinks to the bottom, the loaded circumference causing it to assume a cuplike form, enclosing within its meshes all the fish that happen to be under it when it falls. When it has reached the bottom, the fisher cautiously hauls in the rope so that the loaded edges gradually approach one another, and by their own weight cling together and prevent the fish from escaping as the net is drawn slowly ashore."

This requires a keen eye, an active frame, and much patience and initiative.

3. *The drag-net*.—This is named in the parable of the *Good and Bad Fishes*, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away" (Mat. xiii. 47, 48). This is like the seine still in use in many different waters, and has been described as "a long woven wall," with "corks attached to the upper edge to keep it at the surface, while the lead weights at the lower edge cause it to sink till the net stands upright in the water. It is taken to

sea in two boats, and when 'shot' is extended in a line with a boat at each end. The two boats then gradually approach each other so as to bring the net into a semi-circle, and finally the two ends are thus at length brought together to the shore, and the net is hauled in, enclosing the fish within its woven walls." Naturally such a net does not discriminate, and when the haul was displayed upon the beach, Jewish fishermen would find it necessary to throw away many specimens of species forbidden by the Levitical law. How often must the two boats of the "partners" (Lk. v. 7) Simon and Andrew and the Sons of Zebedee, have performed this evolution!

4. *Fish spearing*.—Still another form of fishing may be alluded to when Simon says (Lk. v. 5): "We toiled all night. . . ." Fish spearing is commonly practised during the night, the fishes being lured by the flare of torches.

Fishing was a poor man's craft, though Zebedee seems, from the mention of "hired servants" (Mk. i. 20), to have been an employer of labour. In choosing fisher folk for His first disciples, Jesus was attaching to Himself men hardy, modest, straightforward, patient and full of resource: and the result showed that they were well fitted to become "fishers of men" (Mk. i. 17).

XIV. THE FARMER'S LIFE—SHEPHERDING

Shepherding on the hills.—If we are to consider the various types of farming which formed the staple industry of Palestine in Bible times, we must remind ourselves of the three main zones into which the land is divided:

1. The limestone hills and uplands—the shepherds' region;
2. The foothills and lateral valleys, where flourish vines, olives, figs, etc.;
3. The great maritime plain—the grain-producing area.

The hills of Galilee, that fringe the Lake of Gennesaret, Carmel and the hills of Samaria, and above all the great range that flanks the Jordan valley westward, running south through the lands of Ephraim, Benjamin and Judah, form the scene of the shepherding so prominent in the Old Testament and the New that it is mentioned over five hundred times in the Bible.

The nearest equivalent that we have at home is to be found in the hill pastures of Wales and of the Lake District.

The Hebrew patriarchs, Abraham and his descendants, as we know from the Book of Genesis, were nomad owners of great flocks and herds; and the Israelites under Joshua, several centuries later, reoccupied the uplands where their ancestors had roamed.

David, the great national hero, later still, began as a humble shepherd boy, tending in the "hill country of Judea" his father's flocks, and ended as a "shepherd of people," ruling over Palestine as king. So shepherding looms large in Hebrew life and literature. The king is symbolised as shepherd; the prophets—especially in Ezekiel—are shep-

herds; above all, God is the shepherd of His people: "The Lord is my shepherd; I shall not want" (Ps. xxiii.).

This religious symbolism is carried on in the New Testament, as in the "pastoral charge" of Jesus to St. Peter by the lake: "Feed my lambs—Feed my sheep," and again where Jesus describes Himself as the "Good" or "Ideal Shepherd," or is described by the Baptist as "The Lamb of God."

The background of all this symbolism becomes the more vivid for us because we are able to reconstruct, often in the minutest details, the shepherd life of Bible times.



A SHEPHERD IN SHEEP SKIN

The Biblical shepherd.—We can picture the shepherd leading the rough life of privation to which all the population were subjected in times of grave persecution; as vividly described in the Epistle to the Hebrews: "they went about in sheepskins, in goatskins; . . . wandering in deserts and mountains and caves, and the holes of the earth" (Heb. xi. 37, 38). So Jacob (Gen. xxxi. 40) vividly describes the risks and hardships of the shepherd's task: "in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes." Clad in his rough, warm sheepskin coat, the shepherd carries a small wallet or "scrip" for food, a sling, with stones from which he can guide the sheep from a distance, or slay their foes, as David slew Goliath. He carries, also, both "rod and staff": the "rod" a stout club, being

also a much needed weapon of defence. David describes fights with lions and bears (1 Sam. xvii. 34); and Amos, who had been a herdman before he was a prophet, gives us a vivid picture of the shepherd's occasional failure—"As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear" (Amos iii. 12). The staff, out of which has developed the pastoral staff or crozier of the mediaeval and modern bishop, served the double purpose of a weapon and a crook for the management of the flock itself—helping, e.g., a strayed lamb out of a thorn bush or a cleft in the rock. The Syrian shepherd of to-day has, like his British counterpart, a dog, half wild but perfectly trained for the job; and though the sheep dog is only once mentioned in the Bible—"Whose fathers I disdained to set with the dogs of my flock" (Job. xxx. 1)—we may conclude that the ancient Hebrew shepherds used him, if only as a watch dog. There is in Isaiah a touching picture of the eastern shepherd—symbolising the Christ—which is specially familiar to us because of its association with the music of Handel's Messiah. "He shall feed his flock like a shepherd, he shall gather the lambs in his arm, . . . and shall gently lead those that give suck" (Is. xl. 11). We notice that the oriental shepherd leads—not drives—his flock. This is clear too from the words of the Psalm: "He leadeth me beside the still waters" and our Lord's own description in the great allegory: "and he calleth his own sheep by name, and leadeth them out . . . he goeth before them, and the sheep follow him" (Jn. x. 3, 4). This is exactly what the eastern shepherd has done all through the ages.

The shepherd's daily routine.—The shepherd's daily task, described in Psalm xxiii., is thus to lead out his flock in the early morning, directing them to the points where "green pastures" and "waters" are to be found; to "guide them in the paths of righteousness," warding them off poisonous herbs and dangerous declivities, guiding them with his "staff," protecting them

from danger with his "rod" and with his sling; providing first aid for the weary and exhausted—the anointing "oil" and the "cup"—and finally bringing them back "home" to the fold.

The devotion of the genuine shepherd, who will not, like the mere hireling, flee at the sight of the wolf, but be prepared to risk his life in defence of the flock is an outstanding feature of Christ's allegory; and similar risks are implied in the picture drawn for us in the parable of the *Lost Sheep*: "If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?" (Mat. xviii. 12, 13; Lk. xv. 3-6).

The details of the *Good Shepherd* allegory call for some further mention, and especially with regard to the sheepfold. In this allegory the use of the shepherd's *voice* is very prominent: and this is true to life. On the march, the eastern shepherd guides the sheep largely by his voice, and especially at watering-time, when many flocks collect round a well, and have to take their turn at the troughs, and drink in relays. According to the reports of travellers, the way in which each sheep instantly recognises the voice of his own shepherd is very impressive.

The fold.—The fold—prominent in Jn. x. vv. 1, 7, 16—is a square or oblong enclosure of considerable size, protected by a high wall of rough stone, on the top of which are often ranged formidable thorn branches to make it the more secure from wild beasts or thieves. Near one corner is the door where the wall is raised to a still greater height, and elaborately arched over the opening with hewn, or specially selected stone. Jesus first speaks of the shepherd as "entering by the door" which is opened by a porter or door-keeper; later He names Himself "the door"; and the eastern shepherd may often be seen blocking the entrance with his person, to prevent the egress of the sheep from within or the entrance of some unwelcome visitant



THE SHEEPFOLD

from outside. Within the enclosure may be found a smaller covered building, with an arched opening by which the sheep may enter when shelter from cold or rain is indicated.

A difficulty has sometimes been felt about the story of the shepherds out all night "in the fields" at Bethlehem, at the time of our Lord's nativity, and it has been asserted that "the flocks in Palestine are not out at night in December." December 25 is, however, only by tradition and convention kept as the birthday of Jesus; and there is

evidence that the sheep set apart for the Temple sacrifices were kept out-of-doors all through the year in the neighbourhood of Jerusalem. And the flocks may have had their folds "in the fields." Similarly we may reasonably suppose that when the shepherd in the parable is described as "leaving the ninety and nine in the wilderness," he leaves them carefully folded. Negligence is foreign to the ideal shepherd's character.

The other sides of the farmer's life—fruit-culture and corn-growing—are treated in the articles which follow.

XV. THE FRUITS OF THE EARTH

A PART from wheat and other cereals, the staple products of Palestine are the familiar and famous flora of Mediterranean countries, the vine, the fig (and sycamore), the olive and the date palm.

On the first three of these Jerusalem, which has comparatively little cornland in its neighbourhood, was largely dependent

for subsistence; especially upon the olive, which flourishes conspicuously in her porous, rocky soil.

The vine.—The prominence of the vine and its products in Scripture is overwhelming. The abuse of these products in vine-growing lands is proverbially rare; and though

drunkenness is named and reprobated both in the Old Testament and the New, the vine appears in the main as an important factor in human life and a conspicuous benefactor of mankind: "And wine that maketh glad the heart of man" (Ps. civ. 15); and so, like the sheep, it becomes a notable symbol of moral and spiritual things. Israel is often spoken of in the Old Testament as the vine or the vineyard of the Lord, and in two places especially this leads to an elaborate description of the vineyard of the time, with its protecting trench and fence of thorns, the careful clearing of stones and of noxious weeds from the soil, the planting of choice vine plants, the expert pruning; the provision of a watch tower against robbers and a winepress for the vintage: "My wellbeloved had a vineyard in a very fruitful hill; and he made a trench about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein" (Is. v. 1, 2).

In the New Testament also, where God is the owner who employs men to work in His vineyard, emphasis is laid on the numerous hands employed at vintage-time; on the strenuous character of the work in the hot days of early autumn: ". . . which have borne the burden of the day and the scorching heat" (Mat. xx. 12), and the standard pay of one *denarius* (roughly a shilling); also, in the second parable, the system still existing in France and Italy by which the landlord puts the vineyard and its equipment entirely into the hands of tenants, who are pledged to render him a certain proportion of the fruits each year: "And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits" (Mat. xxi. 34).

Again, in the allegory where God is the vine dresser and Christ the vine and His disciples the branches, emphasis is laid on the pruning away of branches that are not fruitful, and the bonfire made of this useless wood: "He is cast forth as a branch, and is withered; and they gather them, and

cast them into the fire, and they are burned" (Jn. xv. 6).

The hillsides had their sunny slopes terraced with stone retaining walls for vineyards as for oliveyards, giving the necessary depth of soil; and the rows of vines were planted sufficiently far apart to allow a plough to pass between, keeping the soil loose and clean. The older stems of the vines, pruned back year by year, after the vintage, often attain the thickness of the human body. The clusters grow on the new wood, of which the long branches were sometimes left to trail on the ground, with the fruit-bearing twigs supported on forked sticks; sometimes they were festooned on poles or on other trees, most picturesquely, as often in Italy to-day.

The poorest vineyards were near the Dead Sea (Deut. xxxii. 32); some of the best in Samaria (Micah i. 6; Jer. xxxi. 5) and, as now, near Hebron (the famous grapes of Eshcol, Num. xiii. 23, 24).

The winepress occurs in Scripture most often as a symbol of Divine judgment—the red grape juice resembling blood: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" (Is. lxiii. 2); "And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses" (Rev. xiv. 19). In Deut. xxxii. 14, wine is actually called "the blood of the grape"; and we remember how Jesus says at the Last Supper, taking up the wine cup: "This is My blood of the Covenant."

Normally the winepress was hewn out of the rock and consisted of two tanks or vats: a higher in which the grapes were put to be trodden with naked feet, communicating by an orifice near its bottom with a lower vat into which the juice flowed and was stored, to be subsequently decanted by means of a ladle or dipper, into large earthenware jars, or into the wine-skins, mentioned

by Jesus as liable to burst when old, under the strains of fermentation of newly made wine. "Neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilled, and the skins perish; but they put new wine into fresh wine-skins, and both are preserved" (Mat. ix. 17).

These goatskins are made into bottles by cutting off the head and feet of the animal and drawing out the body without any further incision. New wine must stand for forty days before it could be offered as a drink-offering. Wine was drunk from a cup or bowl.

The fig.—The vine and the fig tree are often coupled together in the Old Testament, as adjuncts of the ideal home: "And Judah and Israel dwelt safely, every man under his vine and under his fig tree" (1 Kgs. iv. 25; 2 Kgs. xviii. 31; Micah iv. 4), and still to-day they supply a welcome shade in the immediate vicinity of house or cottage. In the New Testament we have a picture of Nathaniel (Jn. i. 48) engaged in prayer or meditation under the shade of his fig tree.

In the parable of the *Barren Fig Tree* it is described as planted in a vineyard, and that was, no doubt, and often is, its customary place.

The tree, known to botanists as *Ficus carica*, with its smooth bark, blunt and rather clumsy-looking twigs, huge leaves and pear-shaped black or green fruit, is not altogether unfamiliar to us, for it was introduced into Britain several centuries back. In Palestine it is indigenous, and has always been greatly prized and carefully cultivated. This tree is the first to be mentioned in the Bible after the mystic trees of Paradise (Gen. iii. 7) and it is also mentioned in the last book of the Scriptures (Rev. vi. 13).

Three times our Lord uses the fig tree in His teaching, and on each occasion He throws light on its characteristics.

1. In His warnings about the end of the world, He compares the signs to be looked for with those of nature. The fresh green leaves are a heralding of summer: "Now

from the fig tree learn her parable: when her branch has now become tender, and putteth forth its leaves, ye know that the summer is nigh" (Mat. xxiv. 32).

2. In the week of His Passion He singles out a tree as a type of hypocrisy, and to fix the lesson on His disciples' memory, and to demonstrate to them at the same time what faith can do, He blasts it with a word: "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs" (Mk. xi. 13, 14).

To appreciate this miracle we must understand the peculiar habits of the fig tree. Normally the budding fruit appears at the end of the twigs before there is any sign of leafage. This fig tree was precocious: it was in leaf a full month before the usual season. Normally, therefore, its fruit should have been earlier still. It thus becomes a striking figure of the life that is full of pretensions and barren of fruits.

3. When He wants to suggest the patience of God with men's unfruitful lives, He gives us, in the parable of the *Barren Fig Tree* a vivid picture of fig culture (Lk. xii. 6 ff.).

The tree is planted in a vineyard and put under the care of the vine dresser. The owner is disgusted because for three years in succession it has borne nothing, and proposes to cut it down, that it may give place to something more profitable. The vine dresser has not given up hope, and pleads for another year's trial. He will loosen the surrounding earth and enrich the soil with manure, and see if, after all, fruit does not appear.

Sycamore fig and sycamine.—Another tree that bears figs is the sycamore fig (*Ficus sycomorus*), the tree into which short-statured Zacchaeus climbed in his eagerness to get a glimpse of Jesus passing along the road (Lk. xix. 2 ff.).

It is a broad-spreading tree with a thick, short bole, and is specially easy to climb. We call "sycamore" in England what in

Scotland is called a "plane tree" (*Acer pseudo-platanus*): and the probable reason of this false identification is interesting—because in the Middle Ages it was chosen for Zacchaeus' tree in the religious plays.

The *sycamine* (mentioned only in Lk. xvii. 6) is a distinct species, the black mulberry. It has, however, a close kinship with the sycomore fig, which is sometimes called the "fig-mulberry."

Olive.—More prominent in the landscape than even the vine or the fig tree would be the olive, with its picturesquely gnarled and twisted bole and branch, and its light and silvery foliage.

As a member of the order of *Oleaceae* it is a cousin of our familiar ash, but unlike the ash is evergreen. Its leaves, dark green above and silvery white beneath, are rather more like those of the holm oak.

Apart from the Mount of Olives, which figures so conspicuously in the last days of our Lord's ministry, and is mentioned also in the Old Testament (2 Sam. xv. 30) this tree is never mentioned in the Gospels, and only three or four times in all the New Testament: but it was always there in the background, and we must remember that wherever "oil" is mentioned, or "anointing" the olive lies behind: and the name "Christ" itself means "anointed." Its fruit, which varies greatly in quantity from year to year, develops into a blackish berry, highly charged with nutritive oil, which is largely used as an article of diet, an ingredient in cooking, an unguent, and an illuminant. It will be olive oil with which the normal man anoints his face even on fasting days, and olive oil, again, with which the lamps of the *Ten Virgins* in the parable are fed, and Luke, "the beloved physician," gives us a picture of the *Good Samaritan* employing this oil medicinally in his "first aid" to the wounded wayfarer: "and came to him, and bound up his wounds, pouring on them oil and wine" (Lk. x. 34).

Near every Syrian and Palestinian village to-day there are olive groves of considerable

extent, and that after many centuries of comparative neglect. Even in the days of the Judges the olive held a high place, as may be inferred from the interesting parable of Jotham about the choice of a king among the trees. The olive is represented as indignantly rejecting the invitation, and voicing its own importance: "Should I leave my fatness, wherewith by me they honour God and man, and go to wave to and fro over the trees?" (Jud. ix. 8, 9).

The fruit comes only with long patience and steadfast tending: great care is needed with the young plants, which do not begin to bear fruit for ten years, and need fifteen to twenty years to arrive at maturity. Hence the olive becomes the symbol of settled civilisation and peace. Once matured, its almost imperishable vitality enables it to bear fruit for centuries.

Olives, like vines, are often grown on terraced hillsides, for though they can do with a minimum of water, these trees need a certain depth and richness of soil. The terraces are ploughed up at least once a year and fertilised with animal manure and with a local marl that has certain special chemical properties.

The olive harvest is in November, though the first ripe olives fall two months earlier and are gathered at leisure. The branches were "shaken," and "beaten" with long poles, leaving a certain quantity of berries on the boughs for poor gleaners. "When thou beatest thine olive tree," says the lawgiver, "thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 20).

And Isaiah, whose book is so rich in picturesque details of husbandry, gives us a vivid picture of an olive between the harvest and the gleanings: "the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of a fruitful tree" (Is. xvii. 6).

Whether ladders were used, as now, in the olive-beating we cannot be sure. The



OLIVEPRESS

ladder is an elementary implement; yet it is nowhere mentioned in the Old Testament except, metaphorically, in Jacob's dream.

The olivepress.—Olives, like grapes, were squeezed dry in a press; and this press holds a very sacred place in the Gospel story, for *Gethsemane* means "olivepress."

Just as the vineyard often had its own winepress, so there was evidently an olivepress in this "garden," or grove of olives, which was a favourite resort of Jesus and His disciples. It was close to Jerusalem, on the slope of Olivet and fifty yards beyond the brook Kedron. Here He suffered His agony before the betrayal, kneeling in the moonlight under the olives. There are trees of very great antiquity shown there to-day, and tradition makes some of them coeval with the Agony and it is not beyond the bounds of possibility that some of them are 2,000 years old.

Of the press itself nothing remains, but

one can form an idea of its character from those still in use. The pressing is done in two stages. First the berries are bruised in a large circular basin, often shaped in the solid rock. This was anciently done with the foot—so Asher is described as "dipping his foot in oil" (Deut. xxxiii. 24). This "treading of the olives" is also mentioned by Micah (vi. 15). More commonly now the berries are reduced to pulp by pressure of an upright circular stone, which is revolved round the edge of the basin by means of a pole passed through its centre and attached to an upright post in the middle of the press. Thus a part of the oil is squeezed out, and as in the case of the winepress, flows through an orifice into a vat at a lower level.

Secondly, to complete the process, a more elaborate press is used, consisting of a stone framework of two uprights surmounted by a cross-bar. The two side posts are deeply grooved on the inner surface and down this groove a heavily weighted beam is made to slide, pressing the already crushed berries which have been gathered up in reed baskets and piled in layers underneath it. The oil streams out as the beam descends, and is collected in a vat as before. The pure oil floats on the top of the impurities and is decanted into jars.

The date palm.—The *Phoenix dactylifera* is indigenous to tropical and sub-tropical climes. It is the characteristic tree of Egypt and of the desert oases. On their way from Egypt to Sinai the Israelites halted at Elim, one of those oases, where we are told there were "twelve springs of water, and threescore and ten palm trees" (Ex. xv. 27). The palm flourished in old times in the Jordan valley, and Jericho was called the "City of Palm Trees" (Deut. xxxiv. 3; Jud. i. 16); they

must have grown, too, in the neighbourhood of Jerusalem, for Bethany means "House of Dales"; and on the first Palm Sunday the crowd came out to meet Jesus carrying "branches of palm trees."

Palm branches were used by the Jews and by other people as emblems of victory (as in Rev. vii. 9), and in a well-known Psalm (xcii. 12) the righteous is said to

"flourish like the palm tree," and the fruit tree "planted by the streams of water" (Ps. i. 3) is probably a palm tree also. On Palm Sunday there is traditional symbolic use of both palms (Jn. xii. 13) and olive branches. Our British use of willow catkins is due, no doubt, to scarcity or absence of palms and olives, as the mediaeval use of "plane" for sycamore.

XVI. CEREAL CULTURE

WITH the cereals—wheat, barley and spelt—we complete the trio of typical Palestinian products: the corn, the wine and the oil that form the constant refrain of the Book of Deuteronomy, and the elements of the Christian sacraments. The three may still be seen occasionally growing side by side and, as it were, intermingled in the Holy Land, and in other Mediterranean countries, as France and Italy—the vines festooned within the precincts of an olive grove, and grain sown in the strips of ploughland between the rows of trees.

In Judaea, so wonderfully adapted for the olive, corn plots must always have been scarce; and Jerusalem (like Great Britain since the nineteenth century) must always have imported grain.

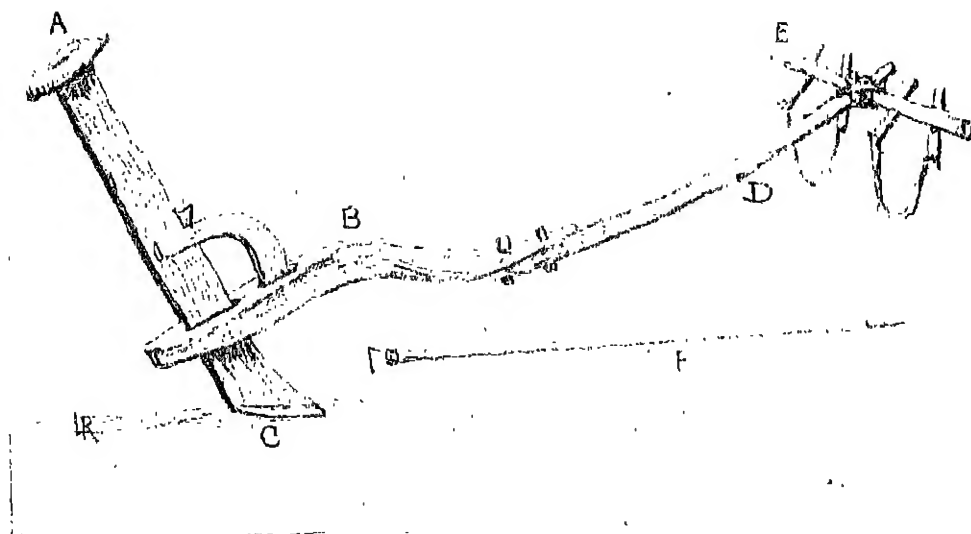
The bulk of the grain is grown in the maritime plain, in large fields. The processes of cereal culture depend much more than the fruits upon the incidence of rain and sunshine, and the farmer's routine is clearly marked out by the cycle of Palestinian weather, which varies but little from year to year, and from century to century. The periods of drought have doubtless been slightly intensified through the centuries as a result of unscientific deforestation.

The former and latter rains.—"The former and the latter rains" are frequently mentioned in the Old Testament (Deut. xi. 14;

Job xxix. 23; Jer. v. 24; Hos. vi. 3; Joel ii. 23). There is also a reference to them in the New Testament (Jas. v. 7).

The bulk of the year's rain falls in the winter months, and there are normally some five to six summer months entirely dry. Unlike the British farmer, his eastern counterpart need have no anxiety about the weather in harvest time. Thunder rain is not absolutely unknown at such times; but it is extremely rare, and Palestine is not subject to those devastating summer hailstorms which are apt to work so much havoc in central and southern Europe. When Samuel predicts "thunder and rain" in harvest time it is as a signal portent of Divine displeasure: "Is it not wheat harvest to-day? I will call unto the Lord, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king" (1 Sam. xii. 17).

The former rains, coming usually at the end of October or the beginning of November, soften the dry, parched ground and prepare it to receive the seed. The rains of November and December are the heaviest: in Job and Hosea this downfall is "the rain" *par excellence*; and in Joel there is emphasis on its falling "in just measure." After December the intervals between showers become longer, though January and February are colder, and the rain sometimes turns to



THE PALESTINE PLOUGH

- | | |
|----------------------------------|----------|
| A. Handle, grasped by left hand. | D. Pole. |
| B. Beam. | E. Yoke. |
| C. Plough Shoe. | F. Goad. |

snow. In March the rains are lighter, and serve to mature the vegetation; in April showers are rare; it is presumably to the last showers of these "latter rains" that Amos refers (vii. 1) when he speaks of "the beginning of the shooting up of the latter growth (of grass) after the King's mowings." (Cf. Zech. x. 1.)

The plough.—The processes and implements employed are much like those familiar to our fathers, and to the elders amongst us. The present writer remembers to have seen, as a child, in Shropshire, seed scattered by hand, and grain reaped with the sickle. But the ox plough used in Palestine till the beginning of this century was far more primitive than our own horse plough.

It was developed out of a forked branch, in which, originally, the stem was cut off short to form a ploughshare, while a short arm formed the handle, and a longer the shaft to which the yoke was attached for

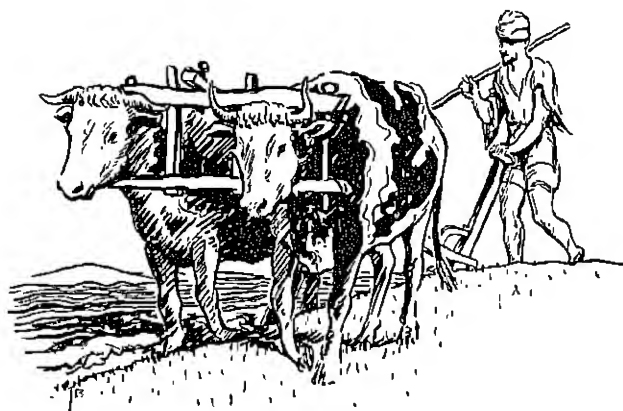
the draught oxen. Eventually it came to be constructed of three main parts: the *handle* (A)—a straight short piece, morticed and fastened into a crooked centrepiece (B) which formed the *beam*, and riveted or bound this to the longer shaft (D) for the oxen. The ploughshare was shod with iron, and from the reference in 1 Sam. xiii. 20-21, it evidently sometimes had attached to it a "coulter" to pierce the soil before it was turned by the share. That passage speaks also of two other implements, the *axe*, and the *mattock* or pickaxe.

Practically all the processes of cereal growing find mention in the Gospels. The ploughing takes place in autumn as soon as the "early rains" have softened the soil. The eastern farmer yokes his oxen and repairs to the field, and then "puts his hand to the plough"—his left hand. With the right he directs and stimulates his team, prodding them with the long, slender, pointed goad (F): (hence the phrase in

Acts xxvi. 14—referring to a recalcitrant ox—"it is hard for thee to kick against the goad").

It is essential for the ploughman to keep his eyes in front and refrain from "looking back;" not only that he may run a straight furrow, but to avoid jarring and dinting or even breaking the light plough against the rock beds that too often crop up near the surface of the soil. So we can understand the warning: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

In the parable we visualise a stretch of ploughland that has been cleaned for the sowing, but has thorns and weeds here and there ready to spring up and compete with the young grain for nourishment and light and air. There are hard-worn patches of bridle path where the seed falls an easy prey to the crows and other birds that expectantly follow the sower; and there are outcrops of rock near the surface in places, with but a shallow covering of soil, where grain sprouts quickly, but shrivels and withers away as soon as the hot summer weather sets in.



PLOUGHING IN PALESTINE

After the plough comes the harrow, to "open and break the clods" (Is. xxviii. 24). The Hebrews used a wooden sledge harrow, furnished with sharp stone teeth: or sometimes a strong thorn bush was dragged over the surface in the wake of the plough.

The sowing.—Sowing began in October and went on at intervals till the end of February—Isaiah describes it, in the passage just quoted, as putting in "the wheat in rows, and the barley in the appointed place, and the spelt in the border thereof." Our Lord's picture of the *Sower* gives all the details of an eyewitness. The sower holds the basket or vessel containing the seed in his left hand, and with his right hand deftly scatters the seed abroad as he passes along.

The growing grain.—In the parable of the *Seed Growing Secretly* (Mk. iv. 26-29) we have a beautiful picture of the growth and development of the grain during the spring months while the farmer can do little but wait and watch the mystery of the spontaneous activity of nature: "as if a man . . . should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear." These are the "four months" (mid-December—mid-March) which Jesus names as intervening between the sowing and the time when the "fields are white unto harvest" (Jn. iv. 35).

The productiveness of the wheat on a

fertile soil carries us back to the words of the parable of the *Sower* (Mat. xiii. 3-9; Mk. iv. 3-9; Lk. viii. 4-8). Thirty, sixty and even a hundredfold is no exaggeration in the case of the bearded wheat of Palestine, where, as in Egypt, several ears will be found growing on a single stalk: "behold, seven ears came up upon one stalk, full and good" (Gen. xli. 22).

The parable of the *Tares* introduces us to another factor in the grain-growing process: the prevalence of certain weeds that complicate the farmer's work by insinuating themselves among the green blades. One of these pests, the bearded darnel, is for many weeks of its growth practically indistinguishable from the sown crop; and even when it approaches maturity has a fairly close resemblance to the bearded wheat. It is itself slightly poisonous to men and to herbivorous animals, though not to poultry—in fact its seed is sold to-day in oriental grain markets as food for chickens.

The necessity of sorting out wheat and "tares" on the harvest field that the latter may be collected and burnt (Mat. xiii. 30), adds greatly to the labour necessitated, as well as causing an inevitable waste of a certain percentage of the wheat. In the Revised Version the word *tares* is translated by its correct name *darnel*.

The harvest.—The barley harvest, which forms the background of the Book of Ruth, began normally at the end of March or the beginning of April, and the wheat harvest two or three weeks later, and lasted, apparently, about seven weeks. The reaping is generally described in the Bible as "putting in the sickle." So, in Deuteronomy we read (xvi. 9) "from the time thou beginnest to put the sickle to the standing corn," and in a parable already quoted (Mk. iv. 29): "But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come"; or again, in a symbolic passage (Rev. xiv. 15): "Send forth thy sickle, and reap: for the hour to

reap is come; for the harvest of the earth is over-ripe."

The reaping is done by the owner and his family, sometimes with the help of hired labourers (Mat. ix. 38, cf. x. 10).

The eastern harvesters with their sickles cut the straw fairly long, stooping to their work. Bundles or sheaves are then made up by hand, as was formerly done with us, and the sheaves are then carried off in carts or wagons to the threshing floor or the barn. So Amos speaks (ii. 13) of the pressure on the ground of a cart "that is full of sheaves."

With grain harvest, as with olive harvest and vintage, provision was made in the Mosaic law that something should be left for poor gleaners: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger" (Lev. xix. 9, 10). The romantic idyll of Ruth centres in the gleanings.

Even before the harvest began, it was lawful for a neighbour, passing through the fields, to pluck off ears of wheat to satisfy his hunger. The law expressly provides for this: "When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn" (Deut. xxiii. 25). On one occasion Jesus and His disciples acted on this permission. "He was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands" (Lk. vi. 1). The Pharisees objected, not at their taking another man's corn, but at what they regarded as a breach of the sabbath. According to their meticulous rules, rubbing the ears in the hand to separate the grain constituted *work*, and was therefore unlawful on that day.

An interesting point is the fact that the Jews had three "Harvest Festivals" in the

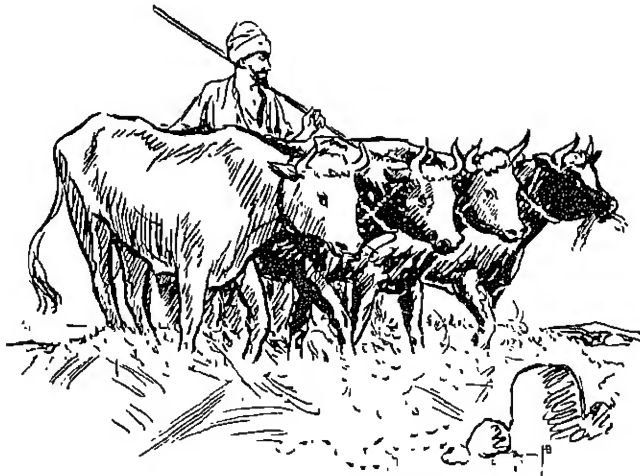
year. The joy of ingathering was a definitely religious joy: "They joy before Thee," says Isaiah (ix. 3), "according to the joy in harvest."

The three great festivals of the Jewish year, though each became connected with a vital episode in Hebrew history, were all of them originally agricultural:—

1. Passover, when they commemorated the deliverance from Egypt, celebrated the beginning of the barley harvest.

2. Pentecost, several weeks later, the festival, according to Jewish tradition, of the giving of the law on Mount Sinai,

The threshing.—What happened to the grain after it was harvested? Threshing-floors, hard, level and smooth, were provided from ancient times, sometimes in the open country, sometimes within a town or fortress like that famous threshing-floor of Araunah the Jebusite (2 Sam. xxiv. 18 ff.) which David bought as a site for the Temple at Jerusalem. These threshing-floors were usually on high ground, where breezes would be available to carry off the chaff. The grain was piled on the floor; and threshed, if in smaller quantities, with a stick or a flail. Thus Gideon (Jud. vi. 11)



THRESHING WITH OXEN

celebrated the completion of the wheat harvest.

3. The Feast of Tabernacles, which was a perpetual reminder of the wanderings in the wilderness, was also a celebration of the autumn vintage, and the gathering of the olives and other fruits.

"The Bible," it has been said, "is an open-air book; it is redolent of wind and rain, storm and sunshine, blossom and fruit, for it was written by men who delighted in the work of God and who never forgot the Creator in His work, but viewed everything in the light of His orderly power and providential care and loving kindness." *E. Griffith-Jones.*

was "beating out wheat" in the winepress, to hide it from Midianite raiders. In larger quantities it was threshed out by the feet of oxen, and the law had a special provision (Deut. xxv. 4) "Thou shalt not muzzle the ox when he treadeth out the corn," which is twice quoted by St. Paul. Sometimes a threshing instrument was used and drawn by the oxen:—a board on which the driver stood, furnished with nails and sharp flints beneath: so Isaiah speaks (xli. 15) of "a new sharp threshing instrument having teeth;" and Araunah, in the passage already quoted (2 Sam. xxiv. 22) offers the threshing instruments for kindling-wood.



WINNOWER

After the threshing, the grain and chaff were shifted from the broken straw with a wooden three-pronged fork, and winnowed with a shovel or a shovel-like fan. So Isaiah (xxx. 24) speaks of "savory provender . . . winnowed with the shovel and with the fan"; and St. John Baptist speaks of our Lord as one "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Mat. iii. 12). The "garner" spoken of is the grain's final

resting place before it goes to the mill: an underground cistern (of which many have lately been unearthed in Egypt) or a granary or barn, such as the *Rich Fool* of the parable proposed to rebuild and enlarge after a record harvest: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods" (Lk. xii. 18).

Subsidiary crops.—A word should be said about certain subsidiary crops, some of which, anise and cumin, are familiar in the Gospels. The seeds of these two plants—mentioned as subject to tithe (Mat. xxiii. 23)—were and are commonly used in Palestine for medicinal and culinary purposes. They are employed as a tasty flavouring, especially for meatless dishes, and both are used to ease colic and flatulence.

Cumin, or cummin, is an umbelliferous plant native to Palestine, and is coupled by Isaiah (xxviii. 27) with fitches—fennel flower—a ranunculaceous plant, growing wild in the Mediterranean region, and cultivated in Egypt and Syria for its pungent black seeds, which are largely used for flavouring cakes. Both of these, cumin and fitches, says Isaiah (being delicate plants) are beaten out with a stick, not threshed with a heavy threshing instrument.

Anise, like cumin, is indigenous to Palestine. *Anethon* is incorrectly translated "anise" in our New Testament. It is the "dill," a little umbelliferous plant, grown for its aromatic fruits, which are used in medicine and for seasoning. They are somewhat flattened and slightly winged. It grows wild in Palestine, and is cultivated in gardens. According to the Talmud, its "seeds, leaves, and stem" were subject to tithe.

XVII. THE ITINERANT TEACHER AND HEALER

Open air life.—There is one aspect of life in Palestine which must not be neglected if we are to complete our background of the Gospels. We remember that two or more years of the earthly life of Jesus were spent in travelling about, round the cities and villages of Galilee, and farther north as far as Caesarea Philippi at the foot of Mt. Hermon, and again, north-east, by "the way of the sea," to the district of the Phœnician coast towns Tyre and Sidon, in Samaritan villages and towns and in journeyings up to Judaea and Jerusalem.

This last journey Mary, His mother, had undertaken twice before His birth: first when, after the annunciation, she went to visit her cousin Elisabeth in the "hill country . . . of Judah" (Lk. i. 39),—according to tradition at 'Ain Karim, six miles west of Jerusalem—and again on the pilgrimage with Joseph to Bethlehem which was consummated in the first Christmas Day (Lk. ii. 4, 5).

One other double journey He accomplished as an infant, when Joseph and Mary fled to Egypt from Bethlehem and returned after Herod's death to Nazareth (Mat. ii. 14, 21).

In general, as we think of the journeys, it is well to remember that for a large part of the year the genial climate of Palestine invites the traveller to camp out, with or without a camp fire; and that, along the main caravan routes at least, there are public resting places—khans, or caravan-serais, sometimes with, sometimes without, an innkeeper—where parties of travellers could find shelter for man and beast, supplying their own provender and victuals.

We hear of Jesus spending a whole night in prayer (Lk. vi. 12) on the hillside, and we may conclude that other nights also

were spent in the open—perhaps that of the Transfiguration, on the slopes of Tabor or of Hermon (Mat. xvii. 1; Lk. ix. 28), and some of the nights of the Holy Week on the Mount of Olives (Lk. xxi. 37).

The inns would be less likely to be used in the ordinary way by our Lord and His disciples, than by travelling caravans of merchants, because they had no gear to slow away or pack animals to stable. But an inn seems to be implied in the story of the nativity (Lk. ii. 7), and another, whose traces may still be seen, figures in the parable of the *Good Samaritan* (Lk. x. 34, 35).

These public inns were built with strong walls for protection against wild beasts and marauders, round a rectangular court some one hundred yards or so square, with a well in the middle from which the guests drew water for themselves and their cattle.

Round the walls were arched recesses in which the horses, mules, camels and asses were stabled; and according to one theory it was in such a "stable" that Christ was born. Above these arched recesses there were sometimes chambers, bare and unfurnished, where the human guests would accommodate themselves for the night, with packs and saddles for pillows and their own cloaks for coverings. Where there was an innkeeper or custodian (as on the Jericho road) his quarters would be adjoining the strong high arched gateway, and near by, or above the gate, would be chambers where he could house and tend special guests.

But the Palestinian tradition of hospitality would make such an inn unnecessary for a pedestrian who found himself at nightfall in a town or village. Strangers would be expected to stand near the gate or entrance

of the city and wait for the invitation which would rarely fail. Such invitations were obviously expected by the Twelve (Mat. x. 11, 14; Lk. ix. 4) and the Seventy (Lk. x. 5) when sent out on missions, and by Jesus even in His projected mission to Samaritan villages: in this last case the refusal of hospitality was noted as a marked insult (Lk. ix. 52, 53). Sometimes we find Him lodging with personal friends, as in Peter's house at Capernaum or in that of Mary and Martha which we learn from the Fourth Gospel to have been at Bethany (Jn. xi. 1).

The roads.—The roads and paths He trod were in the main rough mountain paths and bridle roads. Often He climbed the Galilean mountains; sometimes He passed through cornfields; occasionally, as in part of the journey from Jerusalem through Sychar to Nazareth (Jn. iv.), or along the *Via Maris*—the "way of the sea" that led from Damascus past Capernaum to Tyre and Sidon—He would find Himself on roads centuries old, where armies had passed to and fro for above two thousand years. But even these would not approach our modern standards. In the infant journey from Bethlehem to Egypt, the party in their flight would use the fairly good ancient track, which Jacob and his family of seventy persons traversed in Pharaoh's wagons centuries earlier: past Hebron, and down through Beersheba to the land of Goshen (Gen. xlv. 21, 27), and with good going might reach the Egyptian frontier in four days' march.

But the routes on and among the limestone hills on each side of Jordan, or among the Galilean hills would be just mule tracks, which the Romans may have already improved here and there, as Josephus tells us some of them were improved forty years later by the detachments of sappers which accompanied Vespasian's invading army.

There were at least three main routes between Galilee and Jerusalem. One runs "through the midst of Samaria," and our Lord took it on the journey described in

Jn. iv. Sychar—the modern Askar—where He met the woman at the well, lies just within the Samaritan border, about eight miles south-east of Samaria itself, and at the foot of mount Gerizim. It lay halfway between Jerusalem and Nazareth, about two days and a half from either. The second half of the journey would traverse much more smiling country than the first.

Another road to Jerusalem, instead of entering Samaria, turned east to Scythopolis, known to-day as Beisan, i.e., Bethshan—the place where the Philistines exposed the corpses of Saul and his sons (1 Sam. xxxi. 10), near which the road crossed the fords of Jordan—according to some the scene of John's baptising (Jn. iii. 23)—and wandered over the hills of Gilead to the east of the river, till it swept back again into the deep gorge, to the fords opposite Jericho. This route, which avoided all contact with Samaria, may probably have been used sometimes by Jesus, especially as the Fourth Gospel represents Him repeatedly as to be found "beyond Jordan." An intermediate route, skirting but the fringe of the Samaritan country, passed from Bethshan due south on the near side of the Jordan valley direct to Jericho—the "way of the plain," which Ahimaaz took with news for David (2 Sam. xviii. 23)—and this Christ may also have used.

These two routes unite for the last twenty miles, from Jericho to Jerusalem; and this section of the route was practically always used by pilgrims from the north. To Jesus it would have been familiar at least from His thirteenth year; and this familiarity is reflected in that parable of the *Good Samaritan*, which has made this stretch of road famous for all time. It is a rocky ascent which in twenty miles climbs 4,000 feet; winding through wild gorges pierced with caves which, up to the nineteenth century, were haunts of footpads. It climbs up over the eastern shoulder of the Mount of Olives to Bethany, whence a mile's descent brings one to the Kidron valley and the city walls.

On this road to-day two traditional sites are interesting. One is an inn some five miles up from Jericho (Khan Hadrur) which is popularly known as the "Inn of the Good Samaritan," and has near it ruins which may represent the actual site of the inn of the Gospel, where the party of Jesus may habitually have rested for the night before the final climb. And a mile or two farther up there is a spring known as "The Apostles Fountain," where we may be sure that all ascending pilgrims would stop to refresh themselves as they passed along that wild, parched and thirsty road.

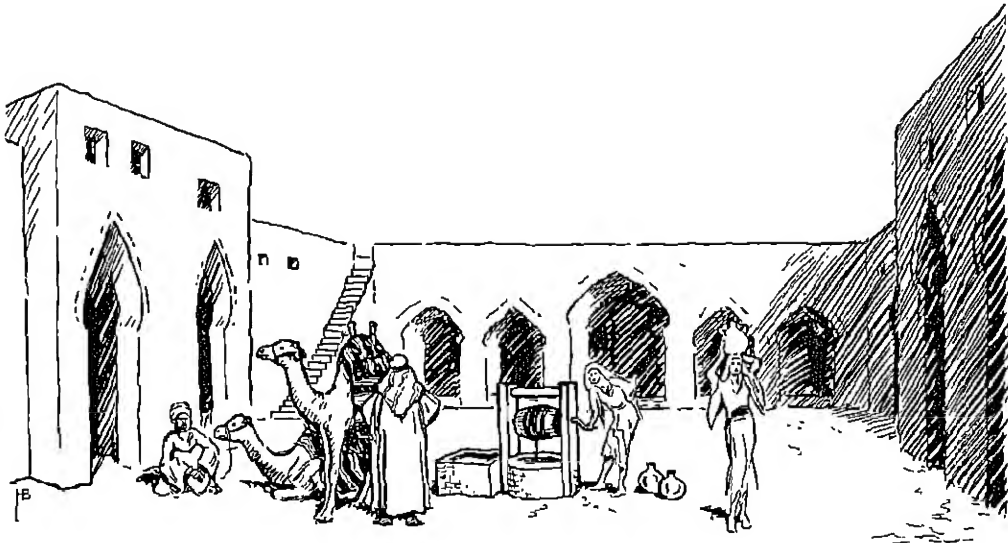
Fellow travellers.—Besides the roads themselves, we would recall the company He would meet or overtake upon the roads. From the first journeys of His boyhood there would be the motley crowds of Galilean pilgrims, filling the ways to Jerusalem at festival times, crowds in which a child might easily be lost. We remember how Joseph and Mary, after a visit to the Passover, went back "two days' journey with the company"—presumably as far as Jericho—"seeking for Jesus among their kinsfolk and acquaintance."

In Galilee itself there would be business crowds; caravans from Damascus and Mesopotamia; holiday crowds, including many invalid visitors to the medicinal springs of Tiberias; local crowds in town and village met for converse in the cool of the evening; and, during His mission years, special crowds, including many from a distance, that followed Him (Jn. vi. 24; Mat. xiii. 2), to listen to His teaching and to crave His help (Lk. vi. 17-19).

Conspicuous among these latter would be the sick and unfortunate (Lk. vii. 21, 22; Mat. xiv. 14).

The medical profession was of good repute (and Julius Caesar had improved its status) in the Roman Empire. The professional physician of whom we know most in Gospel times—St. Luke—does not appear on the scene till later; and the reference in his record, and that of St. Mark, to the case of the "woman with an issue of blood" suggests that the competence of practitioners in Palestine left something to be desired (Mk. v. 26; Lk. viii. 43).

Our Lord's spiritual healing quickly made its impression, as we note from many references in the Gospels, and particularly



AN INN

after the miracle at Nain (Lk. vii. 16, 17), and in consequence we find Him beset by patients of all sorts (Mat. iv. 24; viii. 16; xi. 5).

Various forms of paralysis come before us (e.g. Mat. iv. 24; viii. 6; ix. 2), and "the lame and the halt;" "fevers" are twice mentioned, in the case of St. Peter's mother-in-law (Mk. i. 30) and the nobleman's son (Jn. iv. 52). There is the case of menorrhagia already mentioned (Lk. viii. 43), which was considered by the Jews incurable; and one case, at least, of epilepsy (Mk. ix. 20, ff.).

But the cases which seem to call for special mention are three: the lepers, the blind and the demoniacs.

Leprosy is prominent in the Old Testament, and there is much legislation about it in Leviticus. The leper's condition, hard enough in itself, was rendered more hapless by the official teaching, whereby leprosy was regarded as a type of sin.

Elaborate rules are laid down for the segregation of lepers, and for their restitution to society in the rare case of a complete cure. Meanwhile they were pariahs, with whom all contact was to be avoided. They could stand only at a safe distance from the thoroughfares, and cry out "Unclean, Unclean!" so craving the pity and the alms of passers-by. Jesus, in His conviction that "love is the fulfilling of the law," showed a special tenderness towards them (as did His faithful follower St. Francis thirteen centuries later) and defied tradition by touching them. He makes definite reference to the ceremonies of the Law when He bids them, "Go, shew yourselves to the priests."

The mention of blindness is specially common, as is the fact in Palestine. The intense glare of the sun on dusty roads, and the prevalence of dirt and of noxious flies tend to aggravate and propagate the various forms of ophthalmia, which is in itself highly infectious, and often results in total destruction of the organs of sight. The "blind-born" man cured by our Lord at the Pool of Siloam, is a case of *ophthalmo neonatorum* (Jn. ix.). Two specially interesting cures are that and the healing of the

blind man at Bethsaida (Mk. viii. 22): the latter because of the picturesquely related *gradualness* of the restoration, and both because of the means employed in healing. Spittle (as we learn from a mediæval Jewish writer) was a recognised remedy for sore eyes. The means applied by our Lord are in each case adapted to the patient's point of view, and are valuable as an aid to "suggestion" and the response of faith.

About the demoniacs—those "possessed with devils"—to whom there are more than twenty references in the Gospels, the last word cannot yet be said, but their frequency and prominence demand some notice. An expert alienist might be able to diagnose some of the cases; but though there is one case where the symptoms of epilepsy are clear (Mk. ix. 20 ff.) and several instances of double or multiple personality (esp. the "Legion" demoniac, Mk. v. 9, and the "seven devils" of Lk. viii. 2); the *data* are in most cases insufficient. The comparatively poor hygienic attainment and the extraordinary unsettlement of the conditions of life may well have produced an unusual crop of acute neuroses, and upset the mental balance of many whom modern scientific treatment, early applied, might have saved. The undoubted prevalence of superstition would intensify the evil, and lead to a popular diagnosis in which evil spirits would play as prominent a part as they do in darkest Africa to-day; or as, till yesterday, the sinister beliefs about the "evil eye" still played in the remoter villages of southern Italy.

It may be that our Lord, in dealing with these pathological cases, met them, so to speak, on their own ground, and purposely conformed to the language of the current beliefs, as the best way to achieve cures by His sovereign power of "suggestion."

The nineteenth century was prevailingly Sadducee in its practical disbelief in angel or devil. But it had to admit the fact of dual personality and of other unexplained psychological phenomena. And even those

who regret the more recent excursions of scientific men into the realms of spiritism, would probably acknowledge, in their results, evidence for the presence of invisible personalities both good and bad. And even if we could tabulate and pigeon-hole all the Gospel cases of possession, the enumeration of the symptoms and of their psychological antecedents would still leave room for more mysterious causes at work behind.

Religious controversialists.—Another set of people who dogged our Lord's steps on His journeys were the religious controversialists of many kinds. These may be divided into Samaritans and Jews, and the latter into Pharisees, scribes and lawyers, Sadducees, Herodians and Zealots. A glance at these groups will put us in touch with the religious parties of the time, and with the scribes we may couple a brief notice of the synagogues and their functions.

The SAMARITANS, who blocked the direct way between Galilee and Judaea, were descendants of that united heathen population with which the king of Assyria, after his destruction and depopulation of Samaria in 721 B.C., had peopled the territory of the northern kingdom (2 Kgs. xvii. 24).

To these people the Assyrian king had sent, at their request, one of the exiled Israelite priests (2 Kgs. xvii. 28), who was established in Bethel. Under such instruction they recognised the Pentateuch, though they rejected the rest of the Old Testament, and they claimed for mount Gerizim an equal sanctity with the Temple mount at Jerusalem. This we see reflected, centuries later, in the speech of the Samaritan woman at Sychar (Jn. iv. 20), where we also read that "Jews have no dealings with Samaritans" (Jn. iv. 9). In fact, that is an understatement. Jew and Samaritan cordially hated each other; a hatred inherited from the time when the Samaritans of the fifth and sixth centuries B.C., baulked of a hoped-for recognition by the returned exiles at Jerusalem, had done all they could to hinder the rebuilding under Zerubbabel

(Ezra iv. 4 ff.) and under Ezra and Nehemiah (Neh. iv. 1; vi. 1 ff.).

Josephus tells us that pilgrims from Galilee to Jerusalem often avoided the direct route through Samaria to escape violent handling by the Samaritans, and various notices in the Gospels confirm this.

Our Lord's journey by way of Sychar northwards, which ended so happily (Jn. iv. 39-42), was apparently undertaken with some hesitation—"he must needs pass through Samaria" (Jn. iv. 4). Later, His disciples are rebuffed when in Samaritan villages they propose to prepare for a southward journey, and the evangelist notes that they refused to welcome Him because "his face was as though he were going to Jerusalem" (Lk. ix. 52, 53).

This makes the earlier sympathetic relations the more striking, and adds emphasis to the sympathetic notice, in the same Gospel, of the grateful Samaritan leper (Lk. xvii. 16-19) and the picture of the *Good Samaritan* of the parable (Lk. x. 33). St. Luke very likely derived his records of Samaritans from Philip, the evangelist of Samaria (Acts viii. 5 ff.), in whose house at Caesarea, he spent some days when travelling with St. Paul (Acts xxi. 8-10).

Our Lord's sympathetic relations with Samaritans were naturally displeasing to His Jewish critics, who are represented as taunting Him: "thou art a Samaritan, and hast a devil" (Jn. viii. 48).

The Jewish controversialists whom we meet in the Gospels are in the main representatives or emissaries of the SANHEDRIN, the central ecclesiastical council in Jerusalem—scribes, Pharisees, Sadducees—in whose conservative minds the words and works of Jesus provoked a serious and growing apprehension, and an increasingly bitter hostility, which culminated in the tragedy of Good Friday. This opposition is marked in every phase of the Fourth Gospel: the synoptic Gospels introduce to us isolated critics at first; then a growing suspicion hardening into a settled official antagonism engineered by spies and agents

provocateurs (esp. Lk. xi. 54) emanating from the Jerusalem Sanhedrin.

This central council had a kind of general control over ecclesiastical affairs throughout Palestine, having contact with the local synagogue committees not only in Judaea, but also in the north. It traced its own origin to Ezra; but we first hear of it officially on the occasion of Pompey's visit to Jerusalem in 63 B.C.

In the Gospels, Jesus speaks of it as "the council" (Mat. v. 22), in His Sermon on the Mount; and later it figures as the body before which He was arraigned, under the high priest (Mat. xxvi. 57; xxvii. 1), and by which He was condemned, and handed over to the Roman governor, Pontius Pilate. In the Acts it appears more frequently and was one of the main obstacles with which the first Christian Church in Jerusalem had to contend. (Acts iv. 5 ff.; v. 17 ff.; v. 34 ff.; xxii. 30). Its members were the ecclesiastical leaders of Judaism and were of various schools of thought. Of these the scribes and Pharisees and the Sadducees come before us in the Gospels as antagonists of our Lord's teaching, and in the background are more purely political groups: the Herodians and the Zealots.

The SCRIBES, who are practically identical with the "lawyers" of the Gospels, are not so much a party as a class or profession. We hear of individual "scribes," i.e. state secretaries, in the old days of the Davidic dynasty (2 Sam. viii. 17; xx. 25; 2 Kgs. xviii. 18; xxii. 3); but the scribes in the New Testament sense of the word first came into prominence in the fifth century B.C. with the systematisation and re-establishment of the Mosaic law under Ezra, who is described as "the priest, the scribe" (Ezra vii. 6, 11, 12; Neh. viii. 4, 9).

They consolidated their influence in the second century B.C. in the troublous times of the Maccabean revolt, when Syrian rulers, successors of Alexander, attempted to stamp out the Hebrew religion. In union with the Pharisees they headed a reactionary movement of which the distinguishing mark was

a fanatical enthusiasm for the letter of the ceremonial law.

In New Testament times, their influence was very great, and they furnished prominent members to the great council of the Sanhedrin. Many of them were actually Pharisees (St. Paul would be an example) and their close association with the scribes accounts for the way in which Jesus constantly couples the two together (Mk. vii.; Mat. xxiii., etc.). In the Gospels, the Third Gospel especially, the scribes are also frequently coupled with the "priests" or "chief priests" (Lk. ix. 22; xix. 47; xx. 1, 19), and the phrase "priests and scribes," to which are sometimes added "elders" or "principal men," may perhaps be taken as referring to members of the Sanhedrin, over which the high priest presided.

The later scribes, as distinct from the priesthood, owe their prominence largely to the spread of the synagogue system.

The synagogues.—When the Jews, in 596 B.C., were carried off to Babylon by Nebuchadnezzar, they were divorced from their one lawful centre of sacrificial worship in Jerusalem. When the remnant returned under Zerubbabel in 537 and proceeded to rebuild the Temple, a majority of the exiles remained in alien lands. Gradually the "Dispersion" developed and grew till Jewish colonies, favoured by Alexander and afterwards by the Romans, were to be found in all the great cities of the civilised world. Even in Jerusalem itself we hear of several synagogues assigned to various colonies of the Jewish Dispersion (Acts vi. 9) and before the destruction of Jerusalem in A.D. 70 there are said to have been as many as forty synagogues within the city!

To preserve their distinctive religious loyalty in these scattered homes they devised a system of worship which, though it could not be sacrificial in itself, should link them as closely as possible with the sacrificial ceremonies of the central Temple at Jerusalem, and so train up successive generations in the pure worship of Jehovah.

Thus there arose in the cities and villages of Judaea and Galilee and among the colonists in Gentile cities, a network of "meeting houses," where on every sabbath day the devout might have spiritual communion with Jerusalem, offering liturgical prayer and praise in the language of the psalter (which was the Temple hymn book), and listening to the reading of Holy Scripture in regular order by competent scribes, who could both translate the Hebrew Scriptures into the local dialects, and also interpret them for the edification of the people.

These synagogues were run by the scribes as professional teachers of the law. There was a committee of "elders" with the "ruler of the synagogue" as chairman (Lk. viii. 41; xiii. 14). A junior member of this committee held office as "clerk" or "attendant." He was called *hazzan*, and is the "minister" mentioned in Lk. iv. 20, who handed to Jesus the roll of the Book of Isaiah, and to whom the latter handed back the roll before beginning His sermon. The *hazzan* also acted (as we have seen elsewhere) on week days as teacher or assistant-teacher of the local boys in the synagogue school.

The normal synagogue service is graphically described for us in Lk. iv. 16, ff. and Acts xiii. 14 ff., though in neither case is the full record given. It would be something as follows:

- (1) *The recital of the Shēma*—"Hear, O Israel," etc.:—the solemn affirmation of the Divine Unity.
- (2) *Prayer*, consisting chiefly of "benedictions."
- (3) *Lessons*—sometimes as many as seven—usually from the Pentateuch and Prophets, or on special occasions the shorter books called "the Rolls"—e.g. The Book of Ruth at Pentecost.
- (4) A *Sermon* or exhortation based on a lesson, which a distinguished stranger might be invited to give.

- (5) *The Blessing* from Nu. vi. 24-26 given by a priest, if present, otherwise invoked by a layman.

In Lk. iv. our Lord both reads the lesson from the Prophets (Is. lxi. 1-2) and delivers the exhortations. In Acts xiii. after the reading of the Law and the Prophets the authorities send to invite St. Paul (as a distinguished visitor of the scribe class) to give "a word of exhortation."

Though the worship may be presumed to have been conducted with fitting reverence, Jesus seems to hint at unseemly rivalry among the scribes and Pharisees for the principal seats.

Besides the sabbath worship which Jesus must have attended from a tender age, and still attended during the period described in the Gospels, there were simpler week-day services wherever a congregation of ten leisured people was to be found.

The synagogues had certain disciplinary powers for the enforcement of the law. One could be "hauled up" before its council (Lk. xii. 11), and it could inflict the penalties of scourging (Mat. x. 17; xxiii. 34), beating (Mk. xiii. 9) and excommunication (Jn. ix. 22; xvi. 2). A few years after our Lord's Ascension we find Saul—the future St. Paul—taking a leading part in such "discipline" against the followers of Jesus, arresting men and women in their own homes (Acts viii. 3), and persecuting them even unto foreign cities with a mandate from the high priest (Acts ix. 1, 2).

Thus, through the synagogue system the scribes had a great deal of influence in ecclesiastical affairs, and bulked largely in Jewish life. Our Lord recognises this position, and while He unsparingly denounces their narrow-mindedness and hypocrisy, He does not assail their official status. "The scribes and Pharisees," He says, "sit on Moses' seat: all things therefore, whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not" (Mat. xxiii. 1-3).

The synagogue is said by Jewish writers to have been usually built in a commanding position in the town or village, and sometimes on its highest point: though this was by no means universal, in Galilee at any rate, as archaeological evidence makes clear. The synagogue often had its courtyard and outbuildings. The main building, as evidenced by excavations, was sometimes not unlike a Christian basilica, with a nave and two aisles separated by rows of columns. The main door in the Galilean synagogues faced south towards Jerusalem, and was flanked by side doors leading into the court. The sanctuary was at the south end of the hall. Above the synagogue proper might be a women's gallery, called "emporium," used for the day school and for other purposes with an entrance at the north end, approached by a flight of steps on the outside. Inside, in the great lower hall, a sanctuary was raised above the main floor provided for the worshippers, and in it seats were arranged for the scribes and elders, facing the congregation. Its chief furniture consisted of a lectern or reading desk, from which the Scriptures were read, a tribunal or pulpit, and the "ark" or press containing the precious rolls of Scripture, over which, on the sabbath, a canopy was erected.

The name PHARISEE means "separated," and aptly described the exclusive tendency of the sect. It first appears in the New Testament and in the writings of the contemporary Pharisean writer Josephus. They are probably identical with the devout and patriotic party called "Assidaeans" in the Books of the Maccabees (1 Mac. ii. 42; vii. 13-17; 2 Mac. xiv. 6), who had their origin in the days when the Jewish religion was fighting for its life against the pagan Greek or "Hellenic" culture fostered by the successors of Alexander the Great.

There can be no doubt that they and the scribes together saved the Hebrew religion at that time from absorption in the surrounding paganism, much as Ezra and Nehemiah had saved it some three centuries earlier. They laid great store by

tradition, holding that Moses had handed on oral instruction side by side with the written law, and supplementing this with further rules and regulations from various sources. The *Mishna*, a Pharisaic document of the latter half of the second century A.D., gives a compendium of these traditions which fully justifies our Lord's strictures that they "made void the word of God because of your tradition" (Mat. xv. 6); and that their ranks were largely infected with hypocrisy (ib. 7; and chap. xxiii. 2).

In the Gospels we find them as a class with their minds narrowed and their spirit corrupted by a disastrous formalism. They and the scribes were neglecting the essential principles of the Divine law and spending all their energies on meticulous details of ceremonial. Nevertheless, while our Lord exposes their errors to their face and warns His followers against their example, He upholds their authority in general (Mat. xxiii. 2). Nor can we suppose that *all* the Pharisees were hypocrites. Their past record, as we have seen, was a heroic one, and much of their literature breathes a noble spirit of mystical devotion.

Their positive beliefs included a conviction of the resurrection life more definite than that dimly shadowed in the Old Testament scriptures, to which St. Paul could appeal in support of his own message concerning Jesus (Acts. xxiii. 6). It is a Pharisee, Gamaliel, who, in the very early days, has the courage to champion in the Sanhedrin the cause of fair play to the first Christians (Acts. v. 34 ff.).

The SADDUCEES, whose title is connected with the Hebrew word for "righteousness," seem to have derived their name historically from Zadok, an obscure religious leader of the age following the return from exile: but they doubtless gave themselves the advantage of the hint of righteousness in the word, and as years went on claimed as their founder the more famous Zadok who was Solomon's high priest (1 Kgs. i. 26, 32, 38, etc.).

They appear first in history about the

same time as the Pharisees; already a full-grown party, and already in violent opposition to the Pharisees, as may be judged from the fact that Alexander Jannaeus supported the Sadducees and persecuted the Pharisees.

In New Testament times they represent the more prosperous and worldly class of Jewish leaders. The high priesthood was now established firmly in their grasp and remained so till its end at the destruction of Jerusalem. It was held in succession by numerous relatives and connexions of Annas (Lk. iii. 2; Jn. xviii. 13), who by St. Luke is coupled in the office with his son-in-law Caiaphas, the former having been deposed by the Romans, but still recognised by the more conservative of the Jews. These leaders of the Sadducee party were very influential and rich, being able to amass wealth in various ways through their control of the Temple and its services. Against them is directed our Lord's indignant protest—"Ye have made it a den of robbers." In Acts. ch. iv. we get a hint of this "family control," where, first of all "the priests and the captains of the temple and the Sadducees" are named as active against the first Christians (Acts. iv. 1); and then, more fully (a description of the Sanhedrin) "their rulers and elders and scribes . . . and Annas the high priest was there and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest" (ib. 5, 6); and again (Acts v. 17) "the high priest . . . and they that were with him (which is the sect of the Sadducees)."

The influence of the Sadducees in the Sanhedrin council was, however, to some extent balanced by that of the Pharisee members (see above, the instance of Gamaliel, and cf. Acts xxiii. 6); and it was only when the two parties were agreed, as in their determination to get rid of Jesus, that there was likely to be a unanimous vote (Mk. xiv. 64).

From the Gospels we learn that, in contradistinction to the Pharisees they had no belief in a future life (Mat. xxii. 23); and

from the Acts we learn further that they admitted "neither angel, nor spirit" (Acts xxiii. 8).

The HERODIANS are twice mentioned in the Gospels, and each time as combining with the Pharisees in a plot against Jesus. The first occasion is in Galilee in the early days of Christ's ministry, after He has performed a work of healing on the sabbath in a synagogue; the second during the last days at Jerusalem when they try to entrap Him with a question about tribute money: "Should it be paid to the Roman emperor or no?" If He says "Yes" He will lose His popularity with the patriotic multitude; if He says "No" they will denounce Him to the Roman governor. He throws them back on the fact that the coin in question bears the emperor's image and superscription: yet apparently they had the effrontery to accuse Him before the procurator of "forbidding to give tribute to Caesar" (Lk. xxiii. 2).

These Herodians were a political group rather than a religious party: men of any school of thought who pinned their faith to the dynasty of Herod the Great.

In early days they were ranged in opposition to the Sadducees, but later almost coalesced with them. That they and the Sadducees should combine against Jesus would not have been surprising; but only the strongest motives of hatred and malice could have induced them to co-operate with the Pharisees.

The FAMILY OF THE HERODS, with whom these Herodians identified their hopes of Jewish prosperity and independence, looms so large in the Gospels and the Acts that some mention must be made of them here. The founder of the family was Antipater, by race an Idumaean and so associated with the age-long feud between Edom and Israel, but by religion a Jew. He acted as right-hand man to the last of the Hasmonaean rulers, descendants of the Maccabees; and when, in 63 B.C., the Romans appeared on the scene, he ingratiated himself first with Pompey and then with Julius Caesar, whose

life he actually saved at the battle of Pharsalia. For this he was given Roman citizenship and the title and office of procurator of Judaea.

His son Herod (afterwards known as "The Great") was at the age of fifteen associated with Antipater as governor of Galilee. With his father's address and astuteness he ingratiated himself with the Romans who successively rose to power—first with Antony and afterwards with Augustus—and in the end obtained from the Roman senate the title of "king of the Jews," reigning, subject to Roman suzerainty, over Judaea, Samaria and Galilee, from 37 B.C. to his death in A.D. 6. He was an outstanding personality, magnetic and highly gifted, with great ambitions, strong will and considerable administrative capacity. He advanced very greatly the material prosperity and the prestige of his dominion, and more particularly of his capital, rebuilding the Temple in a magnificent style. Herod was not the sort of man to attract an enthusiastic political following. The Pharisees mistrusted and disliked him, on account of his antecedents, his liberal opinions, and his close relations with the Roman conqueror. Towards the end of his reign he incurred more general dislike. He degenerated into a moody, savage and bloodthirsty tyrant, slaying one after another of his own family: so that the massacre of the Innocents (Mat. ii, 16) would be just typical of his later years.

On his death in A.D. 6, his dominions were divided between his sons. Archelaus (Mat. ii, 22) had Judaea and Samaria, Herod Antipas had Galilee and Peraea, and Herod Philip had Iturnaea and Trachonitis (Lk. iii, 1).

Archelaus was a worthless tyrant, whom Joseph and Mary did well to avoid. The Jews found him intolerable, and at their request in A.D. 6, the Romans deposed him and took over the government themselves. Worthless as Archelaus was in himself, there are details concerning his deposition that are of real interest to us to-day, because

they are reflected in our Lord's *Parable of the Pounds*. "A certain nobleman," He says, "went into a far country, to receive for himself a kingdom, and to return. . . . But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us" (Lk. xix. 12, 14).

Twice the Jews sent such an "ambassage" to Rome against the claims of Archelaus; and the second time, in A.D. 6, they were successful. Jesus would remember this because it happened when He was at the impressionable age of eleven or twelve.

Herod Philip is only mentioned again in the Gospel as husband of that Herodias (his wife and niece) whom his brother Antipas seduced. When John the Baptist protested against the marriage, she, in revenge, made her new husband behead the Prophet, whom he inwardly respected and feared (Mk. vi. 17-29).

It is Antipas who figures most in the Gospels and Acts, and on him the Herodians fixed their hopes after his father's death. His character as reflected in the Gospels is, however, by no means a strong or attractive one. We come across his name several times in the first three Gospels, and on each occasion there is a hint of antagonism between him and Jesus that would account for the hostility of the Herodians. In the Galilean ministry our Lord warns His disciples against "the leaven of Herod" (Mk. viii. 15); later on he denounces him as "that fox" (Lk. xiii. 32); and when on Good Friday He is arraigned before Him, He disdains to open His mouth in Herod's presence (Lk. xxii. 7-12).

The teaching of Jesus, though not revolutionary in a political sense—as the incident of the tribute money shows—cut deep, and upset the complacency and the vested interests of Pharisees, Sadducees and Herodians. And just because He refused to head a political revolution, though at the climax of His Galilean ministry the multitude tried to force Him to accept kingship (Jn. vi. 15), His attitude was equally obnoxious to the

party of ZEALOTS. These people figure more strongly in Josephus than in the New Testament, but some of their leaders are mentioned by Gamaliel in his speech to the Sanhedrin (Acts v. 36, 37).

They are the fanatical nationalists, always ripe for insurrection. They were indignant that God's People should be under the foreign yoke of Rome. Like the majority of the Jews they looked for a Messiah to come: but with them he was to be, first and last, a political leader who should carry them to victory and to national independence. Their spirit is evidently behind the incident of Jn. vi. 15, and something of the same kind inspired the acclamations of the first Palm Sunday (Jn. xii. 13; Lk. xix. 38). To this faction one of the twelve apostles, Simon Zelotes, had evidently originally belonged, and his views on the earthly character of our Lord's kingship were long shared by his fellow disciples (cf. Mat. xx. 20, 21). Judas Iscariot is thought by some to have shared the views of the Zealots. Barabbas "who for a certain insurrection made in the city and for murder was cast into prison" (Lk. xxiii. 19) was almost certainly a Zealot,

and it is possible that the two "robbers"—outlaws—crucified with Jesus, were at bottom such violent and misguided patriots, though the confession of the penitent one would seem to point to something less ideal (Lk. xxiii. 41).

One other class of people an itinerant teacher would not fail to meet now and then in his journeyings was the ROMAN. Roman officials and Roman soldiers had been in evidence in Palestine since Pompey first appeared on the scene in 63 B.C. In Judaea and Samaria their presence had been more obvious since the appointment of a Roman procurator on the deposition of Archelaus in A.D. 6. They may have done something already to improve some of the roads on which He walked. The frequent sight of criminal cross bearers escorted by Roman soldiers would leave a vivid impression on His mind; and on one occasion at least, He did a kindness to a Roman centurion which has left its mark on the Gospel (Mat. viii. 5-13).

But the detailed account of the Roman government of Judaea must be left till we come to Jerusalem.

XVIII. JERUSALEM

MANY lines of thought lead us to Jerusalem: so unique in its past history; so central in the Gospel story.

It was the scene of Christ's presentation as a baby of thirty-three days, of His "finding in the Temple" at twelve years old, and of various visits at Passover-time and other festivals in later years. It was the scene of His triumphal entry on the first Palm Sunday; of His "Last Supper;" of His betrayal, arrest, condemnation, crucifixion and burial, and of the triumphant sequel. It was the background, too, of that rich and profound series of teachings and parables that are recorded in the later chapters of the four Gospels. Further, it

was the centre from which had issued the sinister forces, reactionary and revolutionary, of fanaticism and hatred which had spied upon Him and dogged His steps from the early days of His ministry in Galilee, and had turned the (at first) popular success of that ministry into a failure and a menace. It was the spiritual home of the widely influential great Sanhedrin, of Pharisees, Sadducees, Herodians and Zealots, and at the same time the object of His own yearning love and patriotic reverence (Mat. xxiii. 37 ff.; Lk. xix. 41 ff.).

View from Mount of Olives.—We may approach it as He approached it on that

fateful day from the Mount of Olives, past Bethany—the still existent village of *el Azari'eh*, i.e. "Home of Lazarus" (Jn. xi. 1)—and the adjacent hamlet of Bethphage ("House of Figs") of which no trace remains.

Even to-day an amazing view of the city bursts upon the traveller at the point where Jesus paused and wept (Lk. xix. 41)—a sight calculated to stir the emotions. When He saw it, it must have been more moving still. A large and populous city, grandly and grimly set in a waste of barren rocks and slopes and ridges, with its face towards the desert.

In front—where then the Temple stood, in its splendour of white and gold—is the spacious Haram area, with the "Dome of the Rock" rising in its midst and the massive enclosing wall crowning the precipice that falls down into the gorge of Kidron. At the foot of these cliffs, a little to the left down the valley, is the only natural water supply of the thirsty city—"The Virgin's Fountain," in old days "The Pool of Gihon."

Behind this Temple area the city is tilted up towards the north and west. A closer inspection shows that the town is not merely a mass of buildings covering a rock plateau tilted southwards and eastwards. Besides the deep drop into the Kidron valley eastward and the vale of Hinnom southward, there is a marked depression running north and south through the midst of the city, and a less marked one running east and west: and these together divide the area into four unequal parts. The depression running north and south has been known since the first century by Josephus' name of the Tyropoeon or "Cheese-makers' Valley." But its depth is by no means what it was.

In fact, the four original heights of Jerusalem, like the "seven hills" of Rome, have been disguised and masked by successive sieges and destructions, which have greatly modified the contours of the site, filling up the natural hollows with rubble.

This is emphatically true of the Tyropoeon valley, where the latest excavations of the Palestine Exploration Fund show the natural

rock to lie here 35 ft. and there 50 ft., and near the Temple area as much as 80 ft. below the present level, a terraced series of market gardens occupying the surface.

Before the two great devastations under Titus and Hadrian, when Christ's prediction "not one stone upon another" (Mat. xxiv. 2, etc.) was almost literally fulfilled, there had already been repeated sieges and demolitions of Jerusalem. That of Nebuchadnezzar in 586 B.C. was undoubtedly most drastic. Nehemiah when, in 444 B.C., he arrived to take charge of the rebuilding of the city, gives interesting and important indications of the state in which he found it (Neh. ii. 11 ff.).

Aspect in Gospel times.—We may perhaps try to reconstruct for ourselves the general aspect of the city in Gospel times, as it might have been viewed by an airman—had such then existed—hovering over the spot where the three valleys of Hinnom, Tyropoeon and Kidron meet at its southern end. In the foreground, to the right, would be the comparatively narrow and insignificant hill of Ophel, on which had stood, in old days, David's citadel. Behind this, and towering above it, the Temple area, with the central structure of the Holy Place rising high above the surrounding colonnades and porticoes, and to the right of it the column of smoke rising from the altar of burnt-offering. Behind this, again, at its north-west (left hand) corner rose the Tower Antonia. Between Ophel and the near south-west hill, on the right, the Tyropoeon valley would interpose a deep depression, and the buildings of the south-west hill would descend towards it by a steady incline.

Prominent among these would be Herod's amphitheatre and gymnasium (his theatre was on a hill outside, across the valley of Hinnom) which he had built with a view to keeping his capital abreast of the times; and a massive palace built a couple of centuries back by the Hasmonaeen princes—where Herod Antipas occasionally resided.

The magnificent palace of Herod the Great (near the present Jaffa Gate) had become the official residence in Jerusalem of the Roman governor, and was now known as the "Praetorium." It would be seen towering up at the north-west corner of the western hill; and from it the north wall of the city seems to have wandered or zigzagged east-north-east till it joined the wall of the Temple precincts. Where now we see the dome of the Church of the Holy Sepulchre—if its site is the true one—was then open country, where Joseph of Arimathea had his rock-cut tomb in a garden (Jn. xix. 41) close to the place of execution.

Sacred sites.—The sacred sites now shown are numberless, and are unfortunately, most of them, transformed out of all recognition by the pious devotion of the many generations who have followed the example of Constantine and his mother in their zeal to do honour to the holy places.

Of the site of our Lord's crucifixion and burial a word more must be said. St. Helena found, as she believed, the True Cross, buried under the site of a pagan temple of Venus, under which was a tomb. Hadrian was known to have desecrated the Christian sites with pagan shrines, when, after the rebellion of Bar-Cocheba, he devastated Jerusalem and transformed it into "Aelia Capitolina." The site is only possible if the city wall passed south-east of it, and that remains doubtful. There are still advocates of another, known as the "Garden Tomb," farther off, more suitably placed, outside the northern or Damascus Gate, on the site where tradition also places the stoning of Stephen (Acts vii. 58).

Even if, as is possible, the tradition dating from Constantine and Helena be correct, the traditional site of the "Via Dolorosa" will still be inaccurate, because it would make Christ bear His cross not from the Praetorium, but from the Tower Antonia. There is little or no doubt that this latter rose where the Turkish barracks now stand.

Of this "Castle" of Antonia and the

Praetorium and the Temple, and the Pool of Siloam and its relation to David's city, we must speak more at length, for each holds a special place in the story of Jerusalem. The Pool of Bethesda (Jn. v. 2) is carefully indicated in the Gospel as near the "sheep" place, pool, or market: but where that was no one knows. All the traditional sites are north of the Temple area, but the Pool of Gihon seems better to suit the conditions. The "Coenaculum," or scene of the Last Supper, is traditionally placed on the south-west hill, and may be correct.

Outside Jerusalem there is no doubt of the identification of the (winter) brook Kidron and of the whereabouts of the Garden of Gethsemane. There is perhaps no reason to doubt the identification of 'Ain Karim—a village six miles from the city—as the spot where Mary visited Elisabeth and John the Baptist was born (Lk. i. 39-57), and we may certainly see in Bethany to-day the place where Jesus was guest of Mary and Martha (Lk. x. 38-42) and raised their brother Lazarus to life (Jn. xi. 18-44). Bethlehem stands where it stood when Christ was born, even if we doubt whether the "grotto of the Nativity"—transformed like the Jerusalem sites out of all possibility of recognition—be the actual scene of His birth: and its well is doubtless the well of which David longed to drink (2 Sam. xxiii. 15), and of which his ancestress Ruth must have drunk before him.

Many centuries earlier still are the associations of Hebron, David's first capital, which lies in a pleasant mountain valley eighteen miles south of Jerusalem, where tradition has it that the tombs of Abraham, Isaac, Jacob, Sarah, Rebecca and Leah are still to be found beneath the Haram enclosure, in the original cave of Machpelah (Gen. xxiii. 9). That identification has been so continuous that there seems no reason to doubt it, or question the appropriateness of the modern title of the town, *el Khalil er Rahman*, "The Friend of the Merciful One." Less convincing is the very aged holm oak two miles north-west of Hebron, pointed out

as the Oak of Mamre: it can scarcely claim the requisite four thousand years of life. Yet it may well represent the size and look of that Oak in Abraham's days.

Hebron and Jerusalem.—The contrast in situation between Hebron and Jerusalem is striking indeed; and it speaks much for David's courage and initiative that he dared to transfer his capital from the first to the second. The amenities of Hebron, where he reigned for the first seven years and a half (2 Sam. v. 5), are vastly superior to those of the Jebusite fortress.

The fertile valley which spreads at its foot—the vale whence were plucked the famous grapes of Eshcol (Nu. xiii. 23)—is endowed with more than twenty springs of fresh water. Fruit trees and cornlands abound, and there is plenty of rich pasture.

Jerusalem has almost no arable patches within sight of it. Olives are practically its sole natural product, and the Pool of Gihon its solitary natural source of fresh water; for the valley of Hinnom is waterless, and the brook Kidron is only a winter torrent.

The contrast of the bare, parched surroundings of Jerusalem not only with Hebron, but with the smiling fertility of Samaria and Galilee is most marked. It suggests a breeding-ground of austerity and fanaticism. One marvels at the miracles of commissariat needed through the centuries to keep alive the population of a capital city. And it is still more amazing when one considers the extra pilgrim population gathered within its walls three times a year at the great festivals: most of all at Passover-time, when we are told of between two and three million extra mouths to feed!

Gihon and David's City.—It is not as though this grim fortress of a city stood, like Samaria, or Gaza, or Capernaum, astride a great historic highroad. Tucked away, as it was, among the hills, the traffic it commanded was artificially attracted. Solomon made elaborate provision as far

as the court was concerned (1 Kgs. iv. 7 ff.), dividing his realm into twelve regions, each responsible annually for a month's supply. When the northern tribes broke off after his death, Jerusalem must have been confronted with a problem like that of post-war Vienna in a greatly diminished Austria.

The water supply was, doubtless from Solomon's time, already augmented by the provision of some of the numerous underground tanks for rain water which still exist beneath the foundations of the Temple and elsewhere; and in the Gospel era by elaborate aqueducts, bringing in water from a distance. But the historic importance of "The Virgin's Fountain"—in Old Testament language Gihon, or "The Upper Pool"—can hardly be overrated.

When David adopted the Jebusite stronghold on the hill Ophel as his capital, that hill had much more character than it possesses to-day. It still shows a brave face to the Kidron valley on the east; but then it sloped down steeply also on the west, into a much deeper Tyropoeon. And it had an upstanding summit of rock, on which in later times the *Akra*, or citadel, dominated the Temple area to the north. In the troublous days of the Hasmonaeans the citadel had been razed and its rock foundation shaved off. And the gradual deterioration of Ophel led later generations to forget its association with the son of Jesse, and to place the "Tower of David" to the west of the Tyropoeon valley and transfer the name of "Zion" to the south-west hill.

The strategic importance of Ophel lay in its command of the solitary perennial water supply of the Pool of Gihon—though, as we shall see, that command was not completely effective. It is not named in the record of David's capture of the fortress, unless the obscure phrase in which (in the Revised Version) "the watercourse" is mentioned refers to a steep stair leading down to Gihon from the stronghold (2 Sam. v. 8).

At the end of David's life Gihon is mentioned as the spot where Solomon was proclaimed and anointed king (1 Kgs. i. 33).

The weak point about this spring was its exposure to the risk of seizure by a besieging army; a risk which became acute when Assyria appeared on the scene. King Hezekiah realised this, and when Sennacherib threatened Jerusalem, his comment on the situation was a wise one: "Why should the kings of Assyria come, and find much water?" (2 Chron. xxxii. 4). So "this same Hezekiah also stopped the upper spring of the waters of Gihon," as the chronicler records (2 Chron. xxxii. 30) "and brought them straight down on the west side of the city of David." How he accomplished this an earlier record (2 Kgs. xx. 20) suggests: he "made the pool, and the conduit, and brought water into the city." The pool that he made is that known as the "Pool of Siloam," in the Tyropocon, *west* of Ophel, and the conduit one that was rediscovered in 1880—a triumph of engineering. Between Gihon and the lower pool is a channel cut in the rock beneath the hill, in the midst of which was found an inscription in archaic Hebrew recording how the workmen met at last after tunnelling from each end. The Gihon pool was elaborately sealed up against the invader, and the water supply brought within the city walls. This tunnel is probably the reference in Isaiah's phrase, "The waters of Shiloah that go softly"—for which we should perhaps read "secretly" (Is. viii. 6).

The Temple of Solomon.—Immediately to the north of this Davidic city lies the Temple area. The Temple which figures so prominently in the Gospel story, especially at the beginning and the end, had behind it a history of nearly a thousand years.

David, having made Jerusalem (i.e. the Ophel hill) his capital, purchased on the adjoining height the threshing-floor of Araunah the Jebusite, and set up on it an altar which was to become, for the future, the central focus of the Hebrew religion (2 Sam. xxiv. 18-25). Into his new capital he had solemnly transported the Ark of the Covenant (2 Sam. vi.); and in place of the

Tabernacle which had hitherto normally enshrined the Ark he planned to build a permanent Temple. He made great preparations both of treasure and of material for this (1 Chr. xxii. 2-5; xxix. 2 ff.) and bequeathed to Solomon the task of its erection (1 Chr. xxii. 6 ff.). There are detailed records of Solomon's building and dedication of it—about 970 B.C.—from which a fairly accurate reconstruction is possible, or would be if we could be sure of the style of architecture (1 Kgs. vi.-viii; 2 Chr. ii.-vii.).

In 586 B.C. Nebuchadnezzar destroyed this Temple, and the returned exiles gradually rebuilt it under great difficulties (Ezra iii. 8-13; vi. 13-18), following in the main the lines of Solomon's building, but influenced probably to some extent by the ideal picture set out by Ezekiel (Ezek. ch. xl. ff.). They were conscious of their failure to equal the splendour of Solomon's work (Hag. ii. 3; cf. Ezra iii. 12). One notable adjunct that would be missing was the imposing palace that Solomon had erected between the Temple itself and Ophel.

Between this restoration in the sixth century B.C. and the Gospel epoch, this Temple had been several times pillaged and desecrated. One occasion of its cleansing and restoration is reflected in the Fourth Gospel: "And it was the feast of the dedication at Jerusalem: it was winter" (Jn. x. 22). This refers to the anniversary of the solemn "reconciliation" of the desecrated building by Judas Maccabaens after his great victory over the Syrians in 164 B.C.

The Temple which figures in the Gospel story had been restored, enlarged and beautified by Herod the Great, who began the work in 20 B.C., and finished the main structure in eighteen months. (The constant addition of fresh embellishment accounts for the statement of the Jews at the beginning of our Lord's ministry that it had been forty-six years in building, Jn. ii. 20.)

Herod practically doubled the area of the surrounding courts, building up the fringes of the hill with masonry, much as the early

emperors at Rome enlarged the platform of the Palatine with their brickwork.

The whole surface, which was surrounded by porticoes, measured something like 922 feet by 1,100 feet: the latter being the extent of the eastern portico overhanging the Kidron valley, and familiar to us in the New Testament as "Solomon's Porch" (Jn. x. 23; Acts iii. 1-11; v. 12). The southern portico, between the Temple and Ophel, was called "The Royal Porch," and was 80 feet deep; the others 40 feet. The court which flanked the central building on the south was much broader than that on the north.

The Sanctuary itself comprising (from east to west) the great portal, the "Holy Place" and the "Holy of Holies" stood up on the west of the altar to burnt-offering, a towerlike structure, 160 feet or more high, and resplendent in marble and gold. The "Veil" which was rent at the time of the Crucifixion (Mat. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45) was a huge double curtain measuring 30 feet by 60 feet, hung between the Holy Place and the Holy of Holies. It is described in Exodus xxvi, 31 to 33.

The "Beautiful Gate" mentioned in the narrative of the cure of the lame man by St. Peter and St. John (Acts iii. 2), was the one which stood between the Court of the Women and that of the Priests. It may have been on the steps leading up to this gate that Jesus sat "over against the treasury" (see below).

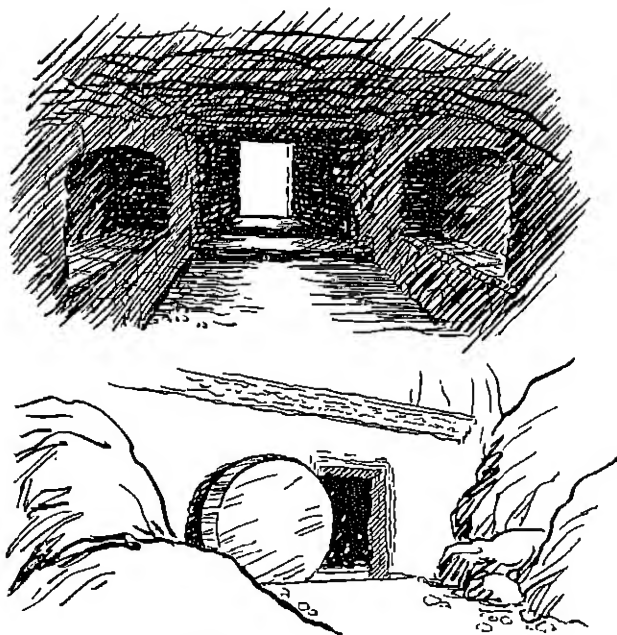
In this sacred enclosure the elaborate sacrificial ceremonies of the Levitical law were carried on, year in, year out, without interruption:—the daily burnt-offerings on the great altar where the fire was perpetually burning: the morning sacrifice about 9 a.m. and the evening sacrifice about 3 p.m., and the many public and private offerings besides, which had all been concentrated since the days of Josiah (c. 630 B.C.) upon the one Sanctuary. The New Testament leaves all this to be understood. The actual scene of Jesus' teaching was on one occasion (Jn. x. 23) the eastern portico; and that may have been His habitual rendezvous, though

the background of His commendation of the poor widow was the treasury (Mk. xii. 41; Lk. xxi. 1) in the colonnade of the "Women's Court" where thirteen trumpet-shaped boxes were placed for the alms of the faithful.

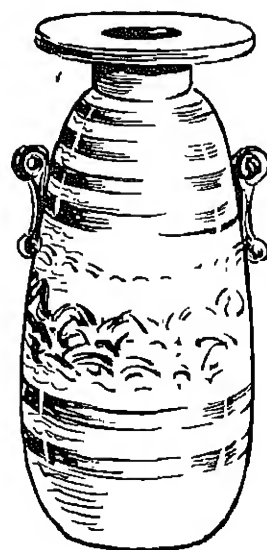
The Roman rule.—The Romans, though masters of Jerusalem, never interfered with the Temple services, never penetrated, at this period, beyond the Court of the Gentiles, and were careful, in general, to respect the religious sensitiveness of their Hebrew subjects. But the Tower Antonia, with its garrison of soldiers, rose up close to the north-west corner of the Temple area as a symbol of the Roman dominance and vigilance.

It had been built by Herod the Great to dominate the Temple area, after the old *Akra* or citadel on Ophel south of the Temple had been razed. Typical of its use by the Romans is the incident recorded in Acts xxi. 30-34, when the tribune Claudius Lysias descended and rescued St. Paul when the mob tried to lynch him in the Temple courts.

The erstwhile city of David had passed successively under the suzerainty of Babylon under Nebuchadnezzar, of Persia under Cyrus, of Alexander of Macedon and his successors, and finally, after a brief precarious independence under the heroic Maccabees, under that of Rome. When the Gospels open Herod the Great is reigning, as Rome's underling, to be followed shortly by his son Archelaus, and on Archelaus' deposition in A.D. 6 it passes, by the express wish of its principal citizens, under the direct rule of a Roman procurator of equestrian rank responsible to the emperor, though vaguely subordinate to the proconsul of Syria. His jurisdiction embraced Judaea and Samaria. Pontius Pilate was the fifth in succession of these procurators. His official residence was at Caesarea, on the sea coast in the plain of Sharon, and half-way between Joppa and mount Carmel, and there his troops were concentrated. But at festival times he would come into residence in Jerusalem, because at such



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A JEWISH TOMB



ROLL OF THE LAW
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times, when the already factious population was swelled by the addition of several thousands of pilgrims, many of them fanatical in their zeal, there was great risk of tumult and insurrection. The Romans' task in Judaea was like that of the British *Raj* in India—to keep the peace, and hold the balance between warring factions, while showing the maximum of tolerance and allowing the maximum of self-government. They allowed, as we have seen, considerable disciplinary powers to the Sanhedrin and to the local synagogues; but as the "trials" before Annas (Jn. xviii. 13) and Caiaphas (Mat. xxvii. 1-2) show, the Romans reserved to themselves the power of life and death. Pontius Pilate was, as contemporary accounts imply, a somewhat harsh and cruel exponent of a system in itself mild, tolerant and liberal.

The people were naturally restive under his acts of oppression, and he was in constant fear of delation to the emperor. Delation to Augustus had lost Archelaus his throne;

and Pilate, unwilling to risk the displeasure of Tiberius, gives way on a point of simple justice to those who shout him down with the threat, "Thou art not Caesar's friend" (Jn. xix. 12).

In the sequel, the man who had mingled the blood of Galileans with their sacrifices (Lk. xiii. 1) was actually recalled and banished by Vitellius in A.D. 36 for a massacre of Samaritans.

The scene of the momentous miscarriage of justice in which the Gospel culminates is Pilate's official residence in Jerusalem, known as the *Praetorium* (Jn. xviii. 28). In fact, it was the magnificent palace built for himself by Herod the Great, of which some traces still remain, near the Jaffa Gate.

From thence Jesus was escorted to the residence of Herod Antipas—probably the Hasmonaean palace lower down the south-west hill—(Lk. xxiii. 7-12) then back again to the *Praetorium*, and so to Calvary.

So Jerusalem witnessed His humiliation as it was to witness His triumph.

XIX. MODERN PALESTINE

Zionism.—On November 2nd, 1917, some five weeks before Lord Allenby's entry into Jerusalem, Lord (then Mr. Arthur) Balfour, at that time foreign secretary, had made on behalf of the British Government the following historic declaration:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

The declaration was endorsed by the principal Allied Powers and embodied in

the Treaty of Sèvres, where it was provided that the country should be entrusted to a mandatory Power with a mandate to be approved by the League of Nations. After the Balfour declaration the Zionist organisation sent a commission, subsequently constituted as a part of the Zionist executive, to Palestine to act as a link between the British authorities and the Jewish population. This was developed so as to take charge of the larger Jewish interests, colonisation, immigration and education in Palestine.

Assistance to farmers.—Considerable grants of money advanced by the military administration, mostly in small loans on security of land and crops, enabled peasants to buy animals and seed, and in many ways to recover from the devastation of the war.

Subsequently a Department of Agriculture and Forests was established, which gives instruction in the villages and promotes the use of improved instruments and methods; it assists the farmer in dealing with animal disease and plant pests, fumigates his fruit trees if affected by scale, and protects his cattle from imported diseases by quarantine and veterinary control; it has also planted about 1,000,000 trees, and, through its nurseries, has facilitated plantation by others. Altogether, about 5,000,000 timber and fruit trees have been planted in these years in Palestine. A Government Stud Farm has been established at Acre.

Jewish agricultural settlements came into existence during the past half century. Many were formed on uncultivated and unpromising land which has been transformed into flourishing plantations. The settlers have drained swamps, planted eucalyptus and pines, cultivated vine and almond and developed the orange trade of Jaffa.

There are some two hundred Jewish settlements in Palestine to-day, with a population of over 70,000 persons spread over many village communities. Dotted along the coast between Jaffa and Haifa are plantation settlements where oranges and grapefruit are grown, mainly for export to Britain. In the Valley of Jezreel, which lies between Haifa and the Sea of Galilee, is a rich expanse of fertile land where cereals, mixed crops, livestock and poultry are produced.

Along the south shores of the Sea of Galilee are farming settlements successfully conducted on the collective system. Here everything is arranged on a communal plan. Every member of the community meets at meal-times in a fine dining-room. There are barns, fruit storehouses, chicken sheds, cows, vineyards, grapefruit trees and melon plots.

The most important agricultural industry is orange-growing. The "Jaffa" oranges and the grapefruit provide 80 per cent of the country's exports.

Natural resources and industry.—Before the war, industries were almost non-existent.

A few soap and oil factories at Nablus and elsewhere, Baron Edmond de Rothschild's wine factories at Richon-le-Zion and Zikron Jacob, and some hand industries, such as the Bethlehem mother-of-pearl, represented the sum of local manufacture. Largely owing to Jewish enterprise, there are now factories for silicate bricks, vegetable oil, flour, salt, soap, cement, furniture, chocolates, matches and textiles, as well as smaller enterprises; and, despite difficult conditions, an export trade, especially with Egypt, is being built up. An important hydro-electric concession has been granted to the Palestine Electric Corporation, Ltd., for the utilisation of the water power of the upper Jordan and its tributary the Yarmuk. Though Haifa has been chosen as the site of the principal harbour, improvements are being carried out at Jaffa, the centre of orange cultivation, and thus of more than half the total export trade of the country. The potash deposits of the Dead Sea constitute an important potential source of wealth.

The Arab peasants.—To-day the largest element of the population in Palestine is composed of Arabs and Syrians. There are some 850,000 Moslem Arabs and about 100,000 Christian Arabs, but in addition there are a number of immigrant colonies—Circassians, Bosnians, Druses, Samaritans, etc.

The main bulk of the Moslem rural population is divisible into the *bedouins*, or nomads, and the *fellaheen*, or settled Arabs. The *bedouins* are men of the desert, depending for their existence on their herds. They do not cultivate the soil. Their black camel-hair tents are often pitched close up to city walls, here to-day and gone to-morrow. There are numerous small and distinct tribes. A *bedouin* will not live in a house, but he will sometimes share a natural cave on the hillside with his family and his goats. The *bedouin* is among the poorest of the poor. He lives on dates, Arab bread, goat's milk, and butter made by the women in goatskin bags. Sometimes he kills a goat to provide a feast.

The work of the fellaheen would be heart-breaking to any English farmer. The land looks barren, the soil is thin and parched, covered with boulders and stones, scrub and camel-thorn. Yet for centuries the Arab farmer has dragged an existence out of this apparently fruitless soil. He depends on the rain to water his crops, and a rainless year means no harvest. In a merciless climate, with extremes of heat and cold, with the very minimum of food to eat, none but the toughest can survive, and the Arab fellaheen are among the toughest and most enduring of people.

The Arab rises with the sun and works till it sets. His land may consist of rocky terraces rising steeply on a hillside, or a stretch of slightly richer soil in a valley. On the terraces he uses a wooden hand-plough; in the valley, if he can afford it, he has a couple of bullocks to drag the plough. In the Hebron district he may use a camel. Sometimes a bullock and a camel are harnessed together.

The needs of the Arab are few. His religion teaches him not to worry, for nothing can be helped. He is little different from the ancient Canaanites. He is content to scratch the soil, to sow his meagre crop by hand, to cut with the sickle and let his cattle tread out the grain on the village threshing floor.

Fruit farming.—The Arabs have always depended to a large extent on their olive crops. Along the coastal plains, citrus fruits are grown, and half the orange, lemon and grapefruit plantations of the country belong to the Arabs. Orchards of English fruits are now being cultivated; bananas are grown chiefly in Jerusalem and Jaffa, and grapes for wine-making are largely grown in the south.

Village life.—The villages are mostly wedged in clefts in the hills or straggle in terrace fashion down steep slopes. The dwellings are flat roofed, square, dazzling white, with arched windows like pairs of dark watchful eyes. There is a main

dwelling-room and down three steps, at a lower level, is a corner for the animals and hens. The village well is the centre of feminine life. The women, heavily veiled in white, go backwards and forwards with earthenware jar or kerosene tin poised on the head. Christian Arab women go unveiled and wear brightly coloured tunics, mostly embroidered in shades of red. The married women of Bethlehem wear high mediæval headdresses and flowing veils. Under their coifs they wear their dowry of gold coins tightly bound to the head. Every village has a mosque, and usually the tomb of a holy man, for Arabs are very strict in their religious observances.

Village life is much the same as it was during Biblical times. "In every village there is a Joseph carpentering in a back street, a Mary perched on a donkey carrying a child, and, in Galilee, Peter and James and John still push forth in their boats at sunset and net the small flat fish called "Peter's fish."

The Arabs have, until recent times, generally lived harmoniously with the Jews, who have been in the minority. But Zionism has brought modernity and western methods in its train, and the Arabs are bitterly opposed to the changes and the danger of being engulfed. The Jew with his modern machinery, his industry and his ability is able to get more out of the land than the Arab peasant, and the Arab resents it. The vital question of sharing Palestine with the Jew has developed a strong nationalistic feeling, and in the most remote villages the burning political problems and difficulties of the day are discussed.

The towns.—The bulk of the Jewish population is still to be found in the towns, the chief of which are Jerusalem, Jaffa, Haifa, Tiberias, Safed and Hebron. On the sand dunes north of Jaffa is a flourishing garden city known as Tel-Aviv (the Hill of Spring), and new Jewish quarters are rising on the hills around Jerusalem and on Mount Carmel above Haifa.

Jerusalem has greatly extended during recent years, and to-day Jerusalem without the ancient sixteenth century walls covers a larger area than that within them. Many garden villages have sprung up. Roads fit for motor traffic all the year round have been made to Jaffa, Jericho, Hebron and Damascus. Jerusalem especially forms a remarkable microcosm of the whole Jewish people. There are the Sephardic Jews who have been settled in Palestine for generations and have adopted the manners and dress of the Arabs. Thousands of pious Jews from eastern Europe wander about the Oriental streets wearing the cloth and plush kaftans and the fur-trimmed plush hats that they have brought with them from the ghettos of their old home. Jews of a younger and more vigorous generation who have come to Palestine during recent years have founded modern schools and institutions. There are industrious and thrifty labourers, dark, puny people from the Yemen district of Arabia. These work on the land, at various small crafts, and in domestic service. There are Jews from Turkistan robed in the splendours of the bazaars from Bolsham and Georgia; smaller groups that have migrated from Persia, Morocco, India and indeed from almost every civilised country in the world. They have all come back with the same enthusiasm for the re-gathering of Israel from the four corners of the earth.

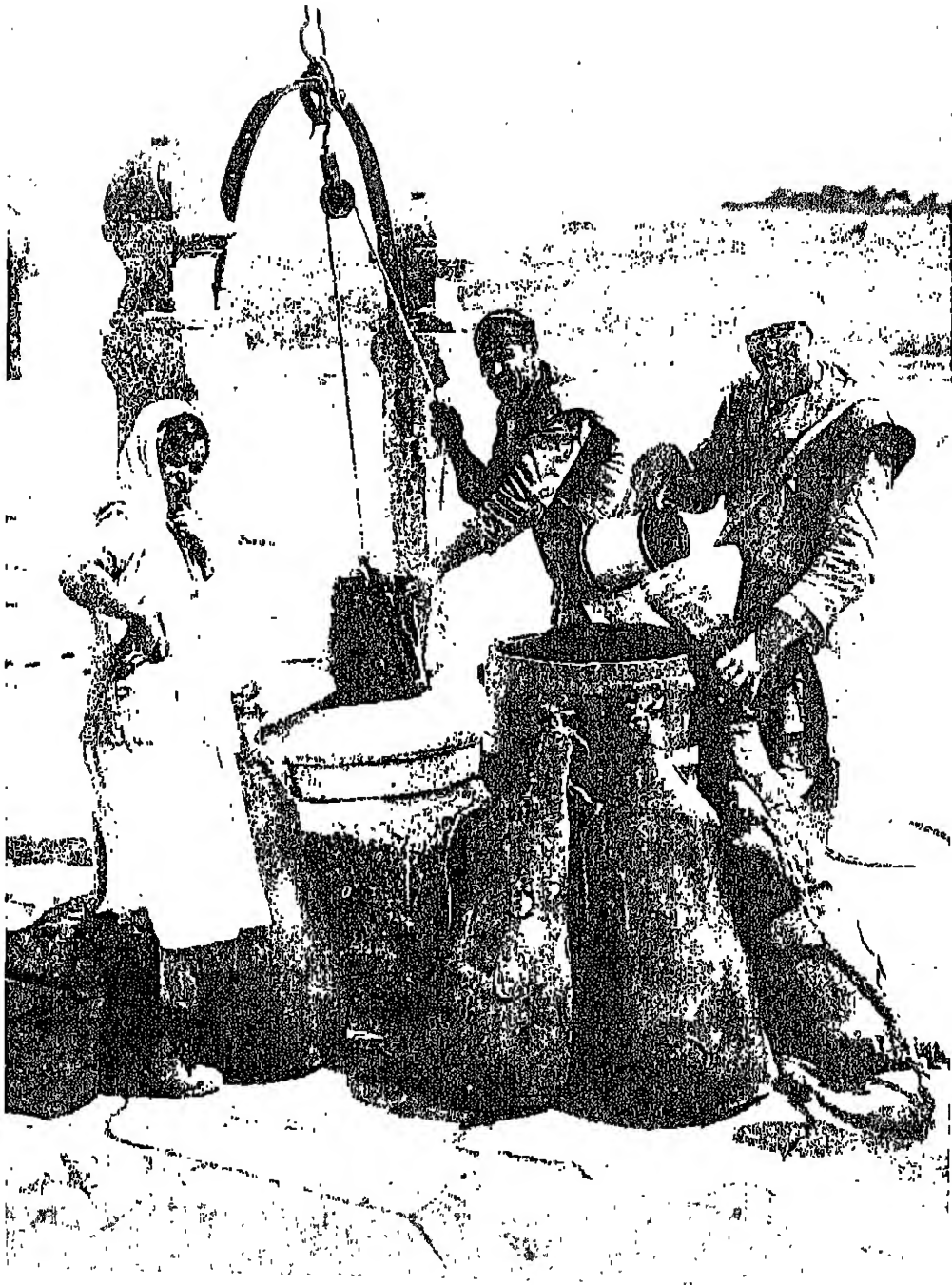
Jerusalem is the only town in Palestine in which Jews exceed Moslems. There is a wonderful medley of humanity to be seen in every town. Jostling together in the narrow cobbled streets, on foot or on donkey, pass the village Arabs, men and women, in their vari-coloured dress. There are to be seen reverend sheiks and religious

students in black flowing gowns and turbans; shrewd merchants in European clothes; Christian monks and priests from every European land; pilgrims from every land, and hundreds of tourists, largely from America.

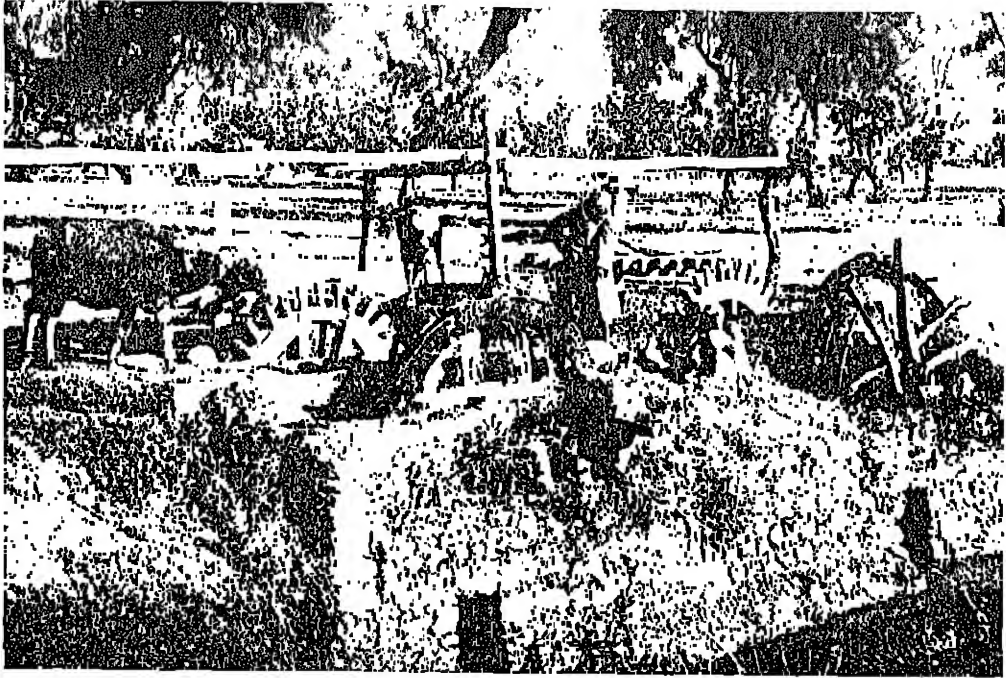
Jaffa is the second town of Palestine, its principal place of commerce. Haifa is the commercial rival of Jaffa, and by nature more favoured. The town nestles under the ever-green ridge of Carmel. Nablus, which lies in the very centre of the country, nestling in a smiling valley between Mount Ebal and Mount Gerizim, is an important centre of Moslem learning, and more than four-fifths of its population are Moslems.

Of the many historic towns in Palestine, the following are specially noteworthy. Beersheba and Gaza in the south are the market places of the bedouins of Sinai desert. Hebron has preserved an unbroken history for over three thousand years. It is looked on with the greatest veneration by Moslem, Christian and Jew alike as the city of Father Abraham and the burial place of the Patriarchs, over whose tombs there rises a great mosque. Two of the smaller cities are particularly sacred to the Christian people—Bethlehem and Nazareth, and both have been endowed by Western communities with large institutions which make them richer and more progressive than their neighbours. Northern Galilee contains two towns that are particularly sacred to the Jews—Tiberias and Safed, famous centres of learning in Roman and mediaeval times. Tiberias, with its hot springs and smart hotels, is the "Lido" of Galilee. One other city of the north, Acre, has its peculiar historic glory, for it was the last fortress of the Crusaders.



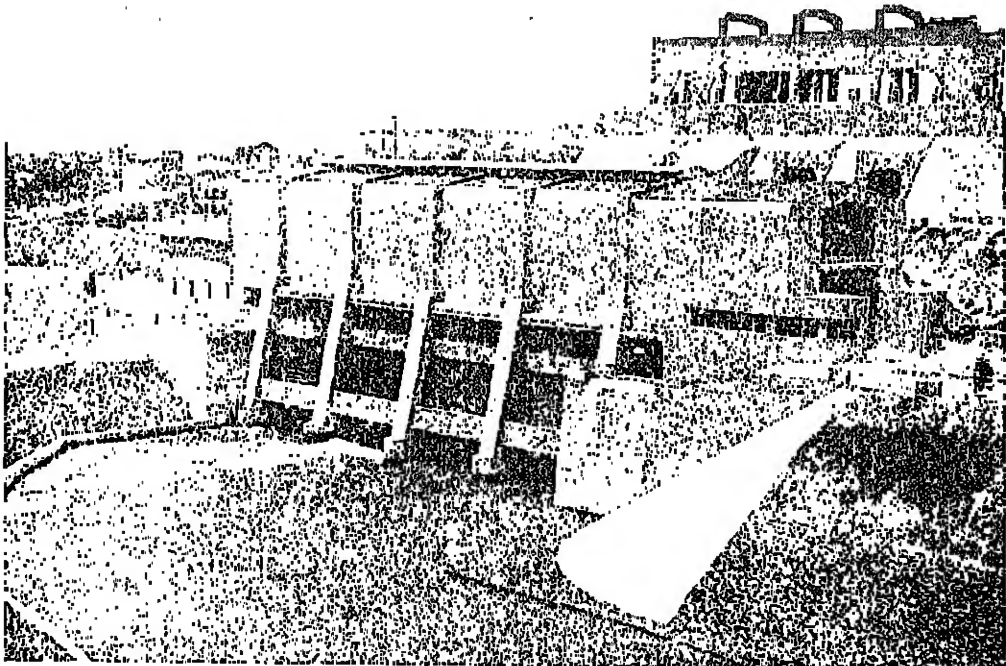


JERUSALEM—WATER-CARRIERS FILLING THEIR GOATSKINS AT A WELL ON THE PLATFORM
OF THE MOSQUE OF OMAR [Photo: E.N.A.]



PALESTINE—OXEN TURNING A WHEEL FOR IRRIGATING THE FIELDS

[Photo: E.N.A.]



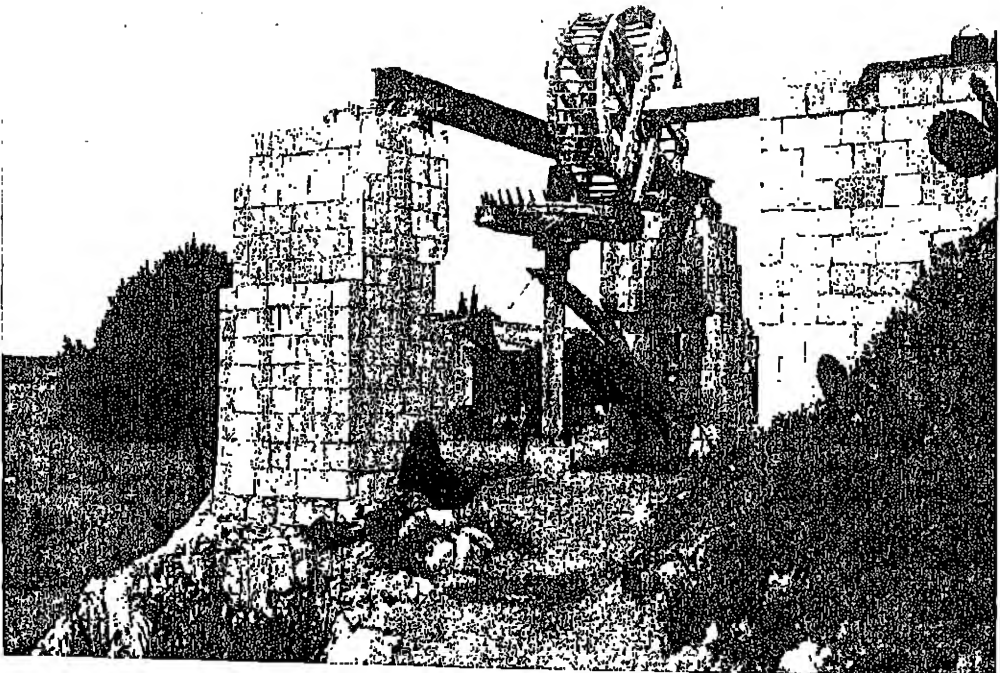
HYDRO-ELECTRIC POWER STATION ON THE JORDAN—CLOSE-UP VIEW SHOWING TURBINE OUTFLOW

[Photo: American Colony, Jerusalem.]



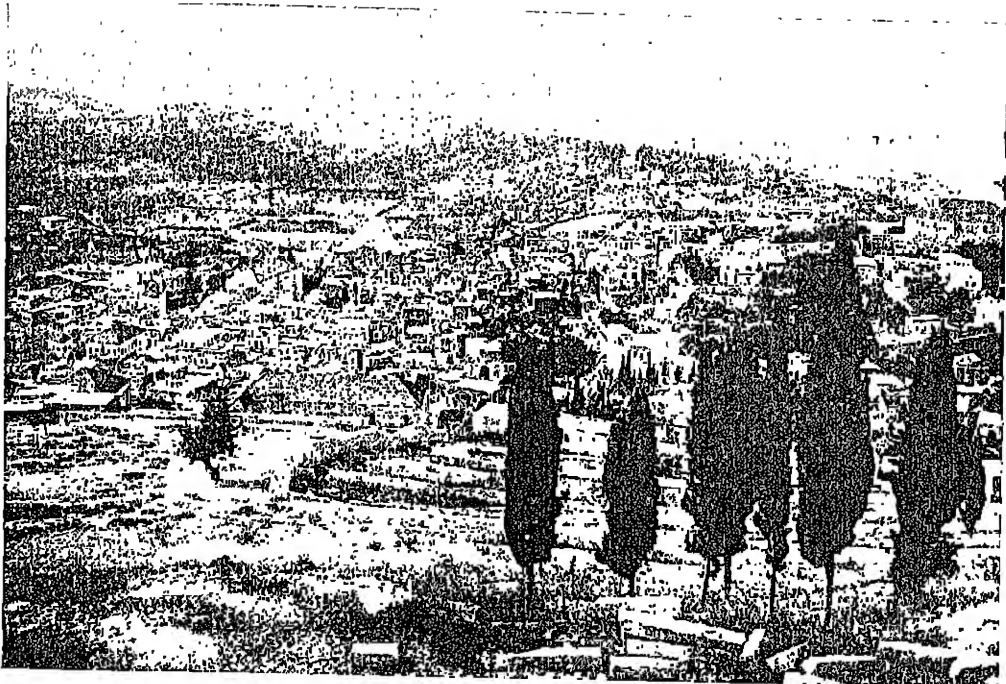
PALESTINE—PEASANTS CARRYING WOOD TO MARKET

[Photo: E.N.A.]



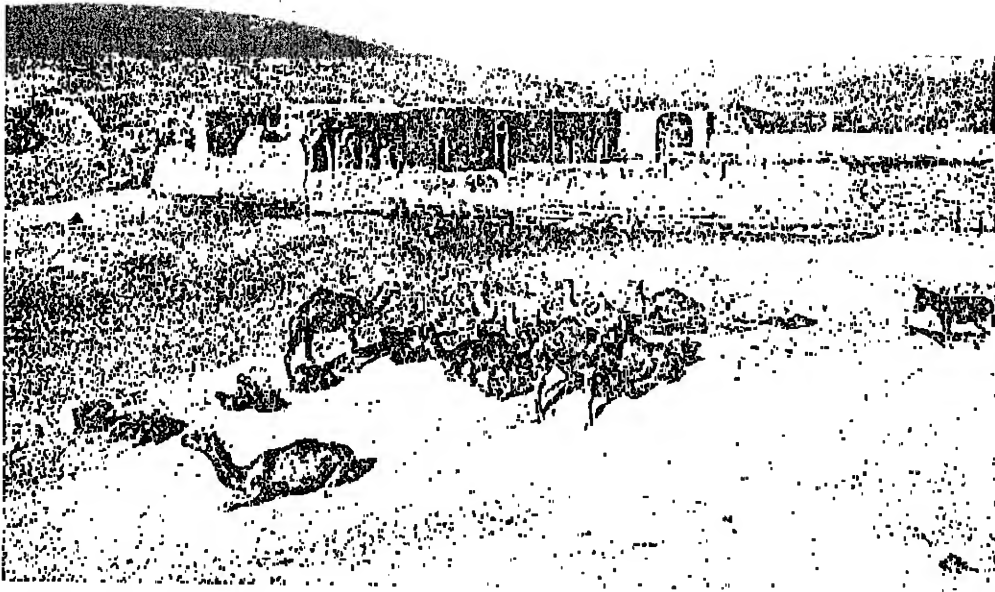
WATER IN BEER-SHEBA—A PATIENT CAMEL PLODDING ITS WEARY ROUND AT ABRAHAM'S WELLS
(BEER-SHEBA MEANS THE "WELL OF SEVEN" OR THE "WELL OF OATH")

[Photo: E.N.A.]



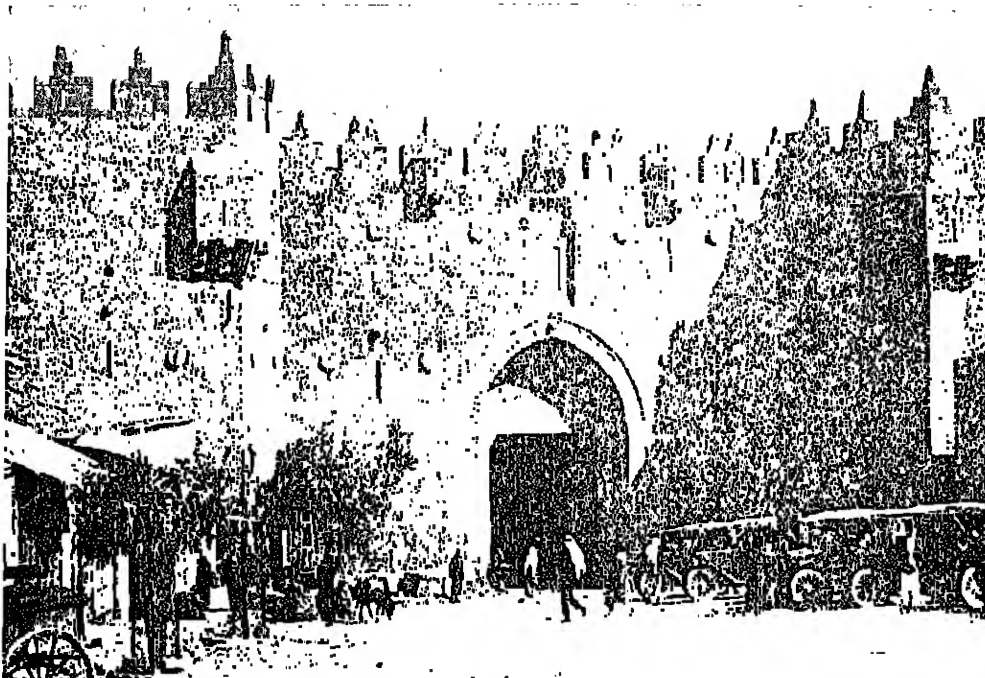
NAZARETH—A RECENT GENERAL VIEW

Photo: E.N.A.



PALESTINE—A KHAN OR NATIVE INN, ON THE ROAD TO JERICO. IT IS REPUTED TO BE THE SCENE OF THE PARABLE OF THE GOOD SAMARITAN

[Photo: E.N.A.]



JERUSALEM—THE DAMASCUS GATE

[Photo E.N.A.]



JAFFA—A NEAR VIEW FROM THE SEA

[Photo: E.N.A.]



PALESTINE—A BEDOUIN HORSEMAN ON THE BANK OF THE JORDAN

[Photo: E.N.A.]



A SATISFACTORY CATCH IN HAIFA BAY—FISHERMEN HAULING IN THE NETS

[Photo: American Colony, Jerusalem.]



PALESTINE—BEDOUIN NOMADS BEFORE THEIR TENT

[Photo: E.N.A.]



PALESTINE—AN ARAB ON THE ROAD, RESTING BESIDE A WELL WITH HIS TWO CHILDREN
AND THEIR CAMELS

[Photo: E.N.A.]

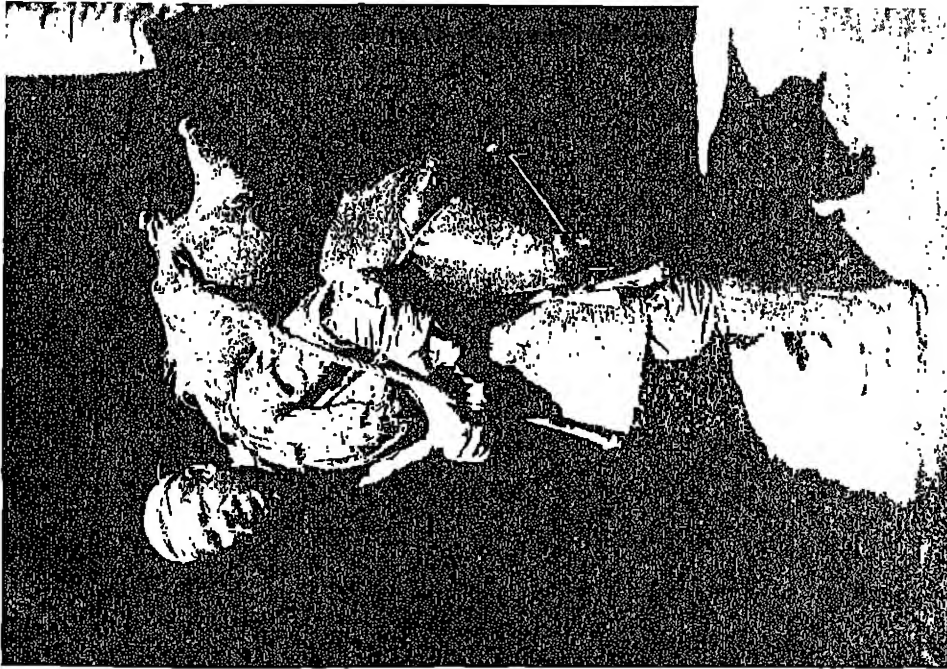


[Photo : E.N.A.]

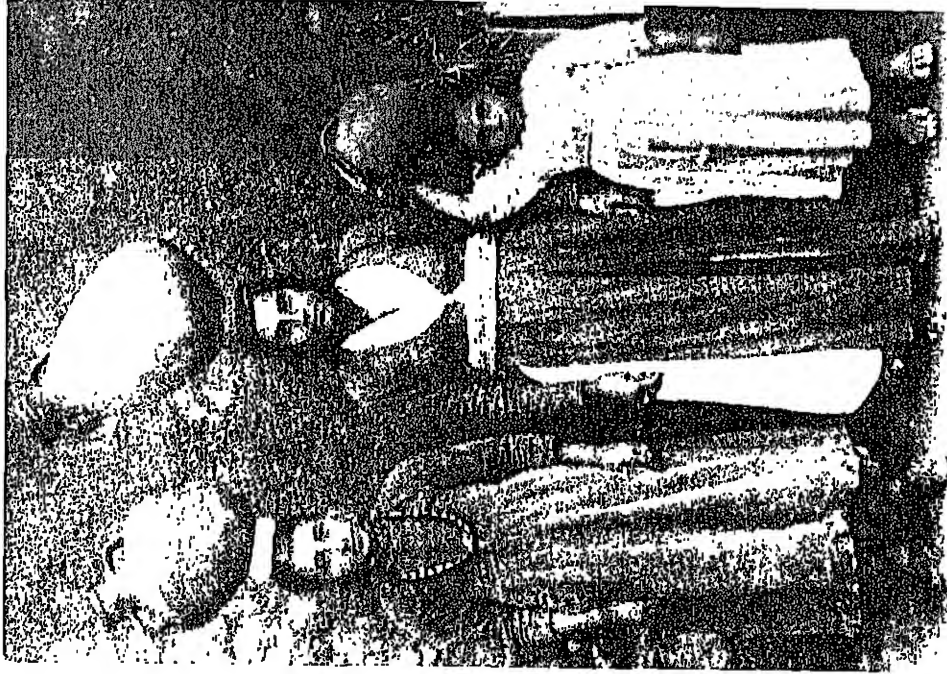
PALESTINE—A TYPICAL BEDOUIN, OR NOMADIC, ARAB HORSEMAN



JERUSALEM—A TYPICAL MOSLEM SHOP BUILT BENEATH THE BALCONY OF A
MOHAMMEDAN CAFÉ, IN THE NEIGHBOURHOOD OF THE JAFFA GATE



[Photo: E.N.A.]
PALESTINE—A WATER-CARRIER OF JERUSALEM

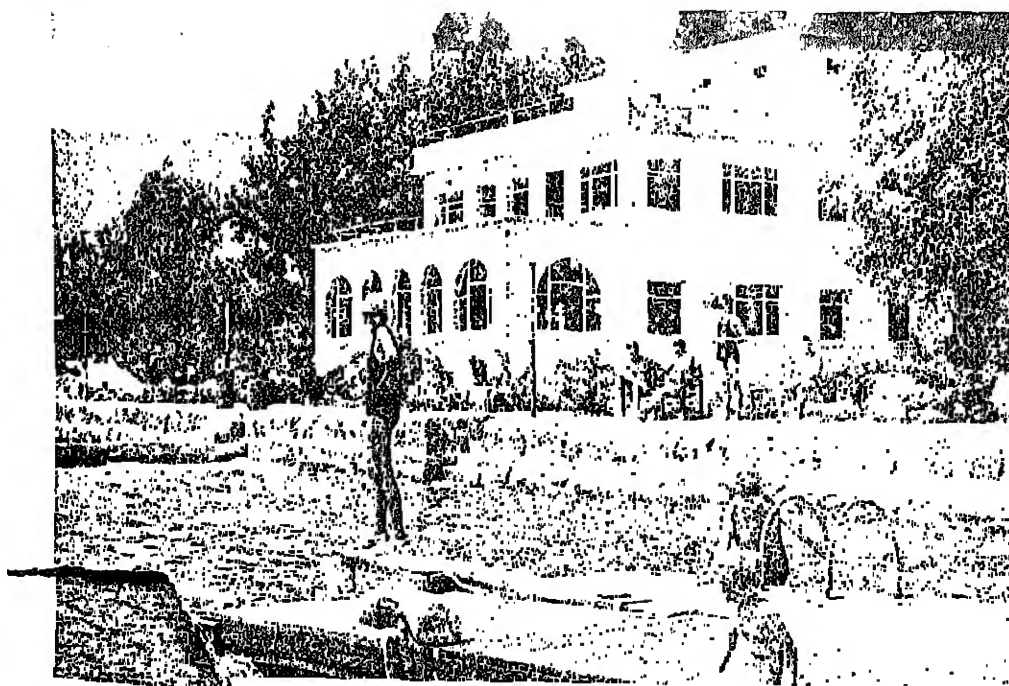


[Photo: E.N.A.]
PALESTINE—A JEWISH WOMAN AND GIRLS OF NAZARETH



PALESTINE—A WOMAN AT WORK IN HER HOME GRINDING CORN

(Photo: E.N.A.)



AT LIBERIAS ON THE SEA OF GALILEE. IT BOASTS OF ITS NEW RESTAURANT
GALILEE'S NEW LIDGES AND BATHING FACILITIES WITH FLOATING RAFT AND DIVING BOARD
TENNIS COURT.

LIFE IN ANCIENT GREECE

Childhood.—This chapter tells of life in Athens during the greatest period of her history, the "Golden Age,"—roughly, from 440 to 330 B.C.

All children were not welcomed. A child who was not wanted; e.g., a sickly child, or perhaps a girl, was "exposed" and left to die in a large earthenware pot at the street corner, or near a temple. This custom, horrible as it may seem to us, was allowed by law.

together in the women's part of the house, which was separate from the men's quarters. Here the daughters of the house remained till they were of marriageable age, when they were given to some man of their father's choice.

The son, however, passed at the age of seven into the care of a "pedagogue," or personal attendant. This man, who was usually a slave, accompanied him to and from school, and attended to his manners;



TOYS AND GAMES OF ANCIENT GREECE

The two women in the middle of the picture are playing knuckle-bones, a favourite game of Greek women and children. In one corner of the picture a woman is pushing a child in a swing, and in another corner a woman is whipping a top. On the trefoil-tipped jars at the top of the illustration a child is sitting in a high chair, and two children are playing with drawcards. The terra-cotta doll on the left has jointed arms and legs.

The practice dates from a time when food was scarce and life was a terrible struggle. Exposure was not frequent on the part of true Athenian citizens, and generally the child was found and brought up as a slave. A child who escaped this fate was usually entrusted to a foster mother, who cared for it in infancy. It was wrapped in swaddling clothes, and laid in a cradle, which was generally shaped like a shoe.

Till the age of seven, boys and girls lived

seeing, for instance, that he used his left hand for bread and his right hand for other food, and generally behaved properly before his elders.

Education was not compulsory at Athens, but it was expected that all citizens (that is all those who had both parents actually born in Athens) should be educated. The Athenians as a whole were highly cultivated and had excellent taste in art, architecture and the theatre. It was by the public wish

that the new city built after the Persian invasion should be erected regardless of cost, and beautified by the greatest artists. The result was that Athens became the most beautiful city in the world, famed everywhere for its temples, its statues and its public buildings. In the theatres only the best plays were tolerated—and there never was such an exacting audience as the Athenians themselves.

The foundations for this good taste were laid at school. The children learned to read by chanting the syllables, *b-a, ba, b-e, be*, till they had mastered them. They learned to write by tracing and re-tracing the letters on their waxed tablets; later, they were allowed to use the more costly papyrus paper. There was much learning by heart. Many boys could repeat the whole of the *Iliad* and *Odyssey*, for it was thought that the knowledge of the heroic deeds of their ancestors would best develop the characters of the boys. Great attention was paid to pronunciation, for a well-bred man was expected to speak perfectly.

Music was also taught, both playing the lyre and singing to the flutes. There were plenty of physical exercises, especially swimming in the rivers. Later on, the subjects of arithmetic and drawing were added to the curriculum, and the Greek children, like their elders, were fond of modelling in clay or wax.

Family life.—Greek families generally took their meals together. If, however, there were male guests at the house (and the Athenians loved company at meals), the women and children did not appear. The guests and host reclined on couches, and it was a point of good breeding to be able to lie down gracefully. A guest's feet were washed by slaves with scented water, or wine and water. The meal was served on small tables which were placed beside the couches. It began with the more solid food, such as poultry, fish and vegetables. (Meat was rarely eaten.) Then the room was swept to remove the bones and other refuse which had been simply dropped on the floor, and

water was brought round for the guests to wash their hands, as, knives and forks being unknown, food was taken in the fingers. Now followed a course of fruit, sweetmeats, cheese and salt. To "eat a man's salt" is a proverb derived from the Greeks. Last of all came the drinking of wine, when every man was expected to show his wit in conversation. Singing, listening to music and watching dancing often accompanied this part of the meal.

The dinner of the poorer classes consisted mainly of barley porridge with salt or honey, and barley cakes and loaves. There were plenty of vegetables such as beans, peas, lentils, cabbages and onions. Thick pea soup was a favourite dish, and figs and olives were plentiful. Fish consisted mostly of dried and salted fish sent from the Black Sea in earthen jars; fresh pilchards and sardines were abundant and cheap.

An Athenian citizen's house was an unpretentious building. It was generally made of sun-dried bricks one or two storeys high, built round a courtyard. The outside walls facing the streets were covered with stucco, or simply whitewashed. The front of a house was practically a blank wall, which might show one or two narrow slits some nine feet from the ground. Passing through the door one entered a passage which led to the courtyard, from which could be seen practically every room, and to pass from one room to another, except by way of the courtyard, was generally impossible. One of the largest rooms was the dining room; the others, which were more like cells than rooms, were used as sleeping compartments, store-rooms, kitchens, etc. It should be remembered that an Athenian lived so much in the open, and was so much occupied in public and private business and in meeting friends at the gymnasium, that his house was little more than a place in which to sleep. As most houses were built of sun-dried bricks they soon perished, consequently there are few reliable sources from which information can be gathered of the exact details of Athenian houses.

The flimsy nature of the walls is well illustrated by the fact that if a burglar wished to break into a house, he generally did so by digging a hole through a wall, and the Greek for burglar is consequently *wall-digger*. In front of the house stood an emblem of Hermes, which was regularly a bearded bust upon a squared pillar of stone. The knocker on the door consisted commonly of the ring in a lion's mouth. The original purpose of this form of knocker was to scare away evil influences, and it was usual to place over it an inscription such as, "Let no evil enter here." A porter, who was a slave, attended to the door, and he was usually accompanied by a dog. On the floor of the passage was often inlaid the word "Welcome"—a word frequently seen on our modern doormats.

Though windows were practically unknown in the lower rooms, there might be unglazed casements in the upper storey. The roof was commonly flat and served as a vantage ground for viewing processions in the street. Fires (which were seldom necessary) consisted of wood or charcoal burnt in braziers, which men carried to the place where they were needed. Chimneys, as we understand them, were unknown; in the kitchen was a fixed fire-place provided with some sort of flue.

The houses were scantily furnished. There were chairs, stools and couches in the living rooms; the bed frames were covered with canvas or leather thongs stretched from side to side, on which was laid a flock mattress, pillows filled with wool or feathers, and coverlets

of wool or skins dyed with purple and other colours. Small tables were used for meals; writing was done, not on a table, but upon the right knee. Carved wooden chests served as wardrobes. Other articles of furniture consisted of lamps, either hanging or on stands, baskets, hand mirrors of polished bronze, and, above all, an abundant variety of vessels in bronze, silver and earthenware.

Dress.—Men's dress consisted of two garments, the tunic and the mantle. Either could be worn separately, but though a man might go anywhere in his mantle only, to appear on an important occasion in his tunic alone would be thought very ill-bred.

It was important that the mantle should be beautifully draped, and much practice was needed to obtain the right effect. It



SCHOOL IN ATHENS DURING THE "GOLDEN AGE"
These pictures were painted round the middle of a shallow bowl

must reach half way down the shins, and must fall in graceful slanting folds across the body. This garment was simply an oblong of woollen material, not sewn at all, but draped across the back, one end being brought over the left shoulder and tucked under the arm to hold it in place, and the rest brought round the right side, either under the arm so as to leave it free, or over it, as in the draped figure in the picture. The free end was then thrown over the left arm or shoulder.

The tunic might have two armholes or only one. The man of leisure mostly wore the first kind, and the workmen, who needed greater freedom, the second.

Women's dress was more varied than that of men. It consisted also of two garments, but these were longer and fuller. Sometimes there were sleeves, and there was always a girdle. The Athenian woman wore her hair in a loose knot at the back or on the top of her head, and secured it with ribbons. Altogether her dress was graceful and becoming.

It must not be supposed that all these garments were white. They were sometimes coloured purple, red, and green. Yellow, however, was used only by women. There were also fashions in cloaks, shoes, and hats, but the majority of the citizens wore the plain white woollen mantle, which was admirably suited to the warm and sunny climate.

Hats were rarely worn except by travellers in the country. The simplest form of foot covering was the sandal, but there were also various forms of shoes and boots. The boots were worn in travelling and hunting; black, white or red shoes were often used by guests going to a dinner party.

A typical citizen would wear a seal ring, partly for ornament and partly for use, and he would usually carry a stick when out walking.

The men.—It was customary to rise at daybreak and literally to "break the fast" with a few crusts of bread dipped in wine.

Nothing more was eaten till the midday meal. A citizen visited his best friends at sunrise. When he went to the market he was accompanied by one or two slaves, who acted as carriers or errand-bearers. He would pass down between various colonnades among the statues of gods and famous men, and under the plane trees. The markets were arranged much as they are in England and elsewhere to-day. At dawn the countrymen brought in supplies of wine and vegetables for the retail dealers of the stalls. Each section of the market was given to special commodities, thus a buyer would know where to go for bread, fish, cheese, vegetables, oil, etc. The market would resound with the cries of the vendors as they shouted their wares. Fish was a highly important article of food, and when a fresh catch arrived at the market a bell was rung to notify the would-be purchasers.

After visiting the market and doing any other business he might have on hand, the citizen would go where he was certain to meet friends with whom he could converse on the news of the day politics, or philosophic matters. Perhaps he would stroll in the colonnades, or go to the gymnasium for a bath, or to the shops of the barbers, perfumers, shoemakers, doctor's waiting room, or some such place, where it was customary to go to meet one's friends. It should be noted that the Athenians of this time had not usually the elaborate baths which are associated with the Romans. For the most part a man took cold baths at a public place piecemeal from a large vessel on a stand. An attendant poured water over him from a bronze or earthenware vessel. After rubbing off the moisture the bather anointed himself with scented olive oil and afterwards scraped himself with a curved bronze instrument, called a *strigil*.

Military service.—Men were liable to military service from the ages of eighteen to sixty. There was no regular uniform, but each man had equipment which consisted of padded bronze greaves, a breastplate of

leather plated with bronze, and a bronze shield and helmet. A short sword was attached to his left side, and in his right hand he carried a lance. The poorer foot soldiers had to be content with a sword and javelin, and a light shield of wood or wicker-work. They might have no shield at all, and fight with bow and arrows, sling or spear.

There was a navy of some three hundred or four hundred warships. In addition to sails the vessels were rowed by two or three banks of oarsmen, some of whom were Athenians, but most of whom were foreigners and slaves. There was no regular navy, but the ships were commanded by the rich citizens who equipped them. Each ship, however, had experienced sailors on board, and the great strength of Athens lay in her navy.

The women.—At Athens, more than anywhere else in Greece, the woman was confined mainly to the house. A girl might learn to read and write and play a musical instrument, but it was not considered necessary for her to do so. Her whole business was to learn her domestic duties, to spin, weave and work embroidery, and teach and direct her slaves. She rarely left the house and then only in company of an elder female.

She had little opportunity for falling in love, and her marriage, which might take place anywhere between the ages of fifteen and twenty, was arranged by her father, or guardian, who was prepared to give her a dowry. A solemn "pledging" was made before witnesses when the amount of the dowry was agreed upon, and the only ceremony was the "fetching home," which took place some time after the "pledging," at nightfall by torchlight. The groom, wearing a wreath, arrived with his parents, friends and best man at the home of the bride, which was decorated at the door with olive boughs. Men and women on this occasion partook together of the wedding feast, which included a cake made chiefly of sesame seeds and honey. During the feast the bride was veiled, and the bridegroom

might never have seen her face. At nightfall a flute player arrived, the two mothers took torches and conducted the bride to a vehicle, where the bridegroom and best man were standing to take her home. A procession, preceded by flute players, was formed; people in the streets cheered, and so the bride went to her new home. On the following day, "unveiling day," the newly married couple received friends and were given wedding presents of vases, dishes, sandals, soaps, perfumes, combs, mirrors, spinning implements and other toilet and domestic articles.

NOTE

Toys and games.—Herodotus tells a curious story to the effect that the Lydians invented dice, knucklebones, balls and other playthings to help them pass a time of famine, by playing and eating on alternate days. "In the reign of Atys the son of Manes, their king, there came to be a grievous dearth over the whole of Lydia; and the Lydians for a time continued to endure it, but afterwards, as it did not cease, they sought for remedies; and one devised one thing and another of them devised another thing. And then were discovered, they say, the ways of playing with the dice and the knucklebones and the ball, and all the other games excepting draughts (for the discovery of this last is not claimed by the Lydians). These games they invented as a resource against the famine, and thus they used to do:—on one of the days they would play games all the time in order that they might not feel the want of food, and on the next they ceased from their games and had food; and thus they went on for eighteen years."

Games played with knucklebones (small bones forming part of the ankle joint in cloven-footed animals) were extremely common. Imitations in stone and bronze were used in addition to the natural bones. Among women they were a favourite plaything. We read of a boy who gained eighty knucklebones as a writing prize. The game

was called "five-stones," a name still given by children of to-day to a similar game. A Greek writer thus describes it: "The knucklebones are thrown up into the air, and an attempt is made to catch them on the

back of the hand. If you are only partially successful, you have to pick up the knucklebones which have fallen to the ground, without letting fall those already on the hand. . . . It is above all, a woman's game."

LIFE IN ANCIENT ROME

The Roman world in the Augustan Age.—The distant frontier wars in which Romans were constantly engaged scarcely disturbed the peace of the empire. This *Pax Romana*, or "Peace of Rome," which was Augustus's gift to the empire, endured practically unbroken for two hundred years.

During this period the empire gradually reached its widest extent. It included forty-three provinces, and was protected along the frontiers by twenty-five legions which, together with auxiliary forces, totalled about 300,000 men. Rome's large standing army was one of her chief means of spreading Roman culture. The soldiers were mainly provincials, and, though the army became less and less purely Roman, it remained intensely loyal to Rome and upheld the best traditions and noblest characteristics of the State. Under the wise rule of Augustus and his successors there were few wars, and the soldiers found employment in the construction of roads, bridges and aqueducts, and in teaching the conquered races among whom they lived the arts of civilised life. Along the weakest portion of the frontiers they erected strong walls and fortified outposts.

Secure behind these ramparts, the provinces of the empire were free to develop in peaceful prosperity. Along the broad roads which linked them together passed a steady stream of travellers and traders carrying news and merchandise from one province to another. Thus the most outlying districts of the empire became in time thoroughly Romanised.

Roman law and language.—The Romans from earliest times had a genius for law

making, and most of the modern legal codes have their foundation in Roman law. The earliest Roman legal system was embodied in the *Twelve Tables* drawn up soon after the beginning of the republic. In time this code became inadequate for the needs of the growing State. Provincial governors were obliged to frame new laws to meet the peculiar problems of their provinces and finally these laws, together with the best of the earlier code, became united into one great body of jurisprudence, the unrivalled Roman law. This new law was broader and more liberal than the old: it protected children and slaves against the tyranny of parents and masters; it lessened the use of torture to extract confessions from accused prisoners; it defined its aim, impartial justice for all, as "the steady and abiding purpose to give to every man that which is his own." Roman law, originally a rude tribal code, developed into the most enlightened judicial system which the world had ever known. Its exactness and impartiality has made it the standard for European lawgivers since the days of Rome.

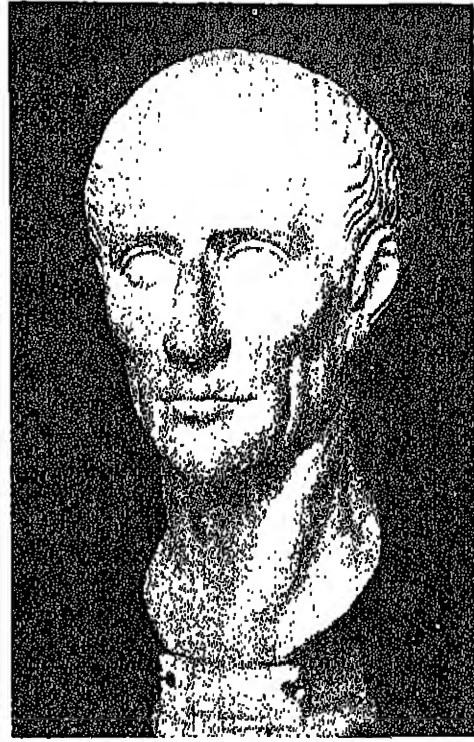
The Latin language, like the Roman law, has had the profoundest influence on the history of the world. It was originally, as its name implies, the speech of the people of Latium only, while the other inhabitants of the Italian peninsula spoke a variety of tongues. Gradually, however, as Rome became supreme in Italy, the language of the conquerors ousted all others, and by the end of the last century B.C. Latin only was spoken in the peninsula.

As Roman influence spread through the



1. BARBARIC TYPE OF HEAD. This marble bust was found in the forum of Trajan at Rome. It is believed to be the head of a Gaulish (or Galatian) Warrior of the type introduced into Greek sculpture by the Pergamene School after the repulse of the Galatian Invasion by Attalus I of Pergamon about 240 B. C.

The Head is believed to be a typical character and not a portrait.



2. HEAD OF JULIUS CAESAR. An Italian Marble purchased in 1818 from J. Millinger; brought from Rome and now in the British Museum. The Head shows the hair combed to the front, a device which Suetonius says that Caesar adopted when getting bald.

These two heads are chosen as typical of the various influences of different races in the conquests of England.

A COMPARISON OF TWO HEADS (Class Picture No. 38 in the Portfolio.)

The personalities of these heads appeal to children. Some can sense in the one the keen intellectual power, the scholarly ruling brain, the tremendous force of law and order that formed the idea of the Roman legionary road, straight as a rule, and the ordered power of Rome's disciplined soldiers.

Other children admire equally, according to their own temperament, the freedom and force and grandeur, the untamed barbaric greatness of the other head.

Children readily sense the characteristics of these types among themselves—adventurous, studious, careful and orderly or wild and rebellious.

Caesar's thin lips and stern eye might be cruel and cold, but just. The barbarian's smouldering eyes might flash under his heavy brows, and there might be sullen wrath behind the good nature, but there is fineness in both faces. Some children's love goes to the barbarian, a symbol of grand freedom, savage good cheer and bravery. Other children feel safer with the rather severe Caesar.

Because the English are a mixed race, it is necessary to learn to appreciate national characteristics other than our own.

West, the Latin language spread with it. Soldiers, colonists, travellers, merchants and public officials carried their native tongue with them, and soon it became the language

of the districts they visited. The conquered people, in their desire to become as Roman as possible, forsook their native dialects for Latin. When Roman power in the West

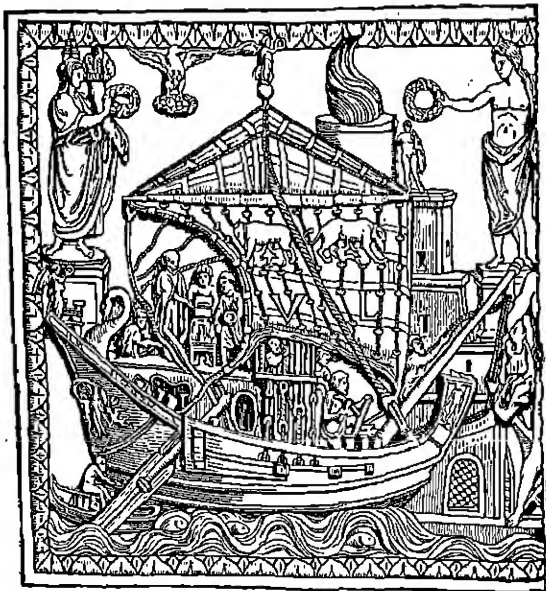
declined, the Roman tongue remained and formed the basis of the so-called *Romance* languages of modern Europe—French, Spanish, Italian, Portuguese and Rumanian. The English language contains a very large percentage of words of Latin origin. It is to be noted, however, that Greece, and the eastern lands of the empire which had been originally conquered by Alexander, remained Greek in language as well as in culture, though under Roman law and government.

The cities of the empire.—Wherever the Roman power extended, there cities arose. Some of these developed from earlier settlements, others were founded by the Romans themselves. Of these cities, Rome, with her population of between one and two million, was the largest, and was followed by Alexandria with over half a million inhabitants. Among others may be mentioned Verona, Milan and Ravenna in Italy;

Lyons, Bordeaux, Marseilles in France; York, London, Chester and Lincoln in Britain; Carthage in Africa, and Corinth in Greece, the two latter being rebuilt after their sack in 146 B.C. In the East were important towns like Smyrna, Ephesus, Antioch, and Rhodes.

Each city was a miniature Rome. Each had its senate-house; its forum; its public baths, theatres and temples; its circus for horse racing, and its amphitheatre for "the games." The streets were usually well-built, though narrow, and were as a rule well-drained and copiously supplied with water. The small town of Pompeii reproduces in miniature what may be found in hundreds of larger cities throughout Europe and the Near East.

Cities of Roman origin adopted a Roman governmental system, with a senate and a body of magistrates chosen by a popular assembly. The election of these officials excited the keenest interest, and men and women alike engaged in political contests. In other respects, too, such as the free distribution of money, grain and oil, and the holding of banquets, festivals, games and gladiatorial shows, the provincial cities modelled themselves on their Roman original.



ROMAN SHIP IN THE HARBOUR OF THE TIBER

On the top of the mast is a figure of Victory; the mainsail is decorated with the wolf and twins. There is another figure of Victory on the stern, which also has a goose-head. The statues on pedestals and the flaming altar are on the quay.

Trade and social life in the early empire.—During the two centuries of peace which followed the reign of Augustus, Roman commerce reached its highest level. It was greatly encouraged by the strong rule of the emperors, who swept the land of brigands and the sea of pirates, built lighthouses and harbours, and made travel easy and safe. Travel both by land and sea was probably quite as speedy as it was in Europe a century or so ago before the introduction of steamboats and railways.

The chief trade routes followed by Roman commerce had been already

exploited by the Phoenicians. To these must be added the routes opened up by the annexation of Gaul, whose rivers became the chief trading channels between western Europe and Italy. Conquests around the Danube made that great river also available as a trade route between central Europe and the Mediterranean. Goods from the far East were brought by caravan to ports on the Black Sea, and thence shipped to Italy. From the ports of Alexandria and Antioch goods were distributed to all parts of the empire.

Such extensive commercial enterprises rendered necessary a large number of traders. Wholesale merchants of Rome built large warehouses where grain and other goods were stored, and numerous retail shopkeepers sold the produce in the city.

Life among the poor and the rich.—Not all the manual work of Rome was done by slaves. Indeed, as foreign wars ceased, fewer captives were brought to Rome, and slaves became less numerous. As a result there grew up a class of free labourers, and this body was added to from time to time as masters set their slaves at liberty.

These labourers formed themselves into clubs, or guilds, each confined to a particular class of workmen. There were clubs for jewellers, musicians, weavers, bakers, and even for the professional gladiators who were practically owned by their masters, and when not actually in the arena locked up in barracks and subjected to the strictest discipline. The life of the working classes in Rome and the provinces was on the whole reasonably happy. Food was inexpensive. The mild climate made few clothes necessary. There were constant free entertainments and numerous public holidays.

The enormous wealth of the empire made possible the accumulation of vast fortunes, and the period of the early empire has been called "an age of millionaires." Much wealth was expended in luxury and ostentation. A rich man would have his palace, his gardens, his baths and his art gallery in Rome, or some other great city, and any

sums not spent on these would be expended on his country houses, or "villas." All Italy, and especially the sea coast, was covered with elegant private residences with their fish ponds, game preserves, artificial waters, and flower gardens. Enormous sums were spent at banquets on such extravagances as perfume to spray on the assembled guests, masses of flowers costing thousands of pounds, and expensive, curious or amusing gifts to be bestowed on the company.

Besides this waste of wealth, there were other social evils which seem even more



IN A WINE SHOP

deplorable. Such were the gladiatorial games, the increasing brutality of which delighted high and low alike. The killing of unwanted infants was common and allowed by law. Marriage fell into disrepute and divorce was frequent. Suicide was an everyday occurrence, for with the decay of the old religious beliefs many men found it impossible to face life in this sceptical and materialistic age.

There was, however, a lighter side to the picture. Public opinion was turning in favour of humanity towards the poor, the infirm, and the defenceless. Free schools, public baths, fountains, gymnasia and temples were set up by wealthy citizens for the use of all classes. Cruelty to slaves was checked by law, and masters were no longer free to overwork or to neglect them,

while the current philosophies taught the virtues of mercy and gentleness toward dependents. In short, the first two centuries after the birth of Christ saw the rapid growth of humanitarianism.

erected by a Roman lady to her "sweetest son Lucius Æmilius Daphnus," aged four years. Along the middle panel of the tomb fourteen little boys are playing with nuts. Favourite toys of Roman children were gladiators, wild beasts, soldiers and chariots in bronze, or carved in ivory.

NOTES

Education.—Children are apt to think that men of long ago were all uneducated! It is difficult for them to realise that some of the greatest writers and thinkers lived two thousand and more years ago. The first seven years of a Roman boy's life were spent under his mother's care. He then began to attend school, going there every morning under the care of a personal attendant or pedagogue, whose duty was to supervise his behaviour. At school the boy learned to read, to write on wax tablets with a stylus, and to count by means of an *abacus* or reckoning board. Singing was also taught, and the boy was expected to learn by heart many proverbs and aphorisms, as well as the Twelve Tables of Roman law. Roman schoolmasters were harsh and proverbially fond of using the rod. As Rome came into closer contact with Greece it became of importance to learn Greek, and to study Greek literature, and accordingly the poems of Homer and other works were studied in the schools. Men of wealth often sent their sons, after their schooling was over, to complete their education at Athens, or some other Greek city. The young Octavian was one of those who received this type of university education, being sent by his great-uncle Julius Caesar to study at the Greek colony of Apollonia, in Illyria. It also became the custom for Romans to engage cultured Greeks, in the city itself, as nurses and tutors to their children.

Nuts.—Roman children played so many games with nuts that the phrase *nuces relinquere*—to give up nuts—was equivalent to, "to put away childish things." There is a carved tomb in the British Museum

Names.—The well-born Roman citizen of the empire period would probably receive three names. The first was his own particular designation and corresponds to our Christian name. The second was the name of the clan or *gens* from which he was descended. The third denoted to which family of the *gens* he belonged. Thus "Gaius Julius Caesar" means, "Gaius, a member of the Caesar family of the Julian *gens*."

Roman citizenship.—The status of a Roman citizen was eagerly sought, in spite of the increased taxation which it involved, because of the privileges which Roman citizenship conferred on those who possessed it. A Roman citizen could not be punished without a legal trial, and anyone who molested him was himself liable to punishment. If arrested for a serious crime, he could "appeal to Caesar" in order to protect himself against an unjust verdict. Such an appeal meant that the prisoner was sent to Rome, where his case was brought before the emperor, or his deputies. St. Paul adopted this expedient on the ground of his being himself a free-born citizen of Rome: "The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, 'Is it lawful for you to scourge a man that is a Roman, and uncondemned?' When the centurion heard that, he went and told the chief captain, saying, 'Take heed what thou doest: for this man is a Roman.' Then the chief captain came, and said unto him, 'Tell me, art thou a Roman?' He said, 'Yea.' And the chief captain



[Photo: W. F. Mansell]

THE COLOSSEUM AND ARCH OF TITUS—ROME

The Colosseum is an amphitheatre built by Vespasian and Titus about A.D. 80, in great part still standing south-east of the Forum in Rome. The building is an elliptical structure measuring about 615 by 510 feet externally. It consists of rings of arched brick galleries covered within by slopes containing rows of seats which were encrusted with marble. Beneath the arena are the vaults that were used for the attendants, gladiators, beasts, etc. The arch of Titus was erected to commemorate the conquest of Jerusalem, and dedicated by Domitian in A.D. 81. In 1823 it was restored by order of Pius VII., and the missing marble portions replaced by travertine.

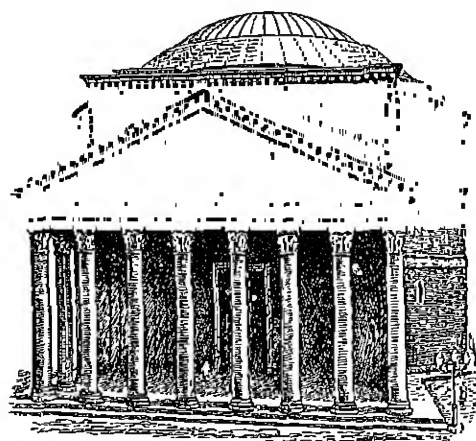
answered, 'With a great sum obtained I this freedom.' And Paul said, 'But I was free born.' Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."

Again we read: "'For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.' Then Festus, when he had conferred with the council, answered, 'Hast thou appealed unto Caesar? unto Caesar shalt thou go.'"

A Roman citizen could travel safely anywhere throughout the empire, protected by the might of Roman law.

The Colosseum.—This word is sometimes, but less correctly, spelled *Coliseum*. It was originally called the Flavian amphitheatre, and occupies part of the site of the gardens attached to the Golden House of Nero. In front of the ruins is the base of the *colossus* of Nero, a gilded bronze statue more than one hundred feet high. From this, or from its general magnificence, the building took

its popular name in the eighth century. The building is sometimes said to have accommodated over eighty thousand people, but a more probable estimate is forty-five thousand. It was built partly by Jewish captives taken after the destruction of Jerusalem. During three hundred years it was used for gladiatorial combats. Ten thousand men, furnished with weapons and extremely skilled in the use of them, athletic and well-fed, were always kept in readiness for the fatal service. It is specially associated with the martyrdoms of the Early Christians. The Emperor Honorius is said to have abolished gladiatorial combats in A.D. 406, but wild beast baiting lasted a century longer. After a long abandonment the Colosseum was used as a fortress in the Middle Ages, and as an arena for bull fights. During the fifteenth, sixteenth and seventeenth centuries it was used as a quarry, and afforded building material for a number of churches and palaces. Lastly, it was consecrated to the memory of the Christian martyrs. To-day the Colosseum is one of the grandest ruins of ancient Rome, and has for its distinction its immensity, and the indestructible solidity of its construction.



THE PANTHEON

Famous ancient building that can be seen in Rome to-day. Formerly a temple, it is now a church. Built by the Emperor Hadrian between A.D. 120 and 130.

THE HISTORY OF BRITISH COSTUME



QUEEN ELIZABETH

From a picture given by her to Sir Henry Sidney, and now at Penshurst.

I. THE PLAY'S THE THING

HISTORY plays can be a most valued help to the study of history. It is advocated that you make your own plays, creating the first ones directly from the local history around you.

Trace, with the help of a large scale ordnance map, the *old* map of the land. If there is any prominent castle, manor house or mill, begin around that and gradually trace maps of "how it was *here* in each century." Let the play build itself up gradually. Suggest that children keep their own names, if local, or take occupational names as they please, and *be* labourers coming up from their mediaeval communal field, talking together as they return home. Then, after some historical event, let them discuss it as if they were the people of the time, noting how it will affect themselves.

Then, as the children begin automatically to pick up their own characters, encourage them to remember at one lesson some incident to develop in the next. Thus you will gradually build up a visual world of real people and your play will become a live thing growing of its own volition out of the material the children supply.

Begin with the simplest things. For example, as one "woman" passes the mill, she sees a crab apple tree coming into bloom; another sees the "miller's wife" washing baby clothes; another has a sitting of eggs nearly ready to hatch, and a "boy" rides past on a "new pony." Next lesson, remember that the apple blossom is out; the chickens have hatched; and the baby at the mill has croup (query, did babies have croup then? If so, what did they do for it?) and another character is provided in the local "healer." Meanwhile it is discovered that the "boy's" "new pony" was stolen! (query, what would happen to the thief?) and so on, all growing from the most simple beginnings, until the material for a play has been collected.

Country schools are lucky, for they can often "go along that old path" to get ideas and find old names for certain fields and traditional stories to help.

Let your play develop like this for a long time, till the characters and places have crystallised. Usually some small plot will crystallise also. The smallest local history is sufficient "peg" around which to revolve your characters. You need not try to be tremendously theatrical or memorise long speeches or be intensely subtle. *The play's the thing*. Aim for clear vision in "seeing" the scenes, and sincerity in acting them, and the result will be good.

The simpler the play the better for beginners.

Now having made or acquired a play, study the characters. And this is where these notes will be of help.

Portraits of nearly all well-known historical characters can be obtained either from the National Portrait Gallery or from various museums and libraries. In London and city schools, a direct visit should be made, but country schools sending a letter, with stamped envelope, will always receive a courteous reply.

Many galleries and museums provide their own staff and take and sell photographic reproductions at cost price. This may vary from 2d. postcards on the public stall to 2s. 6d. to 10s. for a print specially made for you. So avail yourselves of these facilities. There are also many history books and costume books that specialise in original reproductions, so that nowadays you can have good authority and know that your costumes and scenery are as correct as possible.

If it is a local history you are doing, probably you will find local portraits to study—an effigy in the church, or a brass, or later old woodcuts or prints, and it is when you come to the point of actually copying those "portraits" that these notes will help you.

You cannot find every individual character, for no two characters were dressed exactly alike then any more than now, but very carefully chosen "representative" patterns together with the original picture from which they were copied, are given here, so that if you study these first, you will find it easy to translate your own special character for yourself in the same way. The Bayeux tapestry is a good exercise for this, and it is suggested that you study your "problem portrait" and make little drawings for yourself of the figure, moving it into different positions. You will be surprised how much is learnt by doing this. (See Class Picture No. 43.)

Actually, in rescarching from the manuscripts you draw and copy from so many hundreds of costumes that gradually you realise some line, appearing again and again, marks some definite crease; that some apparently new elaborate hood is only the old hood folded in a different way; also, certain periods admired different ideals, and so all the drawings of that period exaggerate this special "line."

To understand this, study some of our very modern fashion sketches. Measure them with a rule and with the same cold historical eye with which you look on a history picture. Nowadays the waist is often drawn smaller than the neck and few could stand on the exaggeratedly narrow feet or bend such jointless hips. Then look back at your fifteenth century long-pointed toes and spindle-slim legs and you will begin to discover where realism ends and exaggeration begins in any century.

In the illustrations the designs are grouped in approximately chronological order to make it easier to follow, but it should be realised that the same design was often in use for several centuries. Near a city or along a trade route fashions would tend to change more quickly, but country clothes would continue in wear alongside quite fashionable clothes during many years of later designs. Do not, therefore, because a castle is taken over by a Norman expect the surrounding

countrypeople to change instantaneously. They will remain Saxon for years. What you will get is a gradual permeation downwards of cast-off clothing.

Use commonsense just as much as history! Realise how a village is clothed to-day—how modern the young, how conservative the old; how you may get the same old bonnet and shawl that would be "period" in the nineties still in wear to-day; it was just the same with the old-fashioned people in the Middle Ages. Watch a village fancy dress party to-day, how they dig out all the old cast-off and stored treasures and use them among the new. Therefore the village man who had to dress up as a "cruel barbarian soldier" to drive the "Holy Saint" hunted up all the warlike gear he could find, and behold him! in a Hastings helmet (probably a rusted derelict from a battle-field), a greave ("lost" from the guard at the castle) and a huge chain (borrowed from the local smith, who also made the spear that "acts" as if transfixing the saint). (See Class Picture No. 50.)

Get into the skin of your mediaeval country actor and realise he would act not very differently from the village actor of to-day. Think of the modern village institute lady, who mixes a Spanish comb with an Italian lace veil over a French Pompadour costume and says, "Well, it's very becoming!"

Your mediaeval man wanted to "dress up" as a "fierce soldier of bygone days," and used what he'd got to hand. So it is your job to think out what débris of the centuries he would be likely to have in hand at his date.

If mediaeval people wanted a saint to look extra lovely, they did not conventionalise in white muslin; they borrowed or made the very best dress they could *in the fashion of the day*.

This brings forward another point. Just as we alter and adapt our clothes to follow the trend of fashion, so did mediaeval people.

Therefore, when high, wide, steep-crowned

headaddresses were "being worn" at court, the smaller householders copied them, rather less high and rather less wide, but in the same trend. *And the very serving women folded their simple linen head wraps to copy the same style!* Again, you'll find the younger ones doing it and the older, or sterner, servants keeping steadfastly to their old style.

Now do you see how much character and interest you can instil into your study of costume?

II. CHOOSING PARTS

The first item in making historic costume is to spend twice as long as possible on preparatory study. It saves time in the end.

If a difficult problem has to be tackled—the author has never yet met a teacher who could not tackle it, for no one minds working on a well thought out, worth while job, but it is heartbreaking to waste time on something that "wasn't used after all." (Like the worker who spent so many nights making the wig that the character was bald by the time of the play.)

So before beginning to make the costume, study and have all worked out to the last thread; find and work out amounts of materials, estimate costs, and include and list all the sundries; arrange for change of costume and "which must go together" and get all clear before you begin. Then—don't alter your mind.

Under *Practical Hints* the list to allot to each character is given, and *Stage* and *Lighting*, etc., come under other headings. So first consider the play itself.

Remember always that the play's the thing. Children's imaginations need neither costumes nor scenery. The best acting the writer ever saw was done on an ordinary day on the floor of a classroom, with no properties and no audience (except ourselves). It is suggested that only when this simple desire to "visualise the scene" has

become natural are costumes and scenery advisable.

In some schools there will be a tradition for plays. Other schools "just have concerts"; in others, especially northern and Welsh schools, the love of music is so overwhelming it rather swamps other activities. It is the most happy combination where all talents and therefore all children have equal chance of developing—and always there will be those unaccountable "freak" years when you get a number of instinctive actors in a class simultaneously. Take care in this case that the few natural-born actors do not monopolise the interest.

If it is a new idea, begin gradually by taking a few minutes at the end of the history lesson to "pretend it's now," or visualise, using the children's own words, some incident in the lesson: do not attempt at first more than to develop the perfectly natural child's instinct to "make history people alive," or, if it is the heroes or heroines, to be "it" themselves.

Whether you "invent" (the word is used advisedly for the home-made play has to be very well "invented," and known, before it has grown staple and solid enough to *write* it down)—whether you "invent" and subsequently write your own play from the local history around you, or acquire a play ready made, let the play be the thing.

In choosing parts, let the children all read and take each other's parts till all have had a turn of being "it."

You soon spot who are the natural elocutionists and actors, and they must be encouraged to study the different "renderings" given by the other children to profit by their ideas. Sometimes the quiet, studious child who is "no good" at acting herself has a very keen insight into the character; or a shy dreamer has a vivid visualisation of the scene and welcomes the tactful question, "How do *you* think she'd say those words?" or, "What do *you* think he'd do just then?" And if, as is probable, the student-child's suggested rendering is an improvement on the more obvious rendering of the actor-child, let it be tried.

Curiously, you will often find the bosom friend of the natural actor is the inarticulate child who nevertheless "produces" his friend perfectly, with educational advantage to both, for they teach each other and criticise each other far better than we can.

One point so many teachers make when asking for school plays is to "have something with a crowd or chorus," so that all the children will be in it. Except perhaps for the kindergarten, this is a mistaken idea. If the play is studied by all in the manner suggested and the final division of parts left to devolve by natural selection on to the ones who "happen to do it best," the chosen actors are no more than the representatives of the entire company, and if the "trainers" and understudies are encouraged to criticise and "help" with the production the matter sorts itself out into a very salutary recognition of varied talents.

In fact, when the class has divided itself into artists (scene painters); musicians (orchestra); inventors (noises off); strong men (scene shifters); mechanics (lights); visionaries (producers); capable sewers (dress-makers); motherly souls (dressers and green-room attendants); reticent reliables (curtains) and mathematically minded (accountants), not even the most prettily mannered (programme seller) need feel out of it! For it's "our play and it's just that we each do what we are best at."

III. PRACTICAL HINTS

Make a list of the things you know about each character before starting to dress it. Pin these lists up in line, preferably grouped as they appear in the play, with a pencil handy so that any odd item of information can be added as it turns up.

For the list, the following is suggested:

Name (and part in play).

Date.—Exact period, and if likely to be "early" or "late."

Position.—Whether high born or low. Rich

or poor? Courtier or countryman? Or traveller—if so, where from?

Season.—What time of the year? (This is important, and often overlooked by amateurs.)

Time of day.—As corollary to the above.

Land and environment.—If he comes in from the fields, what mud on his boots—chalk or sea-shore sand, or forest leaves? Or, if about the house, coming indoors or going out? (See also seasons for weather, climate, etc.) Rain, snow or blowing wind?

Materials.—What cloth available at that date? What width? Colour of dyes?

Properties.—Details, such as "must have pocket easy to get at," or "to fumble long time, intricate fastening."

Characteristics.—Untidy—neat; lesty—placid; likes show, etc., etc.

And anything else you can think of as you work and study.

Thus, by working out such lists you not only help to shape your character but add considerably to your knowledge of history, and children like "finding things."

Environment.—A word on the *environment* heading. This should cover not only the "season" but also the locality of the play. For example, Canterbury pilgrims in summer would certainly come in with white chalk-dusted shoes. (So do some classroom pilgrims!) Bog and heath land travellers would have their feet dark and water-stained, and an atmosphere of the forest can be shaken out with the drifted beech leaves of autumn from the traveller's cape. Snow settles only on shoulders and cap brims, and brushes down clothes, so it must not be sewn on!

Also in many localities clogs with heavy wooden soles are worn, and though they clatter over the stone-floored kitchens, they are removed and carried in the hand before entering a "fine" room. Many periods had their own out-door "pattens," or over-shoes. Country girls going to a town dance to-day carry their dancing shoes and change, and if it is likely your character would so do,

then do not let lack of stage directions prevent you from using your commonsense. The only way to be convincing is to live the part, not for the one performance only but day and night, in and out, in all conditions, so that whichever you do under the stress of the play will be "in character" instinctively.

Materials.—Now for help with the materials. Having studied and decided what the original cloth would be like, take trouble to match it in modern material.

Study colour, texture, and surface. The weight and character of the cloth is far more important than its colour. Never try to copy a thick, heavy cloth in a thin substitute. For example, if you try to copy the heavy woollen robe of a monk in thin cotton case-ment cloth because it is the "right colour," you will disappoint yourself and disillusion the child. It will not wear or hang like a thick monk's habit. But a certain coarse cream scouring cloth, such as charwomen use for floorcloths, is equally cheap and quite perfect.

In the same way, do not try to copy a thick glossy satin in paper-thin sateen, but the furnishing department of the stores may produce a heavy backed furnishing satin which though "we do not usually sell it for clothes, modom," is far more like the old hand-woven original satin.

The rough, hand-woven home-spun cloth and the tweeds of the West Coast are, of course, exactly the same cloth to-day as the original hand-woven home-spun from which you copy. Nowadays, the "hand-made" is usually too expensive, so study to find the equivalent in ordinary machine cloth. You will probably match it most closely among the cheapest loosely woven "mixtures." Then wash it hard. This trick in "washing" materials is very useful to know, because the greatest difference between modern cloth and old is in the finishing processes. Old cloth was finished by being shrunk, stretched out on wooden frames in the open fields, so you break that awful "new" look from the cloth and approximate

it to the old home-spun if you wash and dry it on the line before cutting out.

Also, this is the time when the judicious use of blended packet dyes will match up any colour absolutely exactly.

Mix the dyes in separate bottles, full strength, and blend them together exactly as if you were using paints, trying on scraps of cloth, by artificial light, till you get the shade you want.

Sometimes it is almost impossible to get exactly the material you need. Then it is sometimes worth "grafting" two cloths together to get the effect.

Do not be alarmed—it is a very simple process. Suppose it is a rich heavy velvet you cannot match, even if you could afford the price. Copy the surface, for colour, in thin velvet, and *back* it to the required solidity and heaviness with a thick blankety material—a cotton flannel or faded woollen blanket will serve.

A dressmaker will "baste" the materials together, but an easier and simpler dodge is to paste lightly the back of one cloth and run both lengths through the mangle together, leave flat (preferably pinned out-stretched) till dry and cut and use as one cloth.

Thus sateen and flannelette; thin, cheap linen and well-washed sheeting for thick home-spun linen; a soft woollen tweed backed on to an old army blanket for thick frieze, are only some of the many ideas that will suggest themselves to the ingenious and impecunious "grafter."

Raised and patterned designs are typically "period." Often it is possible to find period reproductions but if it is a definite portrait you are copying, it is often necessary to copy the actual design of the drawing. This is not difficult, but needs care. Make a free-hand copy of the pattern, noting exactly how many times the same pattern (or repeat) occurs in the total length of the figure. This is important for scale. Suppose the pattern occurs $5\frac{1}{2}$ times from waist to hem of the skirt and $2\frac{1}{2}$ times down the bodice, total 8 times. Then if you know your woman was

5 ft. tall, allow 1 ft. for head and neck; that gives you 4 ft. *divided* by 8 *equals* 6 in. to each pattern. Go ahead now! It should work out correctly when you come to make it up. The art mistress should be able to cut you a simple stencil and show you how to print it off on the cloth, and any extras or ornaments can be touched in by hand.

Embroidery, braiding and embossed patterns are convincingly copied by going over the lines with a gesso (seccotine and French chalk beaten together with a drop of water is simple and good), and gilding the raised surface while still tacky. Very fine coloured embroidery can be "done" with ordinary thick oil paints and a flexible pen nib; bottles of quick-drying medium can be purchased that help get the job dry in twenty minutes. Very heavily "crusted" gold embroidery can be done most convincingly with admixtures of gilded and coloured rice and spirit gum.

Leather and fur are extremely difficult and expensive. For stiffened leather, such as is to be mounted over shields and coffers, etc., imitation leathers are all right, especially if given a good coating of shoe polish, but for clothes or hangings the "folds" betray the imitation for the thin American-cloth fraud it is. Better to economise on other things and try to buy the genuine article. Sometimes odd skins or broken dyes can be cheaply obtained, and the flaws will not matter for your purpose as you can cut to avoid them.

In all fabrics, spend as long getting the materials correct as in making the clothes. It is easier to work on the material while still flat, and if you do have an accident or stain it is easy to cut out to avoid it when making up.

Arms and armour.—Avoid home-made arms and armour if possible, as it is very difficult to get right and looks appallingly bad if incorrect.

Remember knights wore their armour only when absolutely necessary. Often the "knight" may be wearing his closely fitted

under-gear of chamois leather and thick linen, his "armour" being in a pile under a cover, except for the piece his page is tactfully polishing with rushes and sand. Even if actually wearing his full armour, it was often covered with the embroidered surcoat bearing his colours—and anyhow all knights got out of their armour whenever they could (comforting thought!).

Chain mail can be copied with coarse string knitting, which is heavily painted with at least three coats, or "dipped" into aluminium paint. (Rub over with the blacklead brush when dry.)

Children love making this chain mail, and it looks correct, but the convincing quality of weight must be given to the "burnie" with a gross of tailor's lead bead weights, or a strip of lead piping in the hems. The mail must swing heavily. No child can get the full enjoyment out of his "heavy mailed tread" if it is not heavy.

In the same way, shields of wood should be wood. Nothing is siller than "cardboard" shields fluttering through the air! When a warrior flings down his shield it must "fall like thunder," and if he throws down his gauntlet it must fall with a convincing crash. (A scrap of sheet iron sewn into the leather gauntlet makes all the difference!)

Children can act using imagination *only*, because their imagination is so strong, but if you materialise their dreams you must materialise as strongly—it is reality or nothing with children!

Other practical notes are inserted with each plate, as required.

IV. STAGE AND SETTING

This is not written for grand theatres: it is for a school play in an ordinary hall or large classroom. You need no elaborate stage craft and no technical terms will be used.

So far, this article has been written from the historical viewpoint and everything said with regard to accuracy and simplicity

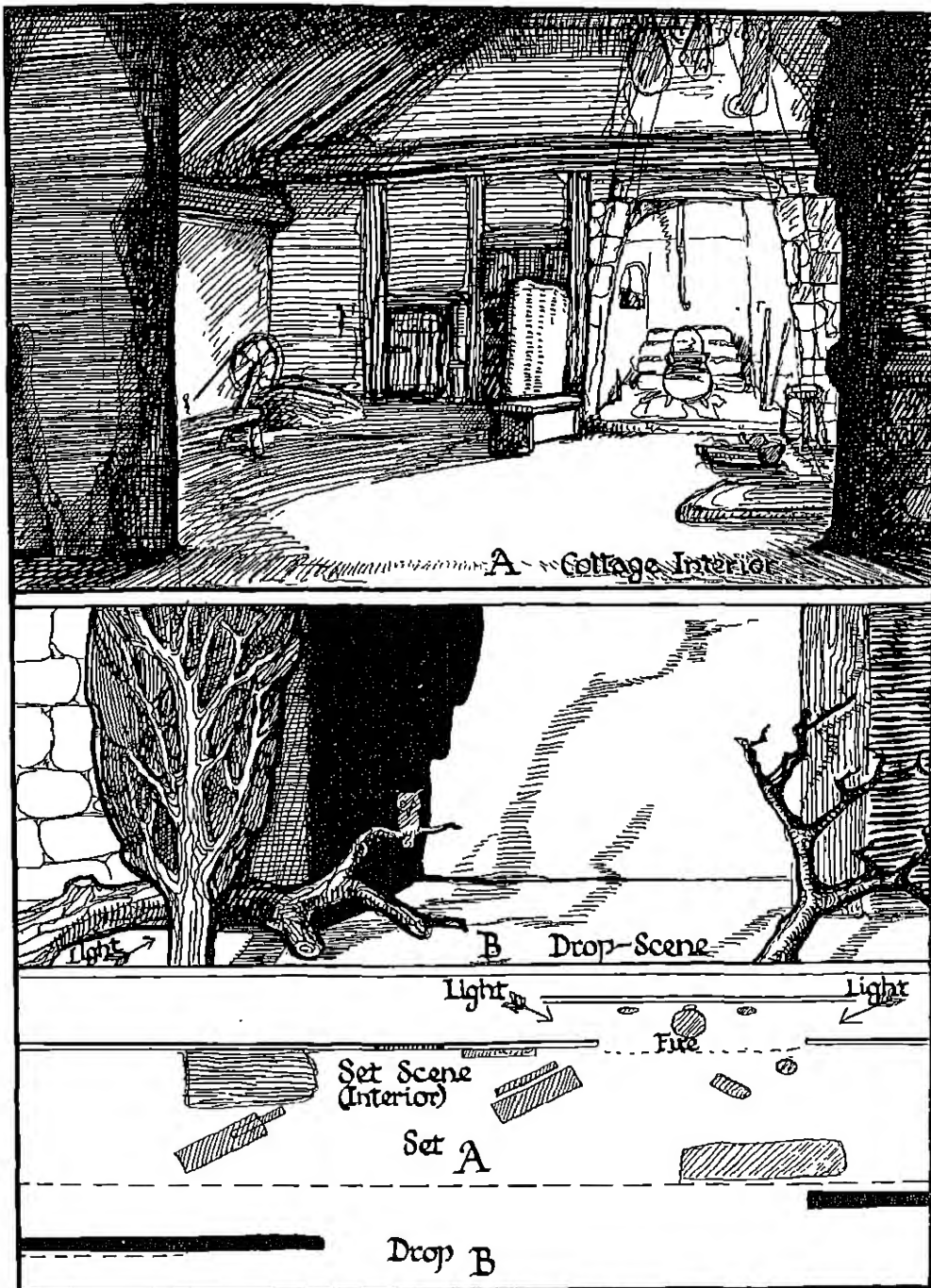


PLATE I
STAGE AND SETTING

of costumes holds in exactly the same way for their settings. They are inseparable and should be considered as a whole from the very beginning of the production.

The setting, as the word implies, is merely the background for the performers—and like all good backgrounds should be kept as simple as possible; permit nothing, no matter how effective or attractive in itself, that in any way draws attention from the players. A good plan, instead of adding to a scene, is to go over it, item by item, seeing if there is anything you can eliminate.

A primary and important point with children is their small size—beware of anything that “dwarfs” them. For this reason it is wise, when using a large hall or a wide stage, to circumscribe the actual acting space, especially by bringing the backcloth closer than for grown-up performers: the small difference in distance to be crossed when coming to the front makes a big difference to actors and actresses whose legs are not long. For example, the “king” knows that he should walk forward with slow dignity, but when the child realises it is going to take far longer than the allotted speech to reach the front of the throne, he hurries and feels the effect is spoilt. So, as first and most useful hint, cut down your sizes to fit your performers.

In size of stage, in height (for sound) and in size of chairs, tables, scenery, set the scale *small*. If the hall has a set stage and curtain that makes structural alterations difficult (see the sketches) ideas are suggested for at least decreasing the opening.

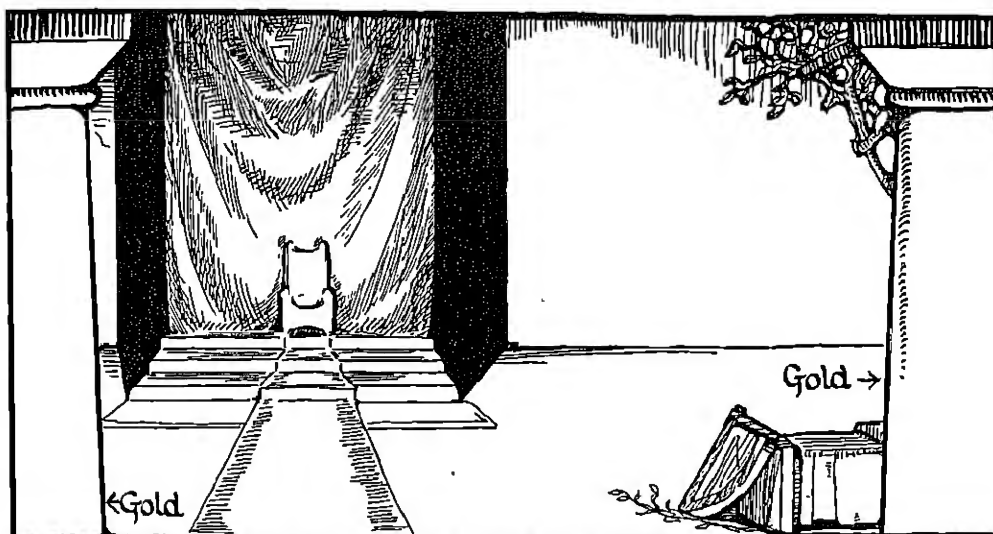
Realise your advantages in this reduction in size; your “disabilities” make small scenes much easier. Anyone who has seen a huge “little woodcutter’s hut” on the stage of a large theatre has realised the difficulty of conveying the impression of a small cramped hut in dimension that dwarfs the occupants! “This small and humble hut,” says the theatre actor, standing to all intents and purposes in a vast and raftered hall! Another reason for encouraging the making and acting of plays from the local

country history is that they will probably be appropriate to the smaller settings in a school hall.

The value of the “before the curtain” acts when working with children emphasises this dimensional problem again. In front of the curtain their small, high voices are not lost, and their small figures and actions are brought well into the limelight, of which we speak next.

Lighting.—If you have no regular hall with footlights, do not bewail your loss but rejoice at your good fortune. Footlights demand footlight make-up, and children, with their slight sensitive figures and little rounded faces, are flattened out into nonentities by the low-level, even footlighting. Far better effects will be obtained by using one or two good movable lamps, arranged to give cross and side lighting and to throw the delicately moulded figures into full relief. (Any artist will follow this easily.) But, for example and proof, take any child and photograph it full face on to a strong front light; the result will be flat and featureless, with the eyes like two holes. Now move the light farther away and towards the side, and take another photograph; you will then see how the shadows have shown up all the features and modelling of the face. The same theory holds for all small actors in small scenes on small stages.

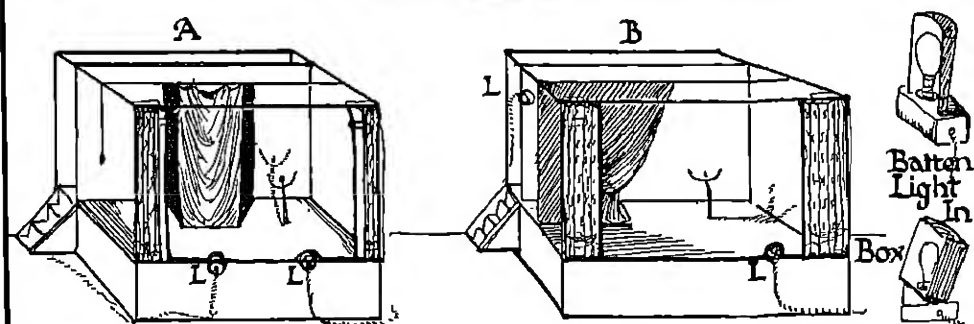
Realise that for a small hall you need comparatively little light, if it is concentrated properly, and the necessity to come forward right into the localised lights will do more to bring the actors front stage than tiresome “reminders.” The light itself seems to attract them forward. Another very effective scenic “toy” you can play with is the secondary lighting on the stage itself. The small play can revel in “camp-fire” settings, scenes where there is a “lighted brazier” to gather around, or a hearthstone to throw red lights and interesting shadows across the small stage. These effects are especially good and easy for the “small” production.



Throne Scene A



Storm Scene B



Effect Changed By Two Single Lights And One Curtain

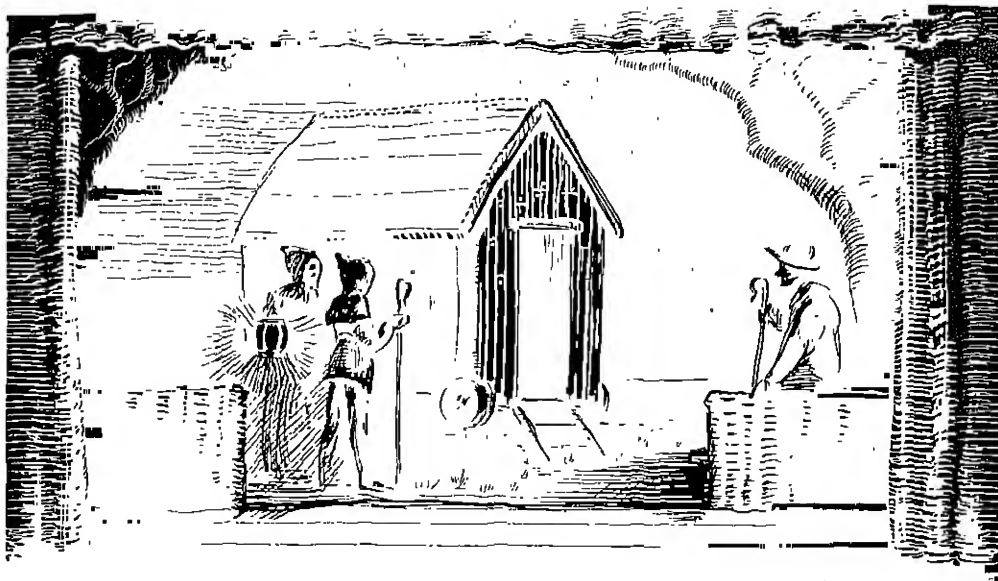


PLATE III
LIGHTING EFFECT WITH HURDLES

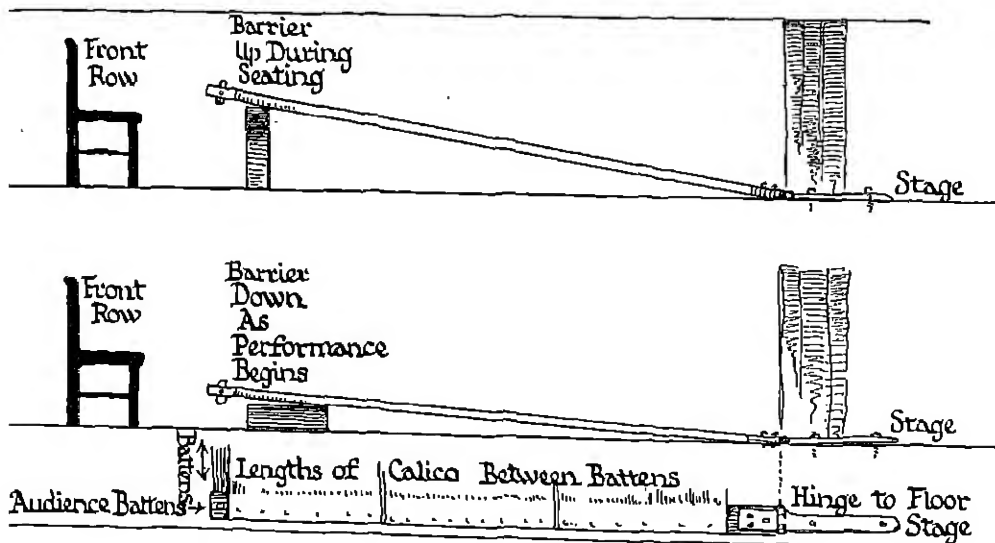


PLATE IV
BARRIER TO SEPARATE AUDIENCE FROM STAGE

Try not to have more than two *set* scenes, and get your changed effects by simple alteration.

The diagrams in Plate II show very clearly how altering the curtains and dropping a plain background will give a completely altered setting.

The artist has suggested "hurdles" (common wicker hurdles) as screens in one scene, Plate III. These are very effective on small stages. They "cut off" space satisfactorily and yet do not "blank out" the distance.

A lighted candle seen coming from behind one of these hurdles is quite mysterious and interesting—and light streaming through their interslices makes an effective "break" in the ordinary stage lighting, indoors or out.

Try out lighting effects for yourself.

For example, a spray of leaves gently waved before the lamp will send flutters of leafy shadows chasing across a "woodland" scene; or a violently waved cloth to the sound of howling wind will fling the illusion of a tempest flung against your castle walls.

Do not sigh for scenery you have not got. Play with your lights, and you will enjoy the effects that you have.

Help for those with no raised stage.—For a "real performance," always try to get a raised stage even if it is only a few inches high, for it makes all the difference to the effect. It is worth hiring one if possible.

The unfortunate people who have only one level have a really bad problem. You plan to leave a good wide distance between the front row and the stage line—and people pull their chairs forward or children sit on it! A raised rope across hinders the view: a row of low benches across get filled in by the late-comers; a line of plants or a drawn line on the floor makes things worse, for the audience cheerfully sits right up to the line!

After much experiment, it has been found that the dodge shown on Plate IV is the only immovable effective barrier. And it gives an illusion of a stage. Let it be at least 8 ft. wide and do not lower it till the play has

actually started and the late entrance door has been firmly shut.

The cloth can be thin white calico or any cheap, strong, light-coloured material.

The supports are common wooden battens (the 14 ft. variety). See that the two floor points are hinged very firmly to the floor: two ordinary T-hinges are perfect for this.

This "gadget" really does serve to divide the stage from the audience and is as nearly foolproof as any contrivance we have ever used. The whole fixture can be made and dismantled in half an hour, and the following list shows that it cannot cost more than 5s.

2 T- or gate hinges at 6d. each	1s.
Screws for hinges	2d.
Battens	2s.
Calico or cloth. (This can be used afterwards or a plain sheet folded lengthways may serve.)	

V. ROMAN BRITISH

(Class Picture No. 40 in the Portfolio.)

If there are any Roman excavations near your school, be sure to go to explore them. The Romans were a long time in Britain, and though the older people who came over from Italy kept their Roman dress and ways very closely, their children born in Britain thought of Britain as their home country rather than Rome. They were colonists, and settled here. They brought many things to England: it is said they brought the cherry trees, and they brought the Roman habit of bathing, and the Roman architecture of open rooms and tiled and mosaic floors—and many other things that you can watch the historians digging up.

Of course the Roman clothes in hot weather would be sensibly altered and adapted by the Roman families living long in cold, wet England. In Rome, the lady would wear light linen gowns, but in England she would probably weave her over-dress of fine English wool.

Scraps of such cloth have been found in old Roman forts and graves, and black and



PLATE V

COSTUME—ROMAN BRITISH

(Class Picture No. 40 in the Portfolio)

brown and cream-coloured tweed effects were woven from natural-coloured wools as well as the fine-coloured dyes they would import from the Mediterranean countries.

The lady in the picture wears at her waist a neat little housewife's belt with bronze scissors and thimble and knives, and a fine little scarlet leather purse, all of which have

been found in excavations. Her leather shoe was neatly punched and sewn for a warm spring day, but in winter she would wear quite sturdy leather shoes with strong soles.

The boy's tunic is made of the same cloth as his mother's over-gown. His sandals are of strong leather, with straps, such as modern boys wear in the summer (except that the

buckles would be of bronze not steel). The scrap of linen bandage round his grazed knee, and his catapult are just the same as any small boy of to-day acquires, except for the elastic, and probably he got just as grubby!

The soldier he is talking to is a legionary. Legionaries wore leather and metal harness, and the leather parts were often cut into strips that would stop and entangle a sword. Where metal was used, the strips overlapped and bent rather like the joints of a centipede; it was a very easy, comfortable sort of armour, not at all cumbersome. In some countries the soldiers wore leather breeches (*braecae*); others seem to have gone bare-kneed under their kilt-like tunics, very like *Highlanders*. This soldier has not yet gone on duty and carries his helmet (*galea*) in his hand and has a warm thick cloak over his arm. Sometimes the cuirass or body armour was of metal, and sometimes it was of leather stiffened and hardened into shape with boiling water. A cuirass could be put on and off easily, being made separately (not like the knights in the early Middle Ages whose steel body armour was so stiff and complicated it took two pages to get them in and out of it!).

The soldier has a key on his finger, and the lady is sewing with a fine bronze needle.

These people might live in a large villa or estate covering several acres, and the house would be a mixture of Roman stone colonnades and large tiled chambers and many smaller wattle and daub and timber English buildings. The Roman part would have a bath and hot drying rooms and fine dining rooms (they liked to lie down to meals).

The estate would be several farms and workshops covering a wide tract of country, and supporting its own potters and weavers and smiths and tile makers and jewellers and leather curers and workers in cloth and basketry—in fact, a self-contained estate that gradually ruled itself but never quite lost touch with Rome.

Roman towns were huge fortified cities,

very well laid out, with straight roads and trees and green spaces—with temples and baths. There would be a wide ditch and strong wall all around, and from the gates the straight Roman roads swept out across England.

VI. MEN OF THE NORTHLANDS

The centuries between the Roman departure and the Norman invasion are the most obscure in English history. Therefore it is extremely difficult to locate any "typical" costume of the period.

The Anglo-Saxon poem *Beowulf*, which is the source of much of our knowledge, implies relations between the *English* and Scandinavian tribes at the time. *Beowulf* was from Sweden and homed among the isles of the Baltic Sea. The descriptions in the poem of the wooden hall and sunk fires, of the armour and ornaments, and of the gold treasures of the funeral pyres—in fact all the wild glorious life of the period should be studied in the poem itself.

But the romantic figure of the wind-swept Viking who swept so stormily through old-fashioned histories and pillaged the castles on the coast (in Ireland and Scotland almost more than England) rather changes nowadays into hordes of independent sea pirates, while the original Danish and "North Sea men" were akin to the later Normans (Northmen) and the Teuton people who were good settlers.

Some other poems of this period give very homely descriptions of the goodman of the home being hurried in from the fields to change into clean linen and put on his fine new red leather shoes and gear in time to greet visitors. So the domestic picture gains in interest what it loses in blood and sea spray of war, and some of the discoveries of linen cloths and clothes preserved in the bogs of Gothland are the best discoveries in archaeology recently.

However, here is the generally accepted Sea King of the post Roman occupation,

and the best groundwork I can give you for your own purposes and adaptations.

The helmet, of bronze, is a shape somewhat easier to construct than the winged helmet, which may not have been so common as artists would have us suppose.

The "burnie" or coat of mail would probably be of leather and steel, and the Stockholm and other museums have so many scraps of burnies made in so many different ways that however you manage your effect you should be fairly free from contradiction. The main object is to keep it comparatively light, as they are characteristically mobile warriors.

The hair and beard are worn loose, and the gold bracelets and gold neck rings and jewellery found among the burial hoards prove abundant gold ornament.

Under the burnie would be a linen robe, and the border might well show fine needlework. The legs are cross-gartered with leather thongs over linen or fine wool.

The "wrap" or plaid is one straight free length of cloth. Alongside we have drawn the early origin of the kilt. It was not shaped at all. To wear, the belt was laid on the ground. One end of the plaid was laid over the belt, gathering it into folds, and the long end beyond the measure of the waist was left free. The wearer then lay down on the plaid, fastened the belt around his waist and stood up dressed, drawing the loose end of the plaid up and across his shoulders. You can trace this original folding in the elaborately tailored highland costume of to-day.

It was a perfect garment for the mountaineer, for it wrapped his belly from the cold while leaving his legs free for hills and rocks, and at nightfall he had but to unbuckle his belt and lie with his plaid wrapped like a blanket over him.

So emphasise the use of this very characteristic, long straight plaid length when studying the costume of the Northmen.

The shoe is obviously designed for a

seaman, as it would not become waterlogged yet would serve to pad the sole of the foot on landing. The diagram shows how it is constructed: do not attempt to cut the leather pleats before the shoe is complete, or they will look like slots. Actually they need the raised form of the pleat to give character to them.

When we come to shields and swords and metal objects, there are plenty to be studied direct in most museums.

The bronze umbo (the central boss of the shield) was hollow to allow of a hand grip within. Sometimes you will see the English shield bosses with spikes on them, but these would not be very practical in the long narrow "serpent" boats of the sea voyagers.

For theatrical use, the shield is best copied in wood (3- or 4-ply), with a central hole cut out for the fingers before covering with leather (see *Practical Hints*). It should be well "riveted" around the outer and inner circles.

Line the inner side equally carefully, and nail a leather strap or hand grip securely across the hole left in the centre. The boss, which can be cut and rounded for you at any working ironmongers,¹ should be put on last and bolted, with ordinary nuts and screws, through the wood either side the centre hole. Give the whole shield a good polish and let the actor have plenty of practice in carrying it easily. It is worth making the centre hole, as you do not get such a good grip if you just nail on a flat handle.

The gold brooch (and others) may be copied from the hundreds in the museum galleries, and is used to secure the plaid at the shoulder to the under sark of linen.

Slinging the horn is a small problem of its own! Not until you have tried to secure a polished tapering horn to a wriggling child have you discovered its illusive slant. The easiest and firmest way is to sew on a band of woollen or linen cloth rather nearer the narrow end than you want it to be when

¹ If several bosses are required, the round bake tins obtainable of any household stores for 1d. or 2d. can be used if securely nailed on and afterwards "bronzed."

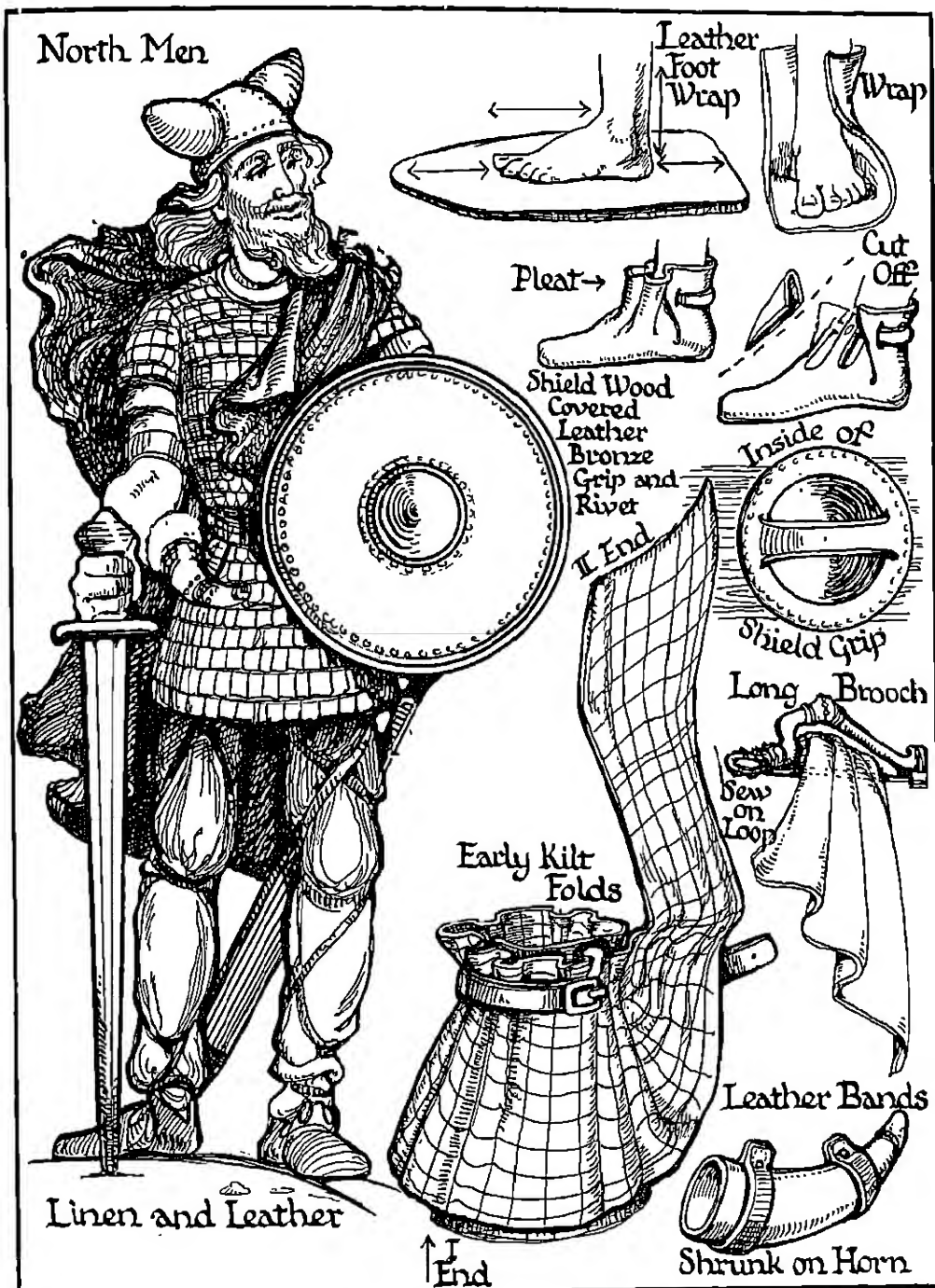


PLATE VI
A MAN OF THE NORTHLANDS

finished. Then shrink the fabric with boiling water and keep wedging it up the slanting horn as it dries.

Afterwards you can add decorations and trimmings and sling with some hope of their staying on!

Do not be afraid of making the "fine work" of these barbarians too delicate and rich. There was nothing rough or uncouth about their wildness.

The handle of the sword from which this drawing was made was of glossy polished horn, inlaid with gold filigree and garnets.

The swords were usually 36 in. long, and the Scandinavian swords had straight guards. The English were usually slightly curved.

VII. SAXONS

The Saxons are first mentioned in British history in A.D. 286, and after that date the raids continue until after the Romans withdrew in A.D. 410. There were soon numbers of Saxons along the eastern seaboard and the Britons ("Welsh" or foreigners as they called them) were being pushed into the mountains.

The chronicles of the period are very obscure, so if your Saxon characters are located in some definite part of the country, try to discover their correct antecedents before dressing them, as each type of Saxon would for some time continue in the traditional costume of his own native land.

Thus, according to Bede, those in Kent and the Isle of Wight were Jutes. East, south and west of this were fair-haired "Saxons," more likely to have been Northmen. East Anglia as well as Northumbria was settled by Angles and along the Welsh border were pushed back the "Old Saxons," earlier invaders. The term "Saxon" therefore covers many tribes, of varied origin.

In Plate VII the well-known drawing of King Canute is given first; then the last of the Saxon kings, Harold (from the Bayeux tapestry that marked his defeat by the Normans). You are reminded to do plenty

of research if your special characters are to be convincingly "real."

The original drawing (extreme top left of the plate), from which the designs are taken, shows CNUT REX and his queen presenting a cross. Canut lays one hand on the cross and one upon the hilt of his sword, as he stands beside the altar table.

This is a moment to describe the tablecloths that were used, because the arrangement of altar cloths in high churches or on Roman Catholic altars is a continuance of the old early method of laying the high table for the Lord of the Hall. The method was caused by the early linen being woven in rather narrow width and as it also kept the cloths clean longer, it continued to be the custom right up to the sixteenth century, when a great authority on mediæval etiquette described cloths for the table being "laid" in exactly the same way. Perhaps that is why we still speak of "laying" the cloth, not "spreading" it.

First, a cloth the length of the table was put on and let hang down to near the floor in front of the table. Then a long narrow cloth was put on and left to hang down over the ends; and, last, the top cloth was laid over the top of the table, hanging over a little on the far side, where it would come just to the knee height of the diners. This was removed bodily, with all the crumbs in it, as soon as dinner was over, but the front and side cloth would be quite clean and uncreased and could stay in place for several dinners. In staging large, rich establishments you cannot be too lavish in your use of linen cloths and napkins and towels, for they used yards and yards of such table linen.

But to return to King Canute's costume. The tunic pattern explains itself. The front and back widths would be cut in one, with a hollow for the head and neck and slightly fitting to the figure. The extra side width would be inserted selvedge to selvedge, the fold (not seam) coming at the waist line.

In wear, you will find that the action of tucking up these side gussets into the belt,



PLATE VII
SAXONS

over which folds down the upper part of the tunic, gives the tunic the exact "hang" of the original.

Another version of this is shown in the labourer's gown but as that is more draughty and cheaper, we think this pattern is probably more correct for the king. Also, when the open side tunic is worn, you can usually see the line of the opening indicated in the drawing.

The cloak shown is semicircular and to obtain the correct "hang" a large pleat should be taken up just behind the neck, the open portion being left to hang open in a hood effect. This pleat is very important, as it makes considerable difference to the swing of the cloak and makes for freedom of shoulder movement.

Very elaborate patterns sometimes occur on cloaks and it puzzles beginners how this is managed, as the designs seem to run first one way and then the other, and often the patterns are turned upside down so that the joins each make separate lines of pattern. The diagram shows one method by which this effect is obtained—simply by cutting the widths of the cloth to lie in different directions, before sewing up.

The queen's dress is equally simple. She would wear first a long fine white linen slip with long white linen sleeves wrinkling to her wrists and over this the outer warm woollen wrap with the wide sleeves. There is no evidence to show how these sleeves were inserted—the armhole looks wide, and no seam is visible; the method suggested has been proved comfortable and easy to do.

Make the head wrap of the finest white linen you can procure—the finest hand-spun linen is as fine as our modern handkerchief lawn.

Above are shown some buckles and brooches of the Anglo-Saxons, and the curious "tabs" that swing behind both figures are of gold and called girdle hangers, but as their precise use (in wear) is still controversial among experts, you need not worry too much about them yourselves.

VIII. THE SHEPHERD

This example is chosen as the best from among hundreds to show you how many everyday things remain so unchanged that they can be used for your historical plays just as they are to-day. There is nothing in the manuscript drawing (Plate VIII) of a shepherd standing in the door of his lambing pen that is not easily matched by its counterpart to-day. The only differences between the modern shed and the old are constructional. The planks for the old shed would be hand-cut—very likely an adze would give them a fluted uneven surface, and wooden pegs would be used for fastening, but these differences would not be visible at a distance and on the stage could easily be "managed." The wheels are different, being nowadays made of iron, so it is suggested that two wooden wheels are cut that could be superimposed for stage purposes.

One can imagine just such a wooden hut, borrowed from some farmer, being the centre of a very effective setting for a Christmas play.

If in a mountain district or near woods or commons, it would be more "period" to use bracken for bedding. Straw in mediaeval days was too expensive to use lavishly. Also for stage purposes the gold and russet bracken is extremely effective.

Now picture the stage well spread with green and scattered "grass;" a few hurdle pens for the "sheep" (tactfully asleep save for the occasional tinkle of a sheep bell); bracken, and some logs to rest upon; a single light, set low and red and screened as if from a camp fire, a lantern for secondary light (for a look into the prompt book!). The whole scene set around a shepherd's hut such as this—what a perfect setting for Christmas carols! And how easily the children can group themselves around it; and incidentally what a perfect position for the soloist, in the door of the hut.

This scene has been described in detail because once you have discovered what can be done with some ordinary "country"

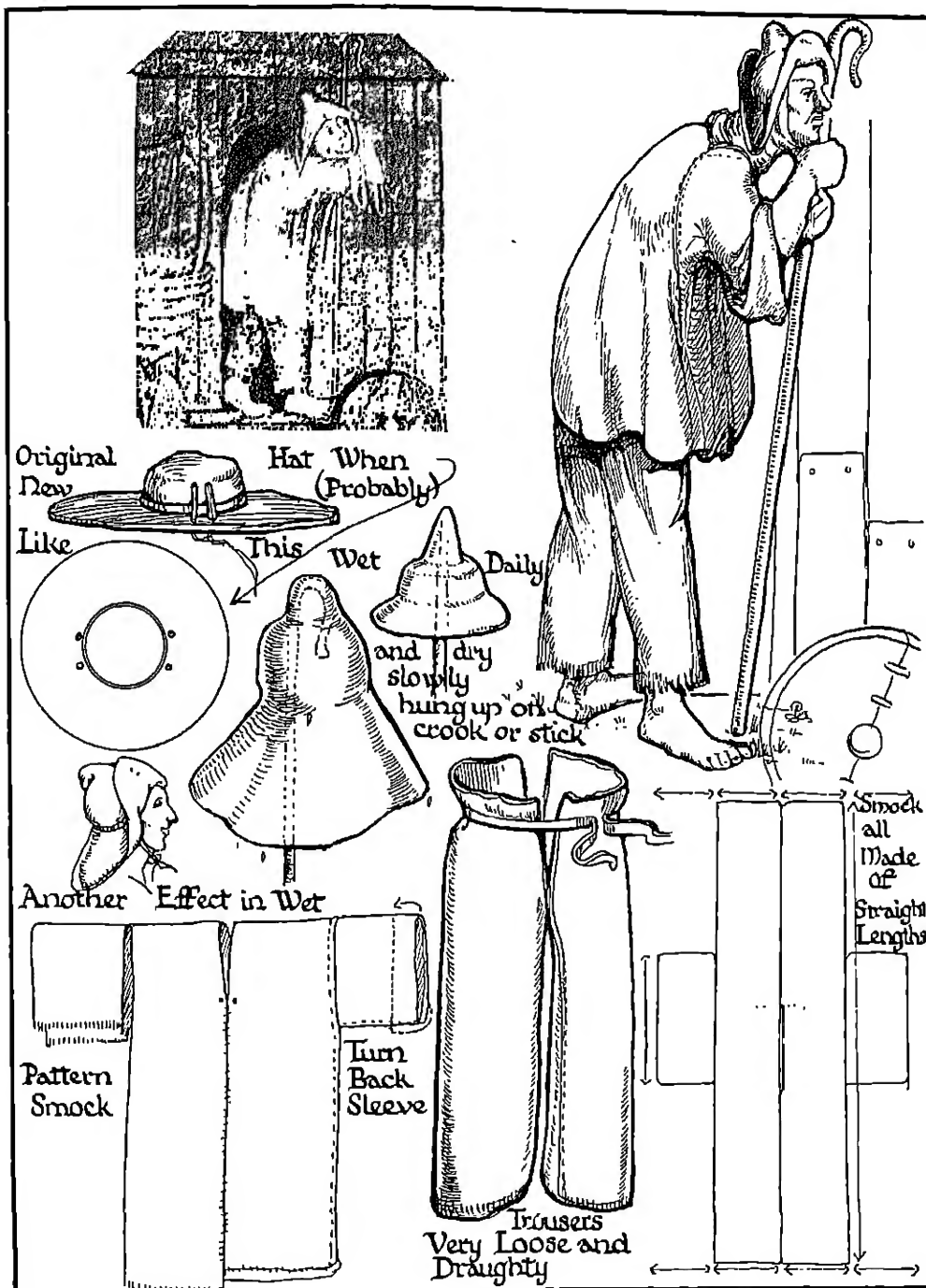


PLATE VIII
THE SHEPHERD

property such as a shepherd's hut you will find yourself "seeing" other things in the same settings and become a real mediaeval playwright!

Incidentally, modern huts are usually made in sections and take to pieces very conveniently for getting on to the stage.

A second scene, if required, could be played *before* the dropped curtain. Thus the entire "staging" of a Christmas play is "set" with the utmost simplicity and good effect. And such a simple setting would make a well-planned, well-sung little concert twice as enjoyable to singers and audience for the knowledge of being "part of a scene;" the freedom of being disguised and "mingling with the others" takes the self-consciousness from the most shy musician and helps the nervous performer over stage fright. Besides, children do enjoy singing in a good "setting."

The shepherd's costume is explained in this plate (VIII) and is very simple to make. Either linen or wool does for material; both should be narrow width, and rough and thick. If of linen, it should be dark coarse crash, about 18 in. wide. If the hand-made Russian crash is used it will be very like the original hand-made fabric. Sew the seam with coarse linen thread and not too finely. If the linen seems too stiff in wear, soak it well and let it drip-dry hung up; it will dry into very good folds. If woollen cloth is preferred, try to get that dark creamy-grey scouring flannel; it is cheap and coarse and hairy and exactly right in texture. If either fabric looks too light when on the stage, dip it in grey and brown dyes alternately, and let it drip-dry on a fence; or give it to the most active small boy you know and tell him to keep it clean—that ought to put a few centuries on to it!

The hood is probably a tube hood of rather more fine fabric (see *Hoods*, Plates VIII, X and XI).

The hat is of strange and mediaeval shape. However, the author found several other hats with this same central point and several workers who had hung their hats and cloaks upon their staves. So, putting two and two

together, she also tried this recipe and behold! within a week the mediaeval pattern was produced to perfection! Now, allowing that the shepherd probably wore his hat several years, one can see how the shape is finally acquired.

We like to think that his original felt hat was a handsome circular felt, like the Wife of Bath's famous hat, "wide as a target," with strings threaded through the brim to tie it under the chin.

Anyhow, get the largest, oldest school felt you can find, soak it for several days and hang it up to dry on a broomstick or crook under a heavy blanket. If necessary, repeat the process. If you have not got the crook, put a small basin or cup over the broomstick top.

As the conjuror says, "No deception, ladies and gentlemen!" It was probably produced this way originally. That is why you will find it such a convincing copy. If you try to understand mediaeval costume you will find it interesting.

Of the trousers, the least said the better. Mediaeval trousers were awful. These seem to be two tubes left open at the top, where a tie secures them to the waist. Other mediaeval trousers patterns are shown on Plate XX but they are rather worse than these.

One reason by which we know the trousers are cut this way is that the frayed end of the cloth (narrow width, remember) comes at the ankle. This is shown as a hem in every case and mediaeval people did not make unnecessary hems where a selvedge saved them the trouble. So unfortunately there is no escape from this authentically uncomfortable pattern.

Note.—See that the crook is convincing. The shepherd of to-day uses very well-made iron crooks and there are different sorts of crooks made to suit the different types of sheep. We cannot tell exactly from the earlier drawings, but the early crooks look to be of wood, cut from a tree, and this is more likely than iron except in certain districts where iron was very plentiful.

There was a law that the mediæval peasants in some districts were allowed to take from the lords' forests all wood that they could pull out "by hook or crook" but not using knives or axes. This ensured that they pulled out only the brittle dead wood that served perfectly well for fuel and was better cleared.

That is how we get our saying, "By hook or crook." So it is important to get the shepherd's crook made correctly. Get one of the boys to find a jointed ash sapling, and then steam and tie back the end branch to the right shape. It is the sort of job boys do well. It will take a week for the ash to dry out to shape, but see that it is really well made.

IX. SAXON FIELD WORKERS

(Class Picture No. 42 in the Portfolio.)

These small pictures were drawn about 900 years ago, for in those days they made prayer books and calendars just as we do, painting pictures of what went on at various times of the year. These little drawings were made for autumn and winter.

In the left-hand picture men with axes are felling trees and clearing the ground, and the cart is being loaded with logs of wood for the winter fires or perhaps building. Notice that one man is barefoot and the artist has set his foot in the tree as if he was going to climb it—perhaps to lop off the top branches before felling. There are two oxen waiting under the trees; the bars across the necks would be their harness or yokes—for you "unyoke" the oxen from an empty cart just as you unharness a horse from a waiting cart.

Other pictures drawn at the same period show the oxen wearing wood and leather yokes, very like those used by oxen to-day in countries where they work in the fields, and the cart is very like the old "Scotch carts" that they still use in South Africa. There is a bill hook by the cart. A cloth or cloak is hung over one end of the cart. It may be to put over the load and keep

the wood dry, or it may be the cloak of the overseer or time-keeper seen in the right-hand picture.

In the right-hand picture, the men are cutting corn and the artist has very cleverly shown exactly how it is done. Starting from the left, the first worker grips a handful of the ears and thrusts in his scythe to cut them off. The second has cut his first handful and is thrusting his open hand into the growing corn to get another grip. The next man is straightening his back while looking over his shoulder to see how they are getting on with loading the cart. The man next to him has put a foot on his sheaf and is tying the bind or knot, and of the last two men (who face the right) one is just carrying his sheaf to the cart, and the other has just flung it on to the load.

Now from this you see they did not cut the corn low down close to the ground as we do, but left some straw standing, because good meadow grass was scarce and the beast could graze the high stubble, or it might even be cut and used as hay.

In the large picture, we can imagine these people having their dinner in the field under the shade of the cart. It is late spring; the marigolds are in flower and they are eating brown bread and young fresh leeks that the woman has carried down in the large thick rush basket. The man leaning against the cart has a linen cloth around his neck; this is a "sowing cloth" and he would carry it like a bag in front of him, full of seed corn which he would scatter in handfuls as he walked down the field. He had to walk very steadily and evenly and throw one handful to each footfall, first with one hand down one furrow and then up the next furrow with the other hand (that is why a cloth made it so easy to carry the corn and change hands either side). He had to sow the corn as evenly as he could, and by measuring the corn and measuring the field and counting his steps he knew how much corn the village put into a field but not how much they would reap off it—that lay with God.

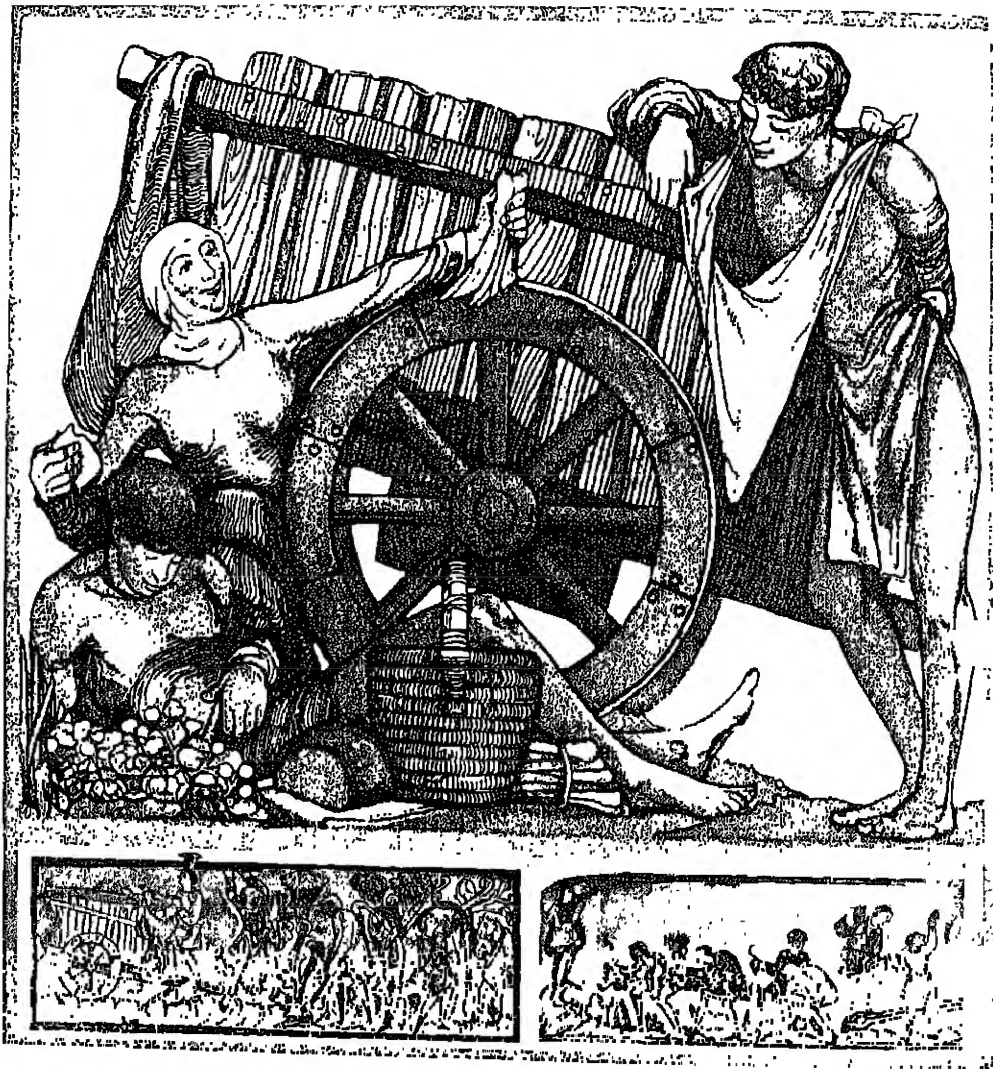


PLATE IX

COSTUME—SAXON FIELD WORKERS

(Class Picture No. 42 in the Portfolio)

The boy who falls asleep is perhaps the one who worked barefoot in the pictures below—both boys wear short tunics pulled up at the waist and open at the sides. The woman has a longer gown, which she has rolled up over her knees for the corner of the field where they sit is damp.

You see the strip of white wrapping under

the loaf? No, it is not paper—that was not used till hundreds of years after these people lived; it would be a scrap of common cloth woven like linen, but perhaps made of the fibres of nettle or hemp; it would be greyish-brown till sun, rain and wind bleached it. The bread would be a mixture of grains, rather coarsely ground in hand querns, or

perhaps at the manor mill. It would be baked under a pot buried in hot wood ashes or in a clay or brick oven heated by wood. The red of the cartwheel was probably red earth (iron oxide) rubbed up with grease. Shepherds to-day sometimes use the same mixture to mark their sheep after washing.

The artist drew such a thick line around his cart wheel that we may suppose this cart had a rim, but it might be his compass stuck. Sometimes carts had spokes and felloes but no rims, and often the wheels were solid rounds of wood.

This artist seems to have drawn his pictures on a good estate, with well-fed workers, well-made carts, and contented oxen.

X. HOODS—1

Hoods are an excellent example of a *fashion that continued in use for centuries*; in fact it never quite died out.

The hood developed into all manner of shapes according to the freak of the century, but the old forms continued in use among the new, so that you can use some form of hood for almost any character, if it is a countryman, between 1000-1700 and not be wrong.

In the manuscripts and among old prints pictures of simple hoods are found being worn alongside Elizabethan ruffles and eighteenth century panniers. The point to remember is that a "man-about-town" would not be likely to wear an old-fashioned hood, and though a wealthy country land-owner might be conservative and keep to an old style, yet his hood would be new enough to show the "modern" trend of his date.

Shepherds and ploughmen in these pages are shown wearing hoods of all shapes and in these two plates (X and XI) you are shown how they can be made

First it is advisable to make the two simplest forms of hood—the folded sack (Plate X) and the tube (Plate XIII), letting them be pulled with and "tried on" freely.

You will be surprised how naturally they fold and crease themselves into "real mediaeval lines."

Let the stuff for these experimental hoods be fairly thick and soft; a worn thin blanket is perfect and will cut into several pliant hoods.

Once you grasp the possibilities of the shape, you will find it creates hoods of most varied styles, and not one of these styles you could not justify by search through the ancient manuscripts, for remember, thousands of people wore thousands of hoods for nearly a thousand years.

So go ahead and practise freely.

The plain sack hood is still used to-day by coal heavers and field workers. It is a plain sack with the points folded into each other. It hangs straight down the back and prevents rain or coal from slipping down the neck.

The next stage is to cut the sack at the shoulder line, drawing the top part (now the base of the hood) forward. Thus is evolved a hood with a headpiece of double thickness and a shoulder wrap.

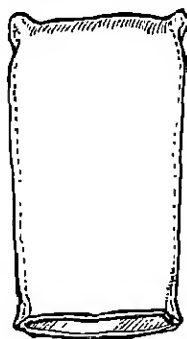
In the drawing it is drawn wrong side out to show this, but in wear, of course, one would not see the cut edge at the neck. Do not abandon this shape of hood till you have experimented with it: try making the two sides of the sack of different colours and see the effect when cut open—and worn inside out for a change.

Also try tying the point of the hood with string and folding it either side so that it fits closely and neatly to the head and becomes a plain round hood with no point.

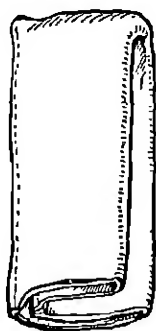
Below you see the sack hood cut again, to obtain a fitted neck: sometimes the figure you copy may look as if he had a separate neck wrap, but very probably you will find he got that effect in this way.

Also the cape part, where it spreads out over the shoulders, will not fit unless you slit it up in places. So slit it, and you will see another form of mediaeval hood arrive from your plain sack.

The sack hood can also be pulled on "straight front" (choose a snub-nosed child



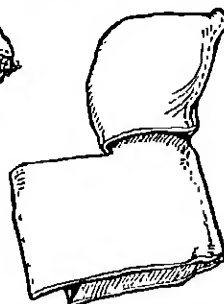
Plain Sack.



Turned Inwards.

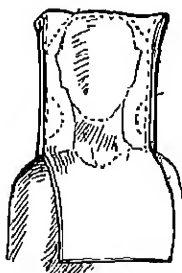


Simplest Hood.



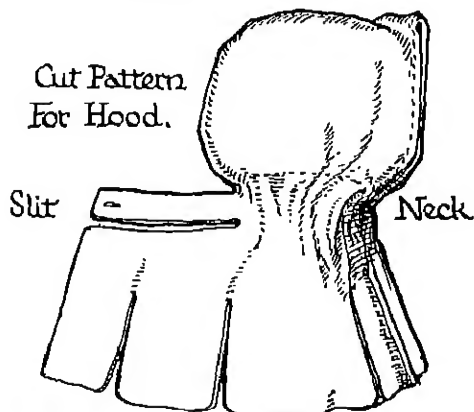
Hood Evolved with Double Head & Flap.

The 'Ear' Hood Basis for Jester.



Early Version of Pointed Hood.
Hoods Slit and Superimposed.

Cut Pattern
For Hood.



Slit

Neck

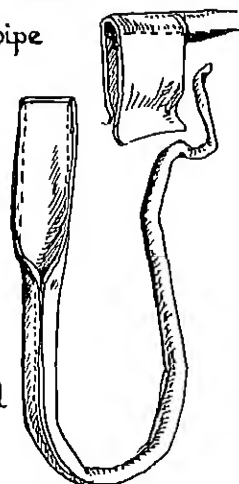


Simple Early Hood About 1100-1200.



How The Liripipe Developed on the Hood About 1300-1400.

Liripipe



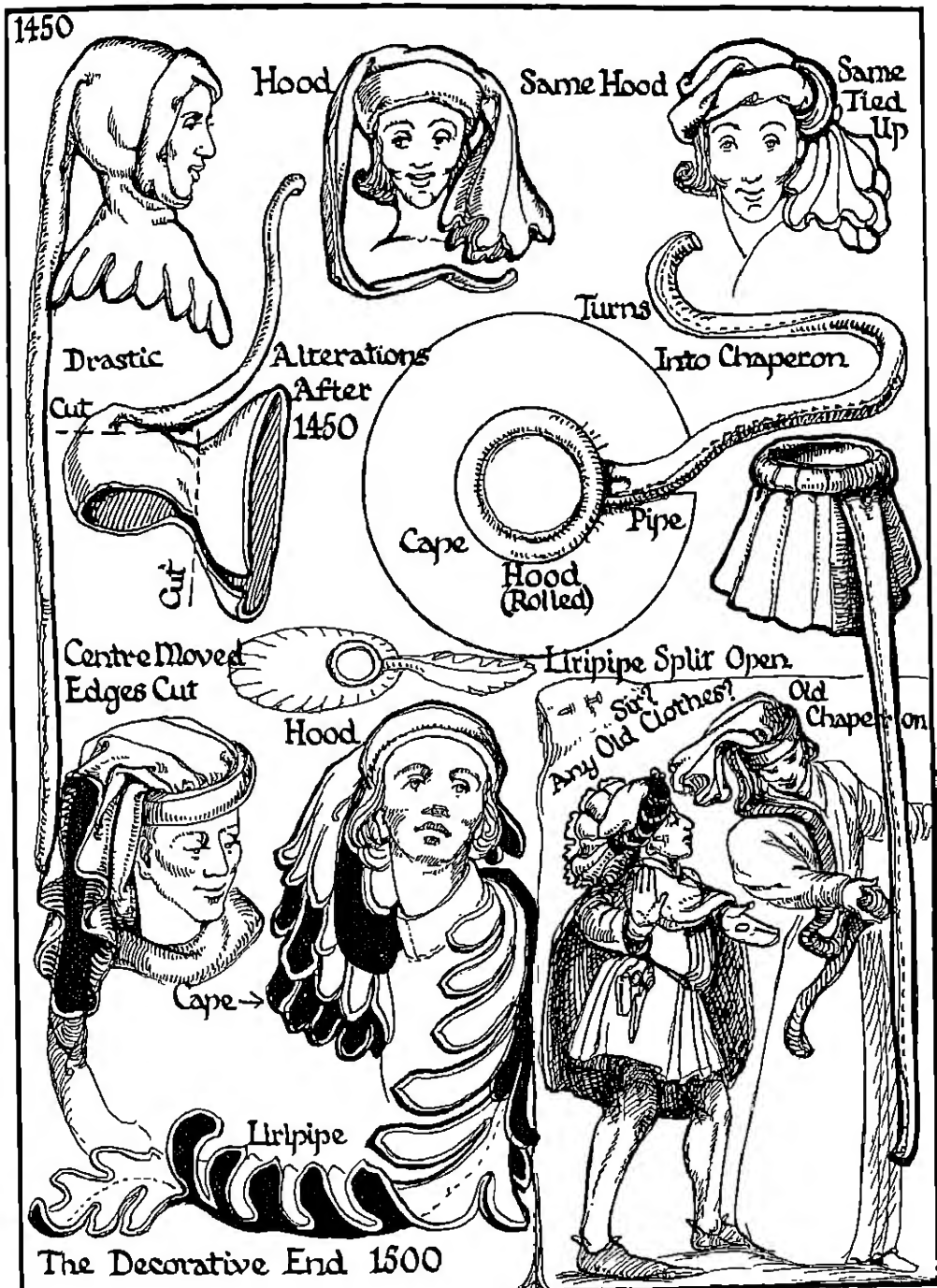


PLATE XI
HOODS—2

for this!). Holding him firmly by the nose through the fabric, "feel" around sides and ears and pin or tack up the shape before cutting the hole for the face; otherwise you are almost sure to cut the hole too large.

Incidentally, this is the best way to create one of those difficult jester's hoods. Having got the first hood on firmly, pad and tie up the corners securely. Then slip on a second hood over the first—cutting the slits for the "points" to slip through and add another "point."

You get a far more convincing effect by adding another hood for every new point than by trying to "fix" extra points on separately. If the head part is too hot or bulky, the thickness can be cut away afterwards. Again, make each hood in different colours, and slit the over-flapping shoulder capes to match the varied points.

The "tailored" shapely look that can be achieved by this sack hood is shown in the bottom left-hand figure and is gained by taking pleats in the neck, folding in the point and shaping the cape; these fittings you must make, as the mediaeval people did, on the wearer, so as to get a neat fit.

The last drawing shows the liripipe. The hood developed this about 1300-1400. (Remember plain hoods old and new were worn at this date also.) Probably it was originally evolved by the change in hair fashions, making many people's hoods too tight or too loose—because the easiest way to enlarge the hood is to insert a strip along the top, where the central crease, or seam, comes naturally.

This inserted piece makes the whole hood more roomy, but leaves an "extra bit" sticking out at the back.

Another idea is that for people carrying baskets on their heads or wearing hats the double thickness on top of the head was an advantage and people took to inserting an extra piece of cloth, probably the piece left over where the cape part overlapped in front, as this would be the right size and shape. Anyhow, they did "put a piece on top," and this piece stuck out behind and

grew longer and longer and longer, till by 1450 or thereabouts they had tails dangling down their backs nearly to their heels!

See in the coloured chart (Class Picture No. 51, reproduced on page 185) in both the photograph and the redrawing made from it, how the fat old apple woman has tucked her liripipe into her waistband.

The easiest way to make the liripipe is to sew a long tube of cloth leaving the top end wide and open; then drop a bodkin down inside and sew it through the fabric to the inside point of the tail. Thread it back and it will pull the tail up, through, and inside out; do not press the liripipe except to flatten out where it fits into the hood.

Now we are at the beginning of the sixteenth century, and will turn to the second stage of the sack hood, Plate XI.

The tube hood followed a different fashion and is treated separately at the end of Section XI.

XI. HOODS—2

The long liripipe hood shown on the extreme left of Plate XI shows a hood typical of 1450. The older country people would consider the wearer to be in the height of a "silly modern style:" the man over from the French court would consider it a "slightly old-fashioned hood!" So between the two opinions you find the average date for your own character and play.

Note that the face opening has been rolled back; sometimes if you try to copy a hood which looks in the manuscript to have a "sticking out piece" over the eyes, it is only this face opening "roll" that has been padded and stuffed so that it looks like a fat round sausage framing the face.

The long slits that you cut in the original sack hood to make the cape "sit" on the shoulders have now been shaped into a fringe of points and look very decorative.

Try making this hood up in double cloth—red and brown, or brown and green, or black

and yellow. Then when the points are cut and the face turned back you will have a fine effect; also the double cloth makes the face frame firmer in its folds, and the cut edges thicker. If a piping cord is run around the inside of these slit flaps, and then the two hoods (or hood and lining hood) are turned right side out on completion of the sewing, it will be found to make the cut lapels fall more thickly and prevent them curling up.

Now for the great change that turned hoods into hats. Be very careful (to be on the safe side!) not to let any character wear the new form before the end of the fifteenth century, as no Englishman is found doing so before that date.

The hood is worn with the padded face opening pulled on to the crown of the head, and the cape part hangs flapping over one ear, the liripipe dangling over the other.

The next obvious development is to take the liripipe across and use it to wrap together the cap ends into a sort of tassel over one ear. See the head on the extreme right at the top of Plate XI.

This you will find is the simple pattern of all those complicated pre-Tudor headdresses.

Make the two hoods (the outside hood and the lining hood) of black and red cloth; then when you put on the hooded cap you will be surprised at the "difficult" complicated mediaeval effect achieved by the red brim, black circling liripipe, and black and red flowing tassel.

Do not try to sew the hood permanently to shape; it looks, and fits, much better tied into position each time it is put on the head.

Now in the next century you may sew it up, for the hood has ceased to be a hood and has become a chaperon, or hat.

The diagram in Plate XI explains better than words how it is done. The hood is cut into three portions—the head, the tail, the cape.

In the head part the face roll is continued to be rolled till it is one fat round circle. On to this the cape is sewn, and to it the liripipe is attached.

Make one simple chaperon by this plain round pattern and you will find subsequent variation quite easy. In wear, put the roll on the head, fling the cape part to one side across the crown and either tie it with the liripipe or leave it loose, as the character you copy would be most likely to wear it.

Do not despair of copying any headdress of the fifteenth to sixteenth centuries, no matter how elaborate and complicated it looks, till you have tried to translate it as some variation of this same chaperon pattern. For example, a "tight-fitting" look on one side, overbalanced by a wide, flopping, long tassel of cloth on the other, is obtained by just putting the ring of the hood towards one extreme end of an oval cape, Plate XI.

A steady, impressive, serious type of hat that you may find some elderly man wearing is obtained by placing the hood ring near one of the long sides of the oval so that an even, balanced curtain of hood falls back smoothly from the intellectual forehead and keeps the draught from blowing down the elderly neck.

Again, a curious "turban" or twisted effect seen in some manuscripts can be copied by taking the hood circle and winding the liripipe around it, spirally, before sewing on the cape. Sometimes the cape is gathered into a loose bunch somewhat on top of the head and, after being wound about by the liripipe, the whole is allowed to flop over like a drunken coxcomb.

Unfortunately there is not space to draw you even a quarter of the hundreds of different headdresses you can easily make by this one simple pattern, which you will find most useful.

Tube hood.—The tube hood shown on Plate XIII has almost as many forms as the sack hood, and one should be made for study because when you have seen the shapes that it takes in wear you will often be able to copy a difficult headdress simply by using a plain tube hood!

For example, at first glance, you would think the headdress worn by the driver of

the plough oxen in the Luttrell Psalter (Plate XIII) was a very complicated pattern—yet it is a straight strip of cloth sewn up one side into a tube, leaving perhaps the bottom one-third open to accommodate the wide shoulders! Put your face through the top hole of the hood, bend the slack into folds about your neck and—that is the first stage.

Now in wearing this you will find the stuff tends to "pull back" over the head and ride up in front of the chin, so pull up a big pleat in front of your neck, so that it covers the chin, and, raising your arms, continue this fold up across the ears and around the back of the head.

The sides should be pushed back with exactly the same movement that every girl uses in pushing back her hair behind her ears, the top part being pulled back till it grips the scalp securely. Now behold! you have made the headdress (Plate XIII). A string around the neck, under the chin fold, helps to steady the hood, and was probably used by the original wearers, though it would be hidden in the neck folds.

Make this tube hood of pliable material such as loosely woven wool cloth or well-washed coarse loose linen (not cotton) and you will find it surprisingly useful, especially in copying poor country folks.

It is not a good type of hood for small children. Their heads are too large in proportion to their slender short necks. It is uncomfortable wear for the little ones and they usually hate putting it on and off. Adaptations of the sack shape are best for babies; the tube hood is emphatically for the older "rough" head, with a muscular neck.

XII. WOMEN OF THE LAND— 10TH-13TH CENTURIES

The dresses of this period and especially of these working women are among the most interesting to do and are the cheapest and look best when made. The writer herself has thoroughly enjoyed working in dresses as

used by the "women of the land" of the early Middle Ages. The period is very elastic and this costume would be correct from early in the tenth century right through to the end of the thirteenth century. Of course, there are almost as many different sorts of clothes as there are countrywomen, and near towns or on large estates in the south every woman would see and copy new ideas to the best of her ability, but the poor did not change as fast as the rich, and as for workers, their occupation ruled what they must wear to work in.

Now here is the first and best rule for the making of working people's clothes in any century—give one thought to the period, and two thoughts to the job. It is extremely hard to make a mistake in dressing working women, for though the old manuscripts show women working in the fields and about the house, we cannot be quite sure that they really did dress like that while doing the job. To-day if you go to take a photograph of a woman working, almost before you can press the button she has whipped off her apron and straightened her hair, and, judging by the modern pictures of women doing housework, they all look charming and never seem to be doing anything more than dusting!

So when we see manuscript pictures of women washing clothes in a stream, with the skirts to their toes and sleeves to their wrists, we should realise that the artist has instinctively cleaned her up a little in spite of her job.

As a serious rule, therefore, make the costume as like the character as you can, but if, when you have made the costume, you find it impossible to do the work, then modify the costume till you can work in it comfortably and you will probably be perfectly correct.

This pleasant spinster who has come out to feed the hens wears the usual long linen underdress. If she was poor, it would be very coarse linen; if well-to-do and leisurely, she would have spun a finer thread and woven a finer linen. The outer dress is for warmth and would be of home-spun wool.

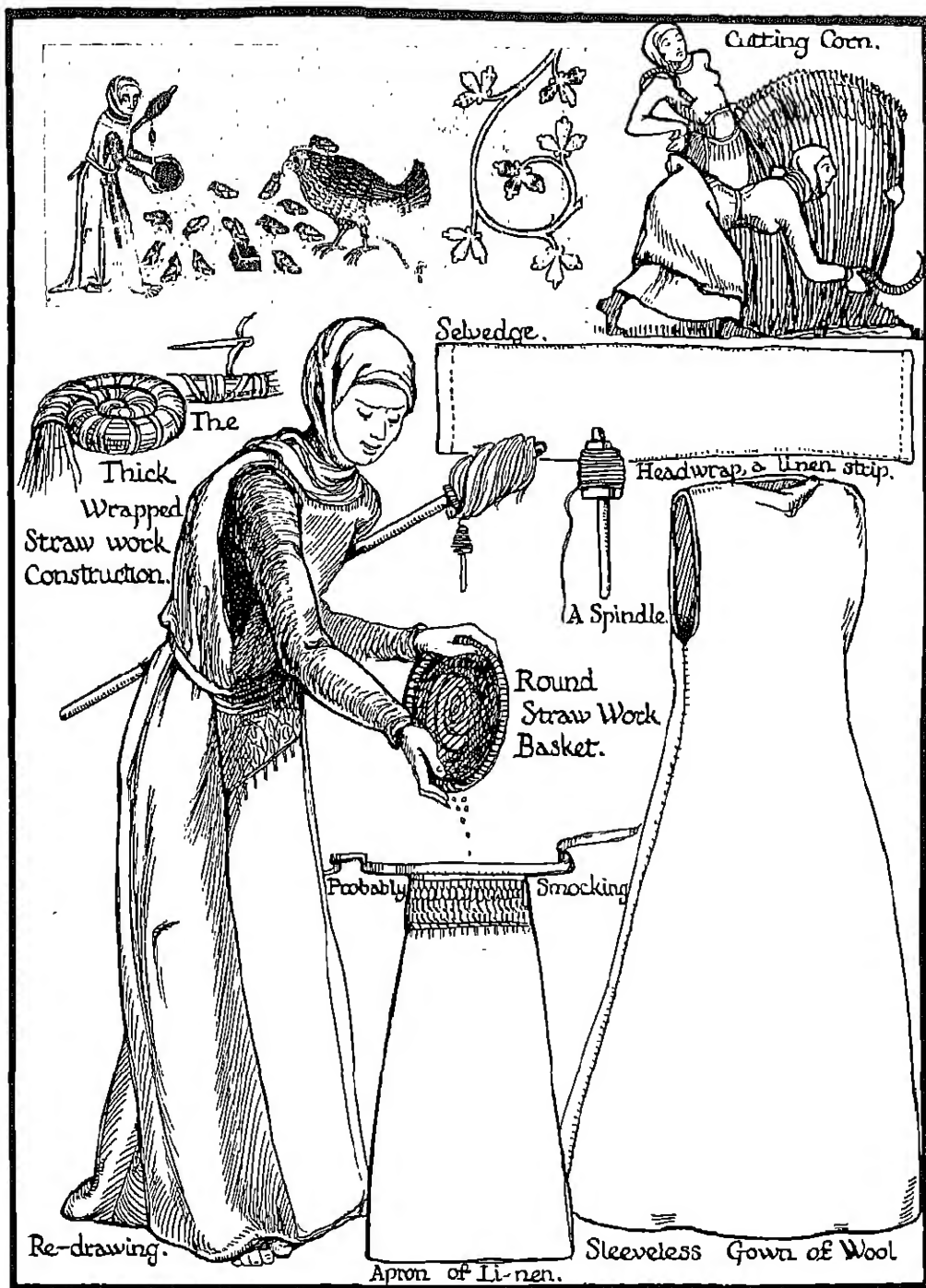


PLATE XII
WOMEN OF THE LAND, 10TH-13TH CENTURIES

The head wrap is one narrow length of fine linen and the natty little apron looks as if it was gathered by some form of smocking.

It is always difficult to be sure about the embroidery and sewing stitches, but we know very fine needlework was carried out with the early thin bone needles, and home-woven linen lends itself to having single threads pulled into gathers.

Again, it is almost certain that knitting of some sort was done very early. Christ's shirt, made all in one thread so that it grew with his growth and for which the soldiers cast lots, because it could not be cut, was almost certainly some form of knitting.

As a suggestion, make the linen gown of rather yellowish-brown linen and the woollen one of thick cream, natural-coloured wool; let the head wrap be of bleached linen and the apron worked in green and yellow threads. The little basket is of yellow straw and the mixed English barley corn (not Indian corn, it had not come yet!) and chickweed will be yellow and green. You could set her to spin black wool from a black sheep for a change! They did use black wool to help make their patterns.

Make the little basket and the distaff and spindle of wood, and you could use a modern wicker basket, but it will not look so right as the little thick straw one in the manuscript.

Do not neglect to read about these women in *Piers Plowman* and Chaucer, and try to understand their ways before you make the characters. Practise walking barefoot, or with no heels, for a long time before you act for you will find it sets you a different balance and alters the way you move; and the mediaeval women moved very gracefully in their loose, free clothes.

XIII. MEN OF THE LAND

Here are the menfolk to match your women of the land.

This ploughman and driver are taken from the Luttrell Psalter. The British

Museum now sells 2d. and 6d. postcards and other more expensive reproductions of all the pictures in this Psalter, so here you are shown how to copy these two workmen in great detail.

Take the ploughman first. His hat is of felt, thick and dark brown and rough-looking; it is turned up in front and may have been wet several times, which has creased the brim back close to his forehead. His hood is of lighter brown wool and seems to be lined with blue-grey wool. It is very simply made like a tube and turned back around his face.

His gown you will make many times if you copy historical costumes, for it is one of the most common shapes. Cut it straight down from neck to hem, front and back in one piece, and shape to fit the figure, shaping it down the straight side seam only; below the waist, however, leave the full width of the cloth and in wear fold one side over the other under the belt.

As you see, this lower side seam is left open, and one can see a dull greyish-blue undershirt through the slit. The "stockings" or leg wraps are of the same grey-blue cloth and the drawing shows how mediaeval stockings left off at the foot end, and thick woollen socks were drawn on over them. Over these socks are leather straps and the shoes look to be of very thick leather or possibly wooden clogs.

If your school is in the north in a "clog" district, you might take the chance and let "him" wear clogs, for "he" will be able to walk in them naturally and comfortably.

The gloves are made like our modern hedger's gloves, with a palm and thumb. You may find other workers using gloves with one finger and thumb, but these are the easiest to make. Choose dark leather that looks as if it had been frequently wet and muddy.

The driver, the second figure, had a hood that is really exciting to make! It looks in the manuscript so very difficult and complicated, but you will find it is just a straight tube of cloth and the drawing shows better than words how it is put on. The curious

effect in the manuscript is got by the simplest means. The tube shape is baggy around the neck, so the wearer has pulled up a big loose pleat under his chin, and gone on pulling up past his ears, till there is a big soft fold up on top behind the head. Give this two or three good firm pulls, and you will have copied the driver's hood exactly.

The tabs in front are two of the neck tabs left out; the others are in under the coat. In the original, you can just see the tops of the slits showing above the edge of the collar of the coat.

The driver's coat is probably made from the complete hide of a red calf. It is obviously thick leather and is of a fine yellowish-russet colour.

As a hint, if you cannot afford thick leather and have to buy a thin rough skiver leather, make it feel thicker by mounting it with glue on to a pliable piece of thick cloth (see *Practical Hints* on leather).

The driver's gown under the coat is of grey-blue cloth and he goes bare legged.

Let the belts and gloves and all the "finish" of these characters be well made and solid and of good quality. These are no poverty-stricken toilers but well-fed and most adequately clothed agriculturalists.

The mallet shown in Plate XIII is to knock loose the coulter of the plough or alter the pegs that arrange the pitch of the furrow. Note how well and simply it is constructed of two pieces of wood just edged into each other.

The strickle for sharpening the cutter hangs from the ploughman's belt and is a piece of hard wood, greased and dipped in sand. Its case is of leather mounted over wood and there are adequate straps by which to sling it.

The long rod or goad of the driver should be as wide as a rean furrow, or long enough to reach the first of the oxen he drives. If it is an eight-ox plough, the goad is two oxen long. (Remember $5\frac{1}{2}$ yd. = 1 rod, pole or perch!) The length of this rod is very important as the ploughmen used it, held sideways as they walked, to measure the

distance from one rean furrow to the next, and experts think the length of this rod helped to give us our acre measurement, just as the yard was the archer's arrow.

XIV. NORMAN TIMES

(Class Picture No. 45 in the Portfolio.)

The period of the Norman conquest is a very difficult part of history to study for costume. The Normans, as the name implies, were Northmen, and so had many traditions and usages very like the Norsemen and Vikings who had already influenced parts of England. In some parts of England you find costumes quite different to those in other parts of England where the old Welsh or Saxon or Celtic peoples lived.

This is only a very general outline, but just enough to show how one part of such a small land as Britain could seem foreign to another part and how very difficult it is to prove any details right or wrong for isolated localities.

In *Puck of Pook's Hill*, Rudyard Kipling gives a very good story of how a young Norman knight takes over a Saxon household and lives a while with the Saxon labourers and learns the ways of the land. That is a very fine picture of what probably happened in many parts where William the Norman took direct rule, but for the simple Saxon work people living far from the scenes of conquest life and work and clothing remained unchanged far beyond that date.

You all hear of Doomsday Book and the great census or counting up of the people that King William carried out, but it was nothing like a modern census. The easiest way to see what happened is to watch the equivalent work still being done in very uncivilised countries to-day. The white man who wants to collect a list of the native people and report who they are and what they are doing, sends his messengers around on foot to bring back a report the best way they can. In one district, the messenger counts the native huts and takes a straw

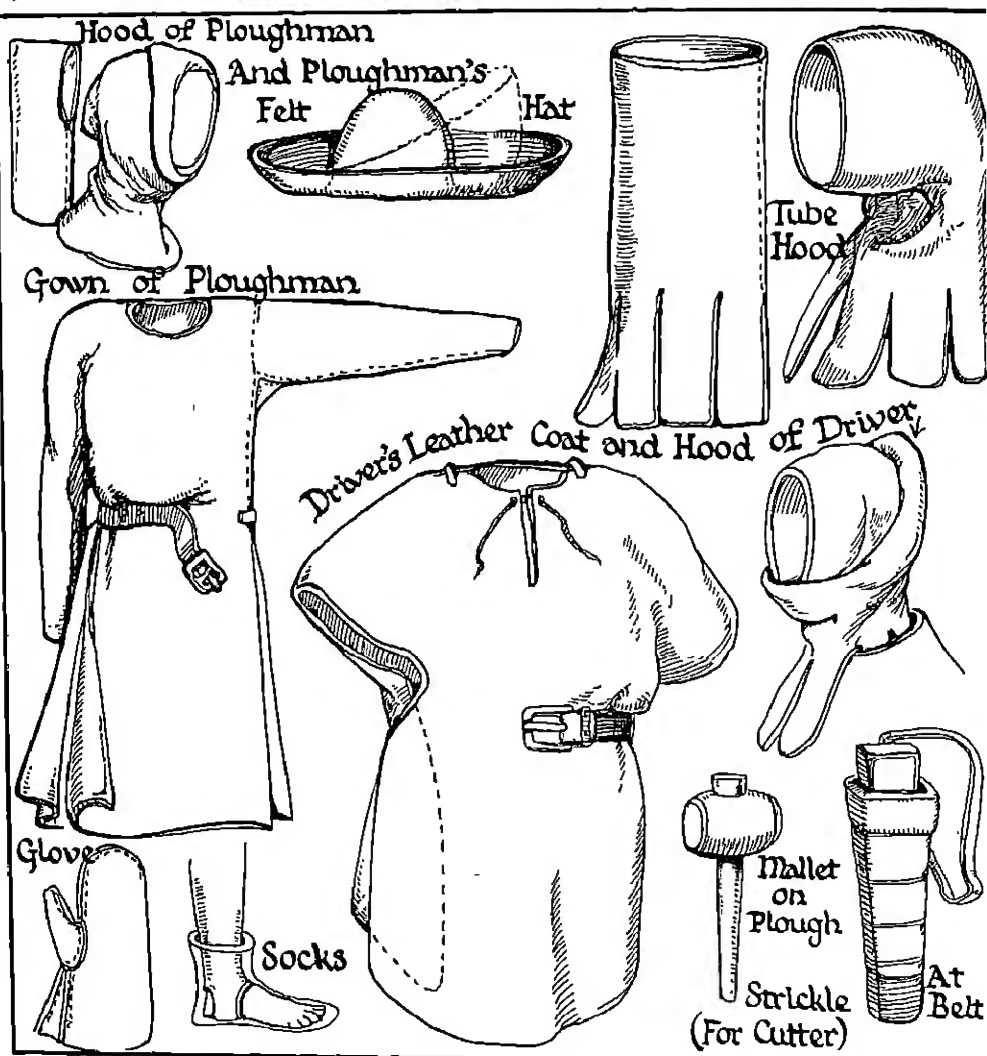
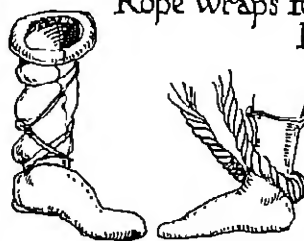


PLATE XIII
MEN OF THE LAND—I



Leather and Straw
Rope Wraps for
Legs.



Double Hood
of Sheepskin.
Wool Outside.



Sheepskin
Jerkin
Wool
Inside.

Small
Welsh Type
Sheep.

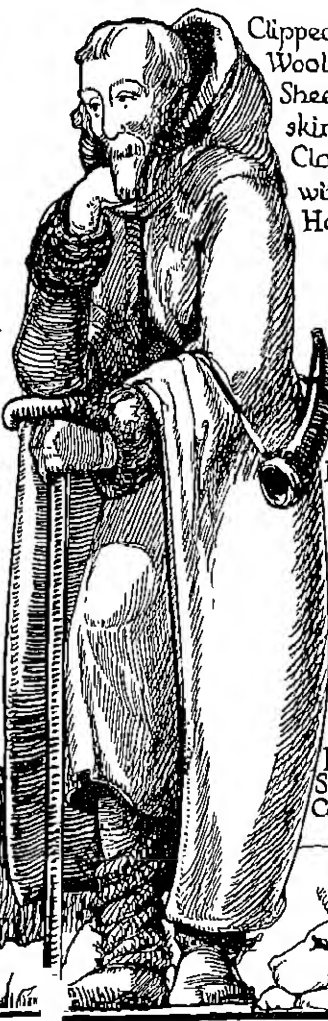


Lock Haired
Black Faced
Sheep.



Crook

Clipped
Wool
Sheep-
skin
Cloak
with
Hood.



Cow's
Horn.

Heavy
Smooth
Coated
Dog.



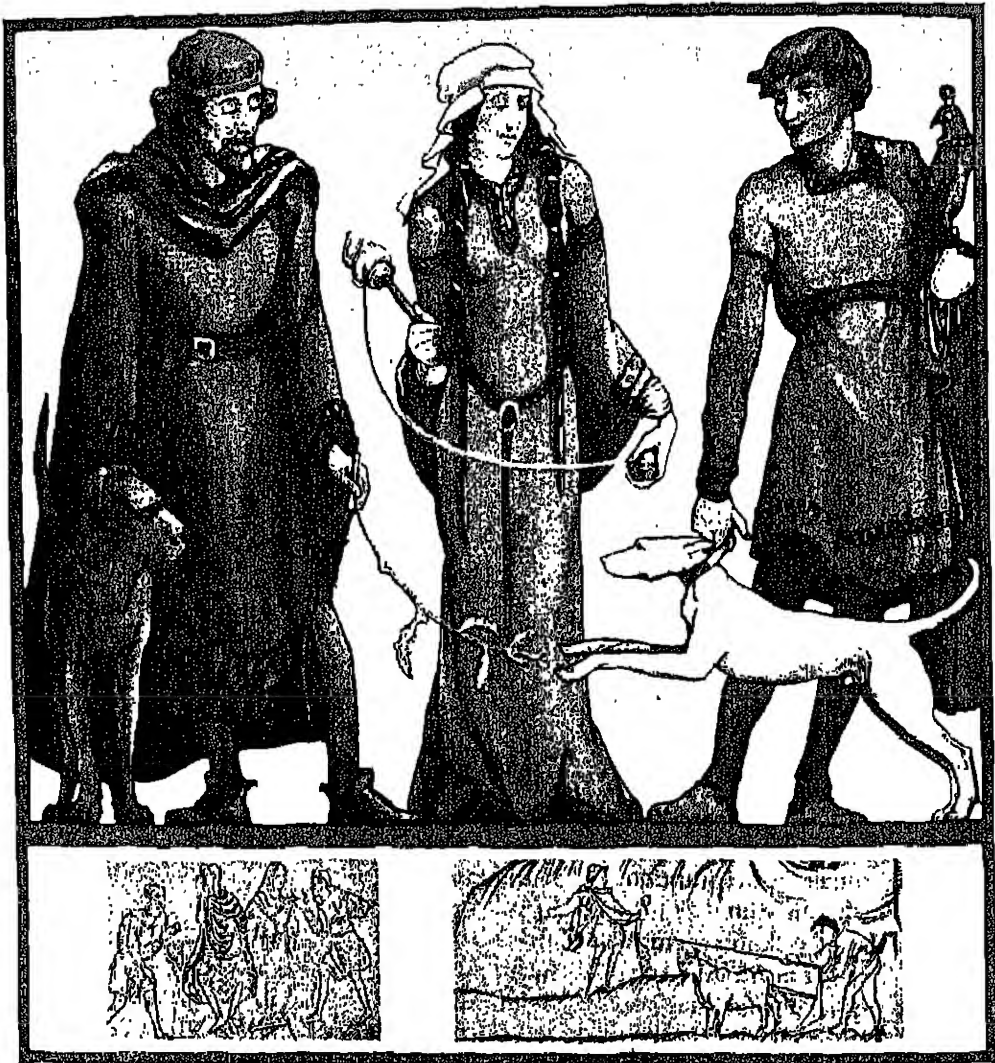


PLATE XV

COSTUME—NORMAN TIMES
(Class Picture No. 45 in the Portfolio)

(long for grown-up, short for child) from the thatched roof of each hut for each person living in it. Thus he makes a little bundle of each family. When he has been to each hut in the village, he makes all the bundles representing the families into one big bundle into which he puts the grain or leaves of the crops they grow; and so he goes on to

the next village. When he returns to headquarters, he can count the people in sets and know a little how they are employed.

Now King William's count was rather more accurate than that, but not anything like so accurate as the census we take to-day. So historians have to judge by the pieces of real information and pictures of work and

dress in a few places what happened in other isolated localities.

Therefore, when doing country scenes of this period keep the native country people wearing the short, skimpy but useful dress they could make at home, and dress only the Normans in the new long, flowing rich robes. Actually, if you study the Bayeux tapestry carefully, you will see that the dress of the Norman labourers did not differ much; they also wore the short skirt or tunic with loose sleeves, and the bare-kneed freedom of this dress continued for centuries among all workers and active persons. The Highlanders of to-day wear the kilt because it gives the same freedom of leg movement. (N.B.—The kilt came from a very different type of garment, being originally a long straight strip of blanketlike cloth, one end of which wrapped around the body, upheld by a belt and the other end covered the shoulders and fell loosely over the chest. The Celtic people were wearing early forms of this plaid while the Saxon and Norman people were wearing the short-skirted tunic and leg wraps.) Womenfolk seem to have worn the long-skirted robe continuously for centuries, though probably while working they tucked them up rather more often than the pious artists showed in their pictures.

Field workers went barefoot or wore soft foot wraps and shoes of undressed hide, according to custom and to the condition of the land where they lived, just as all peasant workers do everywhere to-day. Hoods of cloth or fur were liked in winter, and often these hoods extended into cloaks that covered the whole body. Sometimes the countryman would twist up straw ropes with which to wrap his shins, like puttees. The author believes this was fairly common as she remembers seeing hill shepherds doing the same, using fine straw or hay; the plaits were kept in place by the natural spring of the twisted rope, and were less bulky and much warmer than one would expect. But it takes an expert, and long practice, to be able to make them correctly.

Of course the country people wore the

clothes that they made themselves and found most suitable for their work, and usually carried some other insignia of their job. For example, a shepherd with a sheep-skin hood and coat would have a crook. The swineherd might have a wolf-skin wrap and carry a thick holly-wood cudgel for beating down acorns or beating up pigs!

The messenger or runner would go lightly clad and barefoot, or with only light hide foot wraps, and might carry the message held aloft in a cleft stick or slung in a wallet around his waist or neck.

It was the same way with the pack horse trains and carriers. The charcoal carrier would be black as his trade, the big wool packs would almost hide the small ponies that carried them, and the firewood donkeys or washing-basket donkeys or ordinary "luggage" ponies would show by their loads to whom they belonged.

So much for the English people. Now contrast them with their Norman conquerors.

The Norman dress could appear much more elaborate, because on the whole only the fairly opulent Normans, the court people, or well-provided expeditionary army came over to England. There was less difference between Norman and English peasants or Norman and English lords but when we see pictures of this period they usually show the best-dressed conquerors with the worst-dressed peasants; so that the contrast is increased. (This is an important point in the study of costume after any war or conquest.)

The rich lords' and ladies' dresses could be of silk, velvet cloth of gold, fine woollen cloth or linen, and the colours simple but bright and fair. The "russet" coat of the country people was brownish-grey, obtained probably from "rachen"—the grey lichen that is still used for Highland home-spun, or the colours of yellow, blue (dull) or reddish that can be obtained from red earth, onion skin, soot, woad and other natural dyes and mordants. The natural black and brown sheep's wool also used would give shades of sepia in the mixed wearing.

Ordinarily, all lords and ladies wore fine linen next to the skin, next a gown of fine woollen cloth, and over it, for warmth, a fur-lined "pelicon" or over-gown. Both the men and women wore wide loose cloaks.

The women wore their hair long and usually, when out of doors or working or going about the draughty castles, a head wrap of fine linen. This fine linen wrap could be twisted and adapted to suit the wearer and there were distinct "fashions" in wearing it, so that sometimes it is seen frilling around the face from under a circlet or band, at other times folded like a hood enwrapping the neck. Some older women liked to put on a separate chin wrap that went under the chin and over the top of the head. This secured the hair, framed the face, kept the back hair out of their way, and made a secure hold for the flowing drapery of the head veil.

Older men wore their hair neck length, knights and soldiers frequently grew theirs according to the latest type of helmet. Older men liked good long beards which were very carefully trimmed.

Shoes varied a great deal, but were heelless and of pliant leather and fitted to the shape of the foot and nature of the ground. The great variation of the costumes can be studied in the Bayeux tapestry. This is not actually a tapestry, since that term implies a *woven* wall hanging, but was embroidered in coloured wools by Norman workers for a church wall hanging. This custom accounts for its being called "tapestry" rather than an "embroidery."

In this plate (XV) the smaller lower picture is from an old manuscript and the drawing of the clothes is done in that smooth curving way that the artists of the time admired. (This style, or effect, that comes into all drawings during certain periods is called an "influence" and means that the artists have been influenced by some different, usually foreign, work. Thus you get "French influence" or "Dutch influence," or during the Crusades the pictures and patterns that the artists saw in the Holy

Lands or the things brought back from the Mediterranean voyages of the travellers caused what we call "Byzantine influence." Art terms should be kept very simple, for artists are simple people.)

The second small drawing is more typically English in that the artist has minded less about the "decorative" or "pattern effect" of his picture but more about what the people looked like. One man is sowing grain, strewing it out in handfuls from a cloth wrap which is secured round his neck. (This is still to-day the easiest way to carry and sow grain in fields too rocky or uneven for the mechanical sowing machine.) The second man is driving 2-plough oxen. This goad is long enough to reach their heads, for by switching either side of the oxen's faces (sometimes just touching their ears or horns) you can make them turn their heads right or left away from the goad and so guide them left or right across the field, or turn them around at the end of the furrow.

The plough that the man holds is probably a piece of timber cut and trimmed so that the sharp pointed end (perhaps covered with metal to save wear) cuts through the soil, and the flat bottom and side of the plough press the land aside with an open furrow—primitive ploughs were little more than that, and in Essex and parts of Kent where the soil is very light and loose we still use very heavy wooden plough beams in our modern ploughs, because they press the lower soil together firmly under the seeds.

Notice how the sower wears a short-skirted tunic that reaches to his knees and has pulled a soft cap over his head to keep the hair from blowing into his eyes.

The second man has kilted his tunic up high to his waist and goes bare-legged and bare-foot down the soft earth furrow.

These are country people on the land and they lived in huts.

Now in the big picture, the modern artist shows the people who lived in the castle.

The man on the left wears a linen shirt under a warm russet red woollen gown, and he has a loose cloak; it could be shaped in

a circle and for ceremonies be elaborately made and embroidered, but we suppose this day he was just going about the castle with his sons, and his cloak is no more than the large blanket-like wrap that he often flings over his wooden chair in the draughty hall.

His lady also wears her most homely gown of brown-russet—it is probably the natural dye the peasants use and her gown is of the warm woollen cloth made from the wool of their own sheep on the estate, but she likes the soft colour and it suits her creamy skin and dark hair. She has embroidered her gown in blue and her plain head wrap of pure fine white linen looks very simple, but it has taken her quite a long time to put on, so as to get the folds adjusted in exactly the correct position and at the most becoming angle. Her fine linen undershirt shows at her wrists and her long dark hair is bound up with blue silken wrappings. These are cunningly coiled out at the ends so as to make her long plaits appear even thicker and longer.

If you try to copy this, tie the blue band securely at the top, plaiting (or plain twisting) the hair to make "parcels loops" of the braid around the hair at short intervals, each time pulling the hair up slightly through each loop of the braid—skilfully done you can make the hair look twice as long and thick as in a plain plait (and probably the Norman ladies were very skilful!). She is spinning with distaff and spindle as she goes about. Once you get the knack, this is an easy continuous job and the mediaeval women did it even more continuously than we knit, for they made all the thread they used in this way, both for wearing and sewing and embroidery.

The boy on the right is obviously off for a day in the woods and has exactly the same plain woollen tunic and cloth hose that any of the men on his estate could wear. His costume is probably better finished, and his womenfolk have given it bands of simple embroidery that also strengthen the neck

and hem. The cloth for this tunic would be like any modern "home-spun" woollen cloths and his shoes would be of tough leather probably secured by ties of leather or wooden buttons on the outside. His thick brown hair is combed forward; he has a fine hawk on a strong leather glove on his wrist and he is as brown and tanned as any lad need be who spends all his life out of doors, rides, hunts, swims in the river, eats one large good meal a day (with only bread and cheese if hungry in between meals) and never spends more than an hour over books if he can avoid it!

The dog on the left is a big grizzly grey wolfhound, grown old and stiff, and is more heavily built (like the old English mastiff) than the later Irish wolfhound. The white dog is rather popular with hunters for they can see him easily (like the white goose feathers they used to wing their arrows). The dogs wore (or did not wear) collars just like our dogs of to-day. The hawk is hooded—to keep him quiet—and the little knob on top is the handle to pull the hood off, so that you do not pull out the poor bird's feathers by pinching hold of them through the cloth of the hood.

XV. 13TH CENTURY

(Class Picture No. 48 in the Portfolio.)

Now here is a very interesting period. The small pictures below were drawn by thirteenth century artists along the margins of prayer books and histories. The books were sometimes very large and always valuable, being all written out by hand on parchment—very often by monks who worked in a long light room called a "scriptorium." They usually wrote in Latin, and about serious things, and different monasteries were very proud of their artists who made, and deserved, good money for their work. The monks were supposed to work in silence and prayer, and from the little notes they sometimes scribbled in the margin, or messages they forgot to rub

out, we know that sometimes they found it a dull job, and comical little monkeys and funny prancing figures that they painted along the margins or around the big letters of their work must have cheered up many a long, dull, wet, silent afternoon in the quiet scriptorium. The little pictures served another purpose also, for in the dim twilight or candlelight they helped the reader to find and keep his place in the close black text, that he knew almost by heart.

These "illuminated manuscripts" (as the pictured ones are called) have beautiful bright colours and gold and silver leaves, and some, after all these long years, still shine brightly as flowers for they have not faded at all.

The first drawing on the left is done inside a letter "C" and shows a monk arguing with a knight while a labourer listens, leaning on his spade. Notice the spade is nearly all of wood—it has only a metal edge. The monk is tonsured and the knight wears the flat-topped helmet with an eye slit that was fashionable at that date. The labourer wears the coif—a close linen cap tied under his chin. This coif was very usual wear during the thirteenth century—everyone wore them, even kings sometimes wore them under their crowns!

The next small manuscript drawing shows cooks preparing dinner. It was customary to have one good meal a day. This was served in the main hall of the manor or castle—many fine dishes at the high table for the lord and lady and their family and friends, and a few large plain servings for the workpeople and labourers who sat in the body of the hall.

The manuscript pictures always show great iron cauldrons boiling over the wood fires, and spits that held food roasting in front of the fires. The spits were like long toasting forks upon which the meat (or sometimes puddings) were threaded lengthways, and a cook-boy would keep turning the spit round and round so that the meat was roasted evenly. Under the spits were set

long pans, and the hot fat dripped down into these pans. (It is still called "dripping.") One iron cauldron sometimes held broth, in which big pieces of meat were boiled, or a meaty pudding could be tied up in a cloth and boiled in the broth. Another would be full of water boiling around great earthenware jars full of food, that was thus cooked in its own juices—exactly as we use patent cookers to-day.

The cook had great meat hooks and ladles for getting meat and puddings out of the deep cauldrons.

These iron cauldrons are rather important for about this period it is difficult to assess a man's wealth and position except by his property, and a man owning so much land, or so many "rights," or goods such as an iron cauldron in which to cook his food, wash his baby, or measure his grain, was a man of property. The manuscripts show cauldrons being used for all these purposes, and many more, so an iron cauldron was an important piece of property.

The man behind the cook is beating and cutting up meat. Notice the three-legged kitchen table or block and his sensible cleaver.

The next manuscript drawing shows a man pounding up grain or spices or fruit (or perhaps just cleaning the pot) and is put in to show you how to tie on a thirteenth century apron.

The last manuscript drawing shows a man and his dog going shooting (he is re-drawn again above), only at this time as he will be hunting in the rough winter woods, he wears a cloak and leggings. His bow would be of yew, ash, or any elastic tough wood, split lengthways, so that half the thickness of the bow is of heart wood, and half outer wood from nearer the bark. This "cut" gives resilience. The notches at each end are made from sheep's horns (the sheep at this date had small ridged straight horns). The hollow horn fitted very neatly over the end of the wood and the natural grooves at its tip could be deepened to make a slip notch for the bow

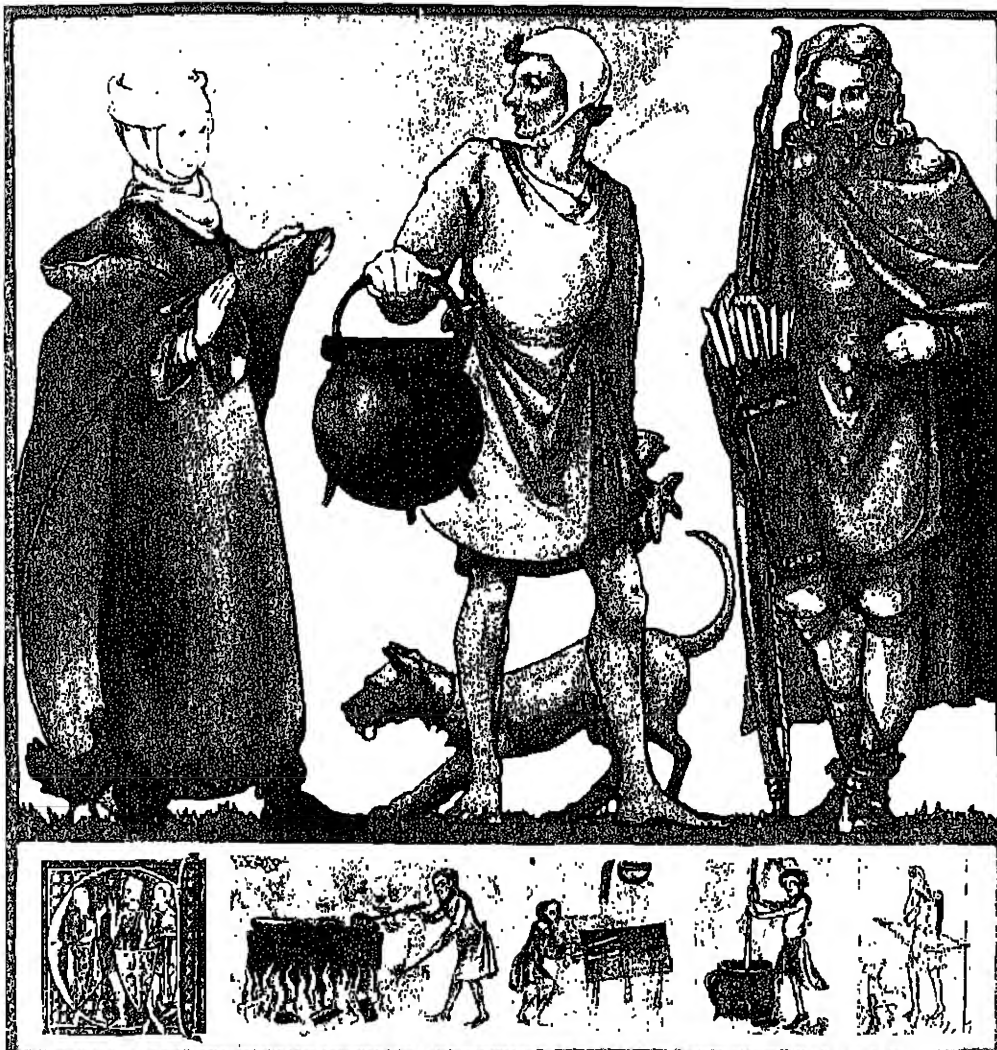


PLATE XVI

COSTUME—13TH CENTURY

(Class Picture No. 48 in the Portfolio)

string. You carry a bow *unstrung* and bend it to string it taut before you begin to shoot. The arrows are feathered from a white goose wing. At the battle of Hastings they say the white goose feathers flew thick as a snow storm—you remember one of the arrows killed King Harold. *White* goose was best as it showed up and helped to find the

arrow. The quiver could be of wood and leather.

The artists who drew the manuscript pictures sometimes drew very queer-looking dogs but this one looks happy and intelligent and proud of his master.

The labourer (re-drawn in the centre) wears a plain coarse hempen-linen tunic (or

possibly made of natural wool). It is just a front and back of one length of cloth with sleeves added and the sides below the waist left open to give more freedom in wear. These side pieces could be wrapped over each other and secured under a belt or (as in the picture) pulled up a little each side to give the legs more freedom (see also earlier plates). This labourer carries thick leather working gloves, but goes barefoot: they often wore gloves for field work—coarse fingerless gloves such as hedgers wear to-day.

The lady's white head wrap is very cleverly constructed. It is made of *two* straight lengths of linen—the first piece is put over her head and around her neck like a scarf. The second piece is sewn into a ring and pulled on like a crown, holding the first piece steady and making a very becoming headdress. She wears a bluish-grey woollen gown (warm), over a linen gown (smooth) below. The linen shows at her wrists, and would show at her ankles if she lifted her skirts. She has a woollen wrap or cloak made from the natural dark brown wool of the mountain sheep and her shoes are plain, soft strong leather. We cannot be quite sure about her little hen, but it was probably just ordinary barn-door brown, and rather short in the leg, as some of the old Scotch breeds called "Dumplings" used to be.

XVI. A 14TH CENTURY INCIDENT

One hardly likes to call this a "street scene" lest it should give an erroneous impression of mediaeval morals! Cutpurse and pickpocket live in every city and every period. These are fourteenth century people, but chosen less for their period costumes, which might easily be earlier or later and remain correct, than for their suggestion of side interest.

In choosing these costumes the writer tried not only to give good costume studies but also to suggest items of use in school

history plays. In many such plays the crowd that gathers for some event and some incident is needed. Do you remember that excellent street scene in Shakespeare's *King John*, where the cobbler rushes out in odd shoes? Incidents like that are very helpful when plotting your larger scenes, for whereas set speeches are well when the few central characters take the boards, mediaeval back-chat is at a premium in the smaller subordinate scenes. So here is your authority for one small mediaeval incident, and your own insight will be able to design others to suit your own play.

The figure on the left wears nothing remarkable in clothing except the shoulder setting, a mediaeval Raglan sleeve, which is useful for some figures; the front of the neck seems to be drawn up on a cord.

Do not attempt to cut the sleeves by modern-shaped patterns for this type; cut straight as shown and do your fitting as you set them in. The drawing shows the robe inside out, for it is easier to put the sleeves on first and tack the body of the robe down over them. The thick cloth hose and soft heelless shoes complete the costume.

The mailed figure has a surcoat of cloth to protect his suit; if he were a knight, his arms would be portrayed on it and it would be painted in his "colours." But as this "hero" does not seem known to fame, you may use plain linen. There are notes on making "mail" in the introductory notes, so they need not be repeated here.

The fur-lined cloak of the thief should be fine and thick and opulent-looking; do not omit the "pocket" slits at the sides.

It is chiefly for the deliciously human characterisation of the players that this drawing is included—the utterly inane vacancy in which the victim is wandering and the pleased anticipation of the fierce "mailed detective." After all these centuries one still wonders if it was a "put up job!" Try to be equally serious in your dramatic efforts!

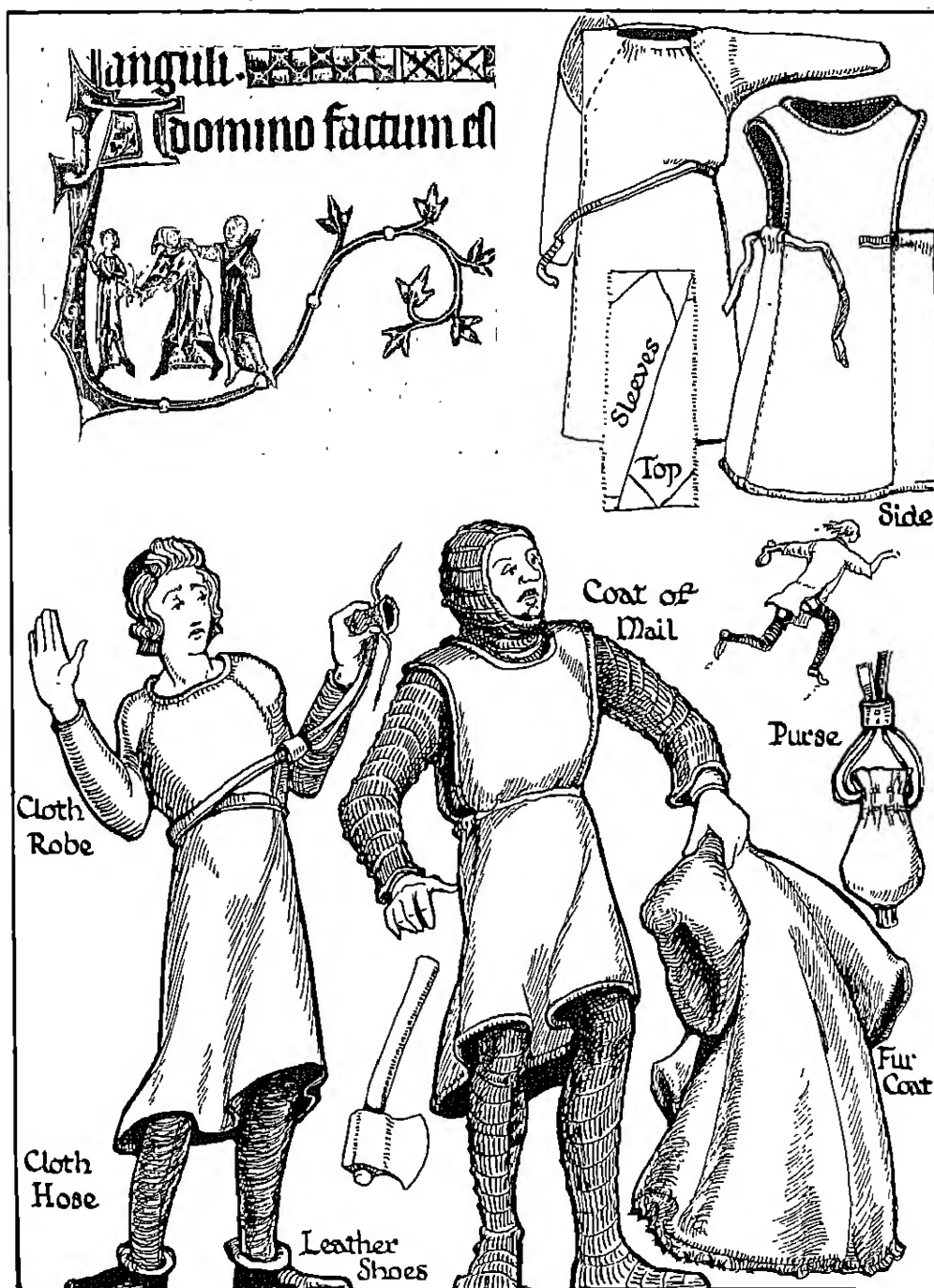


PLATE XVII
A 14TH CENTURY INCIDENT

XVII. WORKMAN AND STEWARD, 13TH--14TH CENTURIES

These robes are specially drawn for beginners or for the first efforts of students who undertake to make their own costumes. The "coif" or tight-fitting cap of white linen marks the character as thirteenth century, for in that period this tight white cap was being worn by everyone everywhere. But note that the gentleman below who argues with the butcher is wearing the cut edge that was fashionable right through the fourteenth century, so that the old-fashioned clothes worn by the workman and the new fashion by the steward are quite correct together.

You always get old and new fashions overlapping, and the pattern of these robes can probably be found much earlier and much later than the thirteenth century.

They are purposely so simple that they need little explaining. For the cloak, choose thick woollen cloth; make the neck first and put it on, marking the slits to suit the wearer before cutting. The shoulder must also be fitted on the figure; take up the pleat at the outer edge of the fold and slant towards the neck till the cloak "sits" comfortably across the shoulders. Then open the pleat, folding it down evenly on either side and sew down. You will be surprised what a neat shoulder yoke it makes. Sometimes you may find a historical character wearing a cloak with queer shoulder lapels or pads. Do not be puzzled, it is probably just this same simple pattern but with padding introduced under the pleat before sewing down. Try it to see what wide high shoulder effects this simple device will produce.

Made in coarse cloth with a leather belt, it would do for a countryman or travelling merchant; made in rich velvet fabric with a rich jewelled belt and fur edging it could go to court. It is one of the most useful designs for the amateur wardrobe mistress.

Be sure the belt is thick and good. Nothing looks worse than thin, shoddy modern belts. A trunk strap is about right for thickness.

The costume below is a simple version of the more elaborate costumes that were tangling up the court and causing laughter in all sober minds. This gown is suitable for a well-to-do but not an excessively "showy" man. A black under robe with bright golden buff over robe would look well, while a black fur cap and black fur cuffs and perhaps a scarlet belt and shoes would "set up" your steward handsomely.

The "trick" in cutting that will delight the children (as much as it must have pleased the mediaeval inventor!) is shown in the diagram on Plate XVIII. One single cutting-out line makes all those tabs perfectly even both sides.

The secret is in the folding of the cloth before you cut it out. Fold at centre line and shoulder line and tack all four thicknesses together very firmly before cutting. Try it in folded paper first, and see.

If you feel very much pleased with this effect, try making two costumes simultaneously, cutting together one red and one black and then cutting each robe into four parts and quartering them. You will get two pages—or two brothers—each alike in chequered black and red robes. It looks very difficult till you know how it is done.

The countryman who is insisting that the leg of mutton "is a boiling piece" and "belongs to the kitchen dinner" wears a dull grey tunic and over it a coarse linen apron tied at the waist with a leather belt. His "old-time" coif would be of white linen—it always was. Brown up his legs well and cut the neck line of his apron in a straight line, well on to the shoulder and wide enough to slip easily over his dishevelled head!

Ties (mediaeval people would call them "points") are best to secure the apron or gown under the belt. A tie on one flap and a hole to thread through on the other is easier than ties on both sides for it is less likely to knot in a hurried moment.

These simple, authentic designs can be used in many fabrics for many characters, with great success.

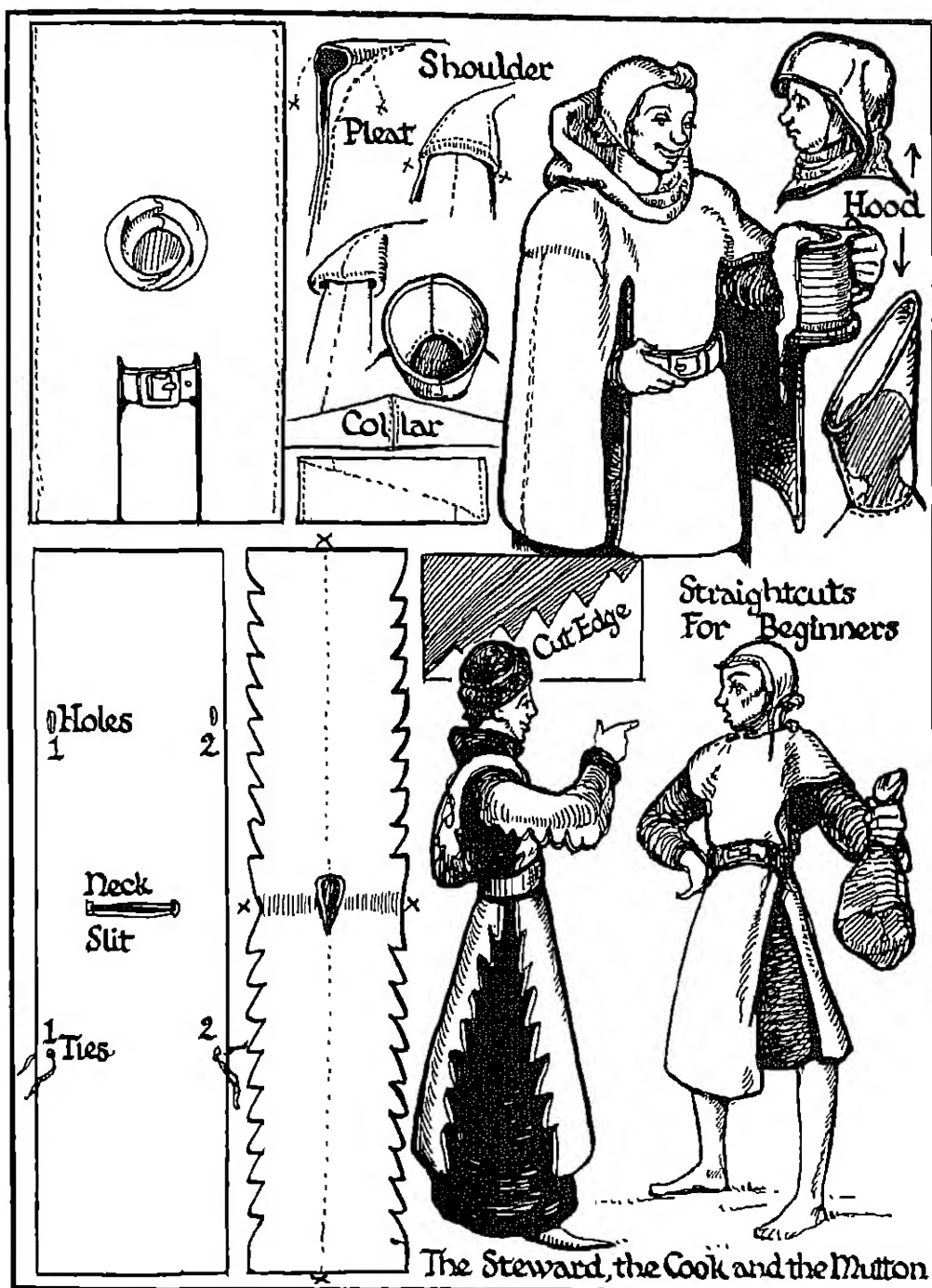


PLATE XVIII
WORKMAN AND STEWARD, 13TH-14TH CENTURIES

XVIII. MUSICIANS AND A NARRATOR

This plate was originally arranged for "musicians," but as a "narrator" is so useful in plays with children the best of all narrators, that gentle, lovable old story teller, Chaucer himself, has been specially included.

Here he is! Dan Chaucer, straight from his own thick parchment *Canterbury Tales*! The narrator of the "Romaunt de la Rose" and all the laughter and tears of the "pilgrimage." (And may his friendly spirit comfort and sustain any teacher who copies his garb to wear, and may the memory of his mellow measured voice prevent them from reciting anything unworthy under his hood!)

The problem of the "outside" musician or reciter, or narrator, in amateur historical plays is one of some difficulty. The stage is usually small, and the orchestra space, if any, smaller.

Also the history of music is a study in itself, and few schools can raise "period" instruments or musicians to play them. "Pretending to play" while someone "off" produces the music is horrible—even the most accomplished actors usually fail to look convincing, and at close quarters in a small production it should never be tried. This is where there must be compromise.

As a rule, if you must have an anachronism it is best to have it boldly, but not crudely. If a piano accompaniment is needed, have it; if extra voices are needed, have them, but group them below the stage at the side, where the orchestra would be if there was one.

Do not try to hide the fact of the modern performers from the audience, but try to make some sort of screen between the modern performers and the stage, so that one keeps the impression of the stage being a detached world. This seems a small matter, but any artist will tell you how important it is.

Supposing the piper comes in to start the chorus. Let him sound a few notes (if he can!) but once he has "said his bit" and given the signal for the music to begin, then—let him lay down his pipe and sing with the rest. One small piper could not possibly produce that volume of sound, and eye and ear, satisfied with the strong swinging chorus, do not expect it. Nothing could be sillier than to see the child standing there sucking his pipe and twiddling his fingers—which is what it looks like from the front—just because the music is going on!

A very good simple compromise was made during a harvest scene in an out-of-door play. The actors were grouped around a haycock and when the songs began, one of them played a few notes on a small pipe he drew from his wallet, and then, as the "outside" singers cleared their throats and made movements to begin their song, the piper, with a laugh and light gesture, quite openly tossed his stage pipe to the singers, one of whom caught it as it fell, and the music began. Just that tiny laughing action took the mind of the audience off the change of music, and in the final scene, when it was wished that the audience would join in the last chorus, the piper, with the same happy little gesture, tossed the pipe down to a friend in the audience—and the effect was just right.

Another time, in a "babies" play, the little ones came bodily down off the stage, grouped themselves, as they always did, happily around the piano, sang their songs with confidence born of the familiar position, and gravely returned to the stage and went on where they left off!

Do not think that performers must always be visible. In one of the best-balanced and most successful Christmas carol concerts, produced by a London school, the singing began while the curtain was down. The curtain lifted on the second verse, not to show the singers but a perfectly plain dark "drop" against which were arranged some tree branches with "snow" on them, and a lantern and crook laid down as if the



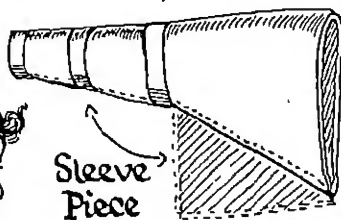
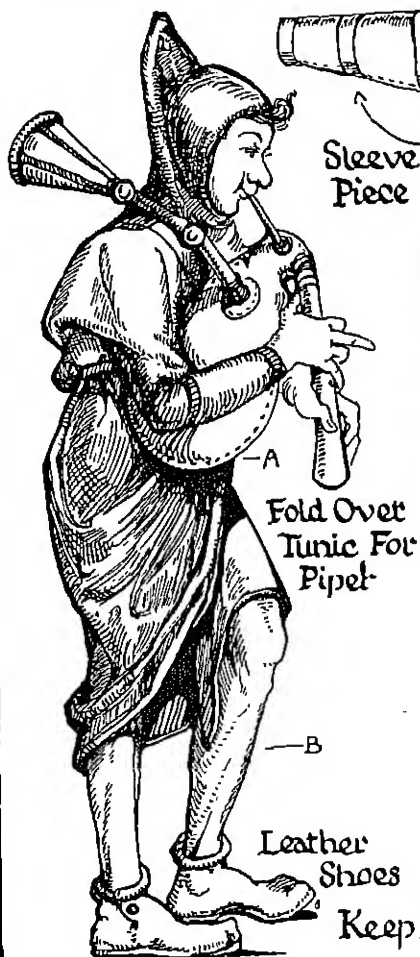
Bagpipes

Viols

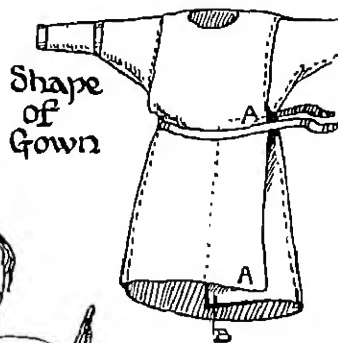
Trumpets

Story Tellers

Harps



Simple Shift For Child



Leather Case For Harp

Keep All Musical Instruments Dry.

PLATE XIX
MUSICIANS AND A NARRATOR

shepherd had left it for a moment outside a stable door.

It was the most effective setting and gave full value to the simplicity of the music.

It is vision not expense or elaboration and fuss, that is required for good work, so remember, with music, do not try to "show it off;" quietly remove or suppress anything that takes the mind off the music, keep the stage quiet and the actors still, arrange for the "scene" to be subordinate, pleasant and appropriate but as "still" as you can make it: the gentle old music is grateful if you welcome it sympathetically.

What has been said of the setting for music applies for the setting or dress of the narrator or reciter. Let it be quiet, a background to the speaker.

Chaucer wears a plain dark robe. The small collar is lined where it rubs the neck; the cuffs wrap down to keep the wrists warm, and a dignified hood-cap frames the gentle face. You must choose your narrator to suit your particular play, but if you take this as an example you will not go far wrong.

One additional word of warning. Musicians always have long cold waits in draughty corners, and instrumentalists especially need to keep hands and arms warm and comfortable. The producer should therefore take especial care of his musicians; if stage-gowned, let their robes be of real woollen cloth blanketing, and fur lining, put warm socks in their mediaeval shoes and provide mediaeval hot milk for cold nerves! It is the producer's best policy to keep his musicians warm!

XIX. MEN OF IRELAND

These "wild Irish" and "Barbarians" are taken from a manuscript (Giraldus Cambrensis, 1180-1200). The author went to Ireland and described the people of the West and their ways very closely. He travelled much with young King John (John, 1199) so that you have approximately the date, but

later and earlier drawings show much the same.

Giraldus describes their boats (curraghs) and their monks and holy wells and their feasts and battles and music, and if you have plays of this period with Irish people in them, you will find plenty of information in his books, though not always *quite* truthful or kind!

Do not, because the drawings seem rough, suppose that fine work and great grandeur and ceremony were not known in Ireland. Some of the finest of early civilisation was to be found in the halls of the great Irish kings, and the finest and most beautiful work in gold and jewellery and cloth was found in Ireland.

The fineness of some of the early Irish illuminated manuscripts has never been equalled: so be very careful how you undertake to copy the "early Irish." The nobles were as grand as possible, and the peasants barefoot and almost naked: a land of sharp contrasts and very individual designs. So study the Irish characters carefully.

The following is a description of two Irishmen (from Connaught) and their boat (curragh). The date is about 1180, but would be equally correct much earlier or later. Here is an original note for you.

"It (the boat) was narrow and oblong and made of wattled boughs covered and sewn with the hides of beasts. In it were two men stark naked, except that they wore broad belts of the skin of some animal fastened around their waists. They had long yellow hair, like the Irish, falling below their shoulders (they proved to come from Connaught) . . . they did not wear any clothes except sometimes the skins of beasts. . . . The women also as well as the men ride astride with their legs stuck out on each side of the horse. . . . Men who enjoy ecclesiastical immunity . . . wear long hair hanging down below the shoulders and wear for their protection, by the authority of the Pope, fillets on the crowns of their heads."

(From Giraldus Cambrensis.)



PLATE XX
MEN OF IRELAND

XX. WORK CLOTHES, 14TH-15TH CENTURIES

The pleasure and interest in dressing "working characters" of the earlier centuries (see Plates XII, XIII and XIV) have already been described. Those first field labourers will take you safely to the end of the thir-

teenth century. These will carry you on through the fourteenth and fifteenth centuries. Please turn back and read again all that has been said about the clothes being *work* clothes, for the clothes must be possible to work in. If it is a puzzle between the history picture and the job, go by the job and you are more likely to be correct.

Because so many country schools are bravely making their own plays from their own local history, plenty of country workers are given here to study.

These workers of the later Middle Ages wear rather more clothes and look rather more comfortable than the earlier workers, but do not be misled—there are good and bad, rich and poor, happy and unhappy, well or ill-housed in all centuries, so think of your character as you copy his costume.

The figure on the left, in the rain, wears a pudding-basin hat, once black felt, now faded to a green-brown, and crown and brim have blended into one shape, that of the wearer's own head. This you could copy with any old felt hat (in fact the author's own hats show a tendency to copy this model by themselves, on a wet day!). The quickest way to hasten the process is to put an old felt hat over a pudding basin and pour boiling water over it.

The shoes are really good ones, well made of strong leather and with real soles stitched on. They are pulled on over thick white woollen socks, so exactly like those knitted for the fishermen in the west of Ireland from home-spun wool that we cannot believe they were made any other way.

The tunic can be made by any of the earlier patterns, and it is hidden by the cloak.

This cloak is very like those used to-day in some parts of Austria; probably they evolved from the same design. It is put on over the head and two strong buttons fasten it at the wrists. The head opening is bound with a strip of the cloth that is left to stand up, like a loose collar around the neck. If in wear, with children, this opening has to be so large that the neck seems uncomfortably loose; it makes it more comfortable if a string is run around at the base of the throat to pull it up a little, or the whole cloak can be made with a slit down the front.

The figure on the right who is spreading manure on the frost-hard fields wears a tunic of thick woollen cloth and over it, very sensibly, some sort of "holland" overall or

smock, sleeveless, but apparently with cuffs of the same coarse linen fabric to protect his sleeves. It is hard to see in the drawing, but commonsense suggests that they were probably made like the cuffs old men sometimes wear to-day when working in the cold or wet, just a wide strip tied around the wrist and again around the outside of the sleeve. It prevents the cold draught or the wet from running up the arm. Another suggestion is that they are the cuffs of a coat that is hidden under the overall.

This worker in dry frost wears trousers (the other in the warm wet goes bare legged) and has pulled thick coarse linen wraps over his legs.

These leggings can be cut out as shown, from narrow width linen, such as Russian crash, or very coarse brown roller towelling, the selvages coming at top and bottom and the slant side of the cut being sloped up around the calf to just below the knee. There is more skill than appears in putting on these leggings. The drawing shows the method.

Put on boots and socks first and tie fairly high above the ankle. Then take the legging and tie it securely just below the knee joint, letting the overlapping come behind, as shown. Then fold over behind the ankle, taking pleats with the fingers so that the fabric falls straight. If you tie it on askew it will drag off as soon as you move about. Get the tension even and straight all round the leg with most of the fullness over the muscle behind, then tie around the ankle. Get it all as taut as you can; it will sag downwards in wear only too soon!

Notice that these workers are not wearing gloves as they did in the earlier centuries.

The woman below is a great favourite. She and the child would be excellent to copy. Her undergarment would be of linen over which she wears a skirt of cloth and, over all, a gown cut straight from neck to hem but shaped to her generous figure at waist and bosom (see sketch) and she has sensibly tucked it up out of the way as she stokes the wood fire in her bread oven. Her

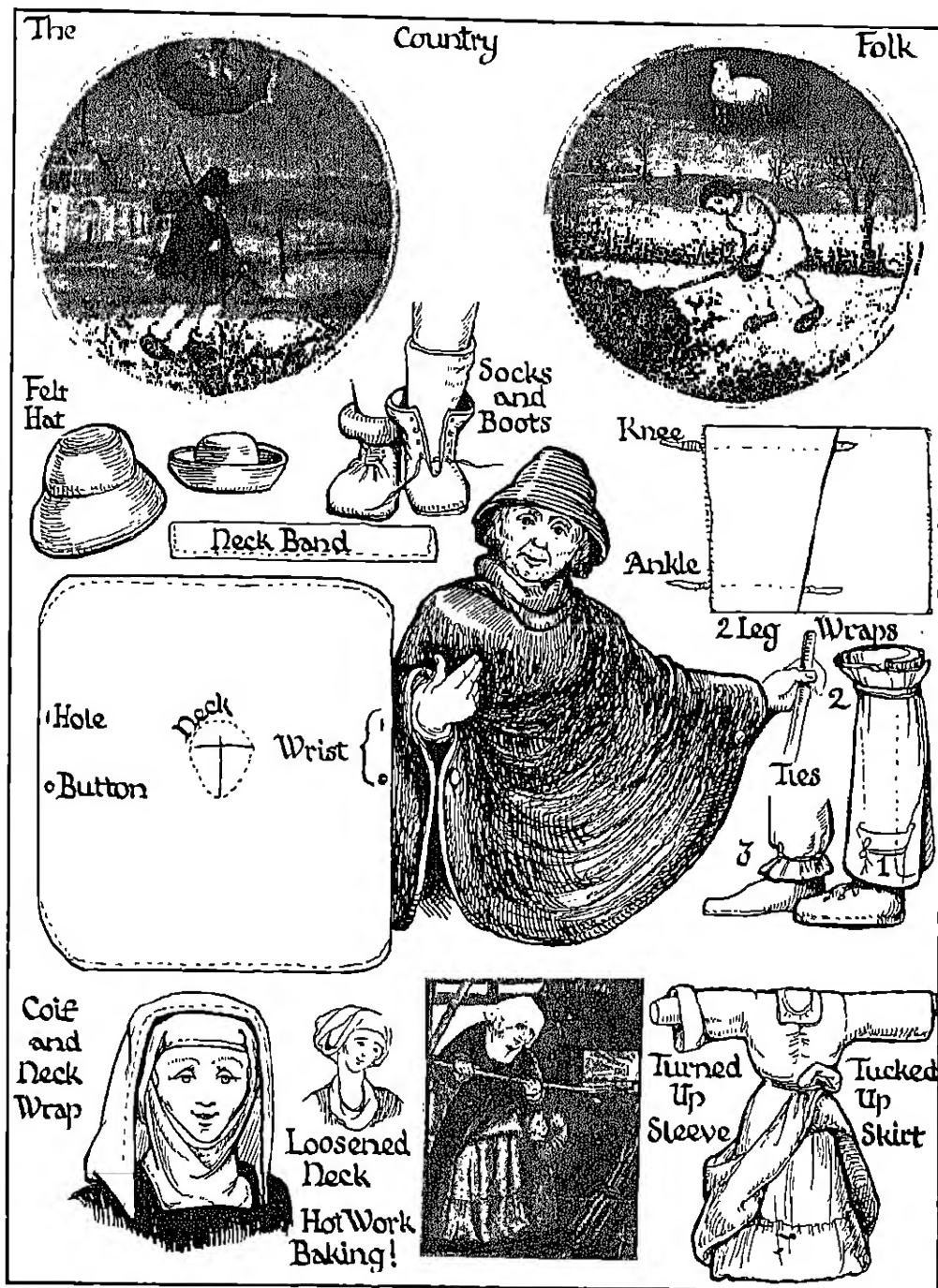


PLATE XXI
WORK CLOTHES, 14TH-15TH CENTURIES

head wrap is of snowy white linen and we do not think the white at her neck is a collar—it is more likely the lower part of her head wrap which she has loosened, exactly as a working woman to-day loosens her collar if bending over a tub or working in a hot room. The under dress is interesting as it has an unusual frill around the bottom! There are so many other dresses without this that it would be perfectly correct to leave it out, but the woman is so gracious and charming that if you set out to copy her you will not want to miss anything.

She would wear short stockings gartered under the knee, and low heelless felt or leather shoes, and out of doors would slip on a plain dark cloak with a wide hood.

XXI. 14TH—15TH CENTURY

(Class Picture No. 51 in the Portfolio.)

During the fifteenth century, dress became more extravagant and queer than ever before or since! Of course the simple country people did not wear these extraordinary clothes, and the poor were glad to wear any clothes that kept the wind from their bones, but about the court, fashions came and went so fast that it was difficult to keep up with them. To give a general idea of ordinary street usage, the manuscript picture on the left is taken from an execution scene described in a volume of Froissart. It shows part of the crowd who stood around the scaffold in the market place (just as you might draw the picture of a crowd watching something to-day). Look at it very closely.

There are some important people on horseback with pages standing behind them, holding their horses' tails (at least they should be, but one small boy is stealing apples from the open basket of the market woman standing next to him!). A young man dressed in the extreme of fashion with gold curls and long pointed-toed shoes (most unsuitable for horseback!) edges close to some comfortably dressed townsfolk. This picture is a good study of an ordinary fifteenth

century crowd. You will see several different types of "sightseer," but never has there been more variety in their dresses.

Above has been redrawn a "dandy" young man at the time of Richard III. when it was fashionable to wear a loose brocaded jerkin and carry your hat on your walking cane! His gloves are embroidered and scented, and though his hat in this case is black, it could have been pink plush or pale blue! No wonder the market woman is struck dumb at his style!

The only detail that needs explaining about the woman's costume is the hood (see *Hoods*, Plate XI). The liripipe had become so long that she tucks the tail of it into her girdle.

The small manuscript painting at the lower right-hand corner shows the rich effect of a ceremonial procession that would be effective well staged.

To this period belongs the most ornate and complicated heraldry. More crimes are committed against this serious and beautiful craft than against any other form of history. Heraldry is such an exact science that the saying, "A little learning is a dangerous thing, Drink deep, or touch not the Pirean spring," applies seriously. So much information can be conveyed by armorial bearings that they should never be used inexpertly—the best advice one can give to amateurs is to copy any heraldic device extremely carefully—never add or detract one iota. Take warning from the amateur who drew her knight's shield with a waving border "because it looked nicer," thereby proclaiming to all heralds that he was a bastard!

As a very rough description of an "achievement" in heraldry, imagine a knight in hall hanging his helmet and loose armour on the back of his chair before sitting down to dine. First he would fling over his surcote or loose wrap, then unsling his shield and hang that over by its strap. Then he would remove his helmet and the head circle or twist that he wore under it (as a market woman put a pad under her head basket), and balanced all on top of the chair back. He could then sit



PLATE XXII

COSTUME—15TH CENTURY

(Class Picture No. 51 in the Portfolio)

down and tell of his achievements, his supporting squires standing either side, behind. Now translated into terms of heraldry, the folds of the cloak are called "mantling," and should be drawn as if cloth, not foliage. The shield may be tilted (as it was slung), but the bar of the head circle and the helmet must be set straight,

and the "crest" that he wore on his helmet upright. The figures of men or animals either side are called "supporters" and the whole is called an "achievement."

The "crest" is some individual sign that was originally fixed to the helmet. In the jousting picture (Plate XXVI) you see how the knight has fixed the steeple headdress

of his lady to his helmet—it is his sign during that joust. Sometimes very funny things were carried aloft! Do you remember in Sir Walter Scott's *Talisman* how one knight carried a night shirt? But gloves or roses or shoes or queer stuffed and padded animal effigies were used, and you get crests of boars' heads or Saracens' heads or "bloody hands" that were bloodstained gauntlet gloves. On the shield was painted the knight's own sign—or the family sign he had inherited, and when he married nobly the shield of his wife was quartered upon his in various complicated ways. Also there are definite laws that rule the colours and metals that may be used—colour must always go on metal or metal on colour—and these colours and metals all keep their original Norman-French names. Gold is *or*; black is *sable*; blue is *azure*; green is *vert*, and when a thing is drawn or painted in its proper colours it is called *propre*. The colours must be very clean and clear, to shine bright across a tournament barrier or battlefield.

So now, please treat this fine and skilful craft of heraldry with respect. When in doubt over a coat of arms, always consult the College of Heralds who will sort it out for you.

The complications of heraldry and court etiquette were continued into the domestic departments of the huge mediaeval households. The feudal lords had tremendous power and ruled their vast estates like kings. They kept enormous retinues. Their head stewards and marshals were hardly less powerful (and often much less popular) than themselves, and the officers and servants were graded with as much careful precedence (and probably far more severity) than their lords and ladies. The interchange of young boys and maidens between households, to be kept and trained as pages or hostages for marriage between equal powers, made very subtle social distinctions above the salt, while in the kitchens the head cook might wear brocades and fine felt hats and flowing gowns, and the scullions go bare save for a loincloth or tunic thick with

grease and full of holes! You can hardly have any contrasts too violent anywhere in the fifteenth century.

XXII. A 14TH—15TH CENTURY SHOOTING ALLEY

We now reach the "long-legged" period in clothes. With the fourteenth century, court dress becomes very ornate. The young squire-about-court would wear a coloured and trimmed hood with the liripipe dangling to his heels. His sleeves could be full and flowing, or tight fitting and behung with cut fabric. His hose would fit skin tight to his hips and his long legs appeared even longer in shoes that tapered out to long points.

Older knights wore long elaborate coats and cloaks. Jewellery became so ornate that it caused stringent laws to be passed. Hats were high or wide; in fact, there is hardly any elaborate garb that you could invent that was not enjoyed. For that reason you must exercise much care and copy your characters with much caution, for among the nobility and wealthy it is very easy to make foolish mistakes in style. For example, if you give a character certain jewels in his girdle or put a ring on his finger, then you must be sure he has over £200 capital (in land probably) or send him to prison!

So one can only repeat—if acting real, known characters, be sure to hunt up some original portraits and learn about them before you begin making their clothes! That is one reason why beginners are encouraged to make the plays with the local country people and, if they introduce local celebrities, to try to get pictures to copy.

It would be utterly impossible to give all the varied rich fashions that occur in and around the brilliant courts of the Middle Ages, so a quiet country scene has been selected that must have occurred in nearly every village in England—a shooting alley—where people could practise archery. (Remember they had to do this by law after

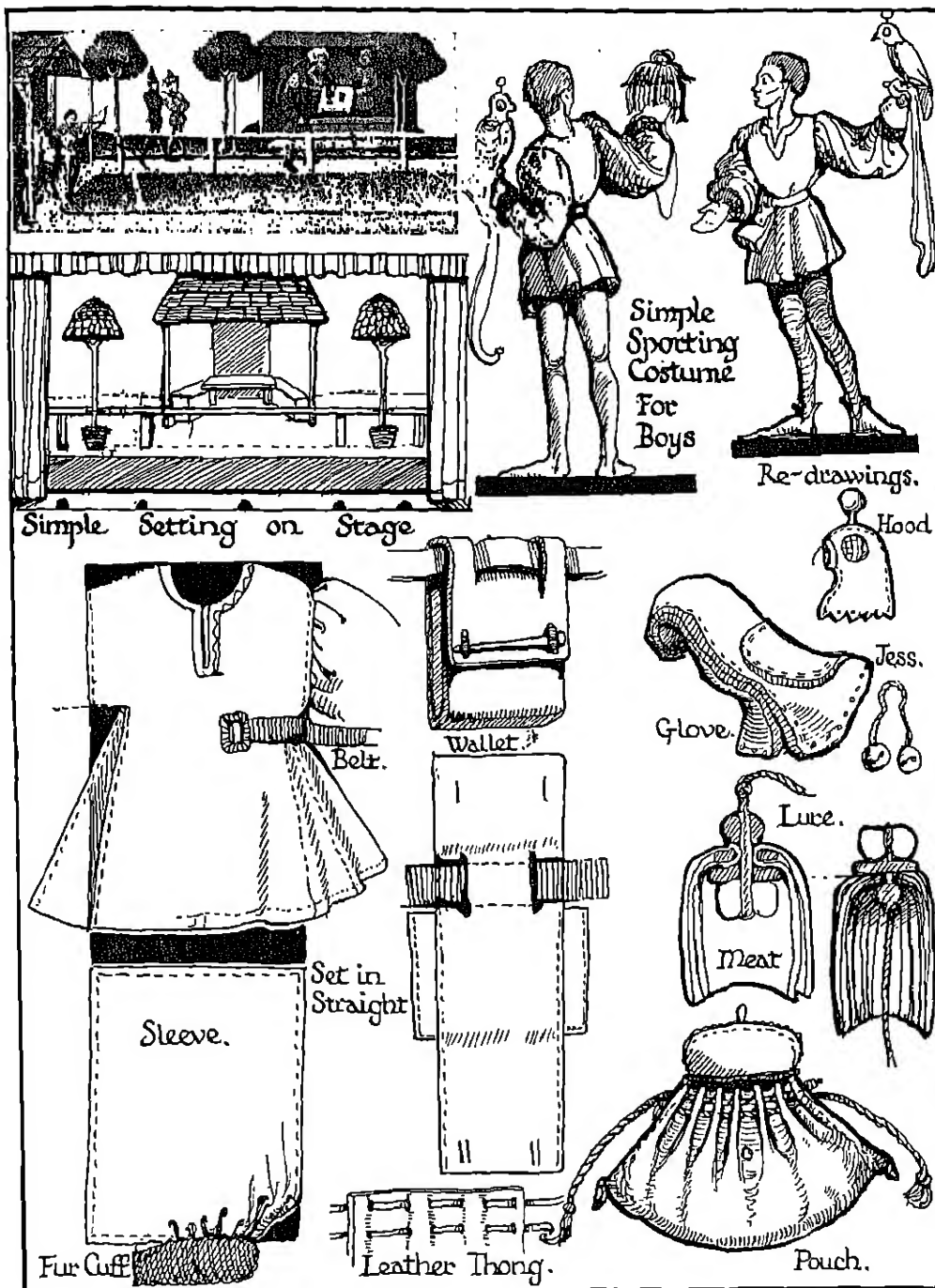


PLATE XXIII
A 15TH CENTURY SHOOTING ALLEY

church every Sunday at a later period.) It would make a good stage setting, and is described later.

The picture shows a peaceful, quiet place for the sport and a little shed for the watchers to sit or take shelter from an April shower. It would be just such a friendly gathering as occurs around our village bowling greens to-day. It is a stage setting particularly useful to a boy's play for the archers are chiefly men—earlier, one often saw women shooting—and it would be rather a man's scene for male actors, though the mediaeval lady who has brought the drinks (in the manuscript drawing) does not seem in a hurry to leave the stage.

Note that at this date they use the cross-bow but the older longbow continued in use in country places long after the bow had been in use in the army and near court. Therefore, either "in the woods" (before the curtain) or "in the shooting alley" (the set scene), plain youthful sporting clothes could be worn by plain young sport-loving lads, and, if you introduce older men, you can give them the thick cloaks and elaborate hood caps and furs and drinks and comforts to keep them happy while the play proceeds.

The first thing the boy would put on would be a fine shirt, perhaps embroidered silk if he was noble and rich. With lesser folk it would be made of fine linen.

This shirt may show as a white edge at neck and wrist. Over this is suggested a sleeveless "body" of strong cloth, to which, at the waist line, are sewn a line of strings. The hose finish at the top in a series of strings and these strings, or points as they called them, were tied together to hold the jerkin down and the hose up.

After this, put on the tunic and again tie at the waist line to the hose—on the inside under the kilt part of the tunic. Actually all the points were, and can be, tied direct to the tunic, as the "pull" of the points gives the tight set of the tunic top and the swing to its kilt. But mediaeval boys had more practice and knew when to "slack off a few points" before bending! For the less

experienced modern boy actor, the extra ties to the separate shirt underneath are reassuring to wear and easier to tie.

Do not attempt to hold up mediaeval hose with braces! It cannot be done.

The hose were made of loosely woven cloth cut on the cross, and there are elaborate patterns worked out by experts; but for school plays, quite boldly one should compromise and use stockinette cloth—it will save you hours of time and patience in fitting the cloth. You are not often counselled inaccuracy in construction, but mediaeval trunk hose do call for the spirit of compromise!

The tunic is simple and explains itself. Do not try to shape the excessively wide, full sleeves. Lay the tunic flat along the table before you sew up the side seams and simply gather the straight edge of the sleeve to the straight shoulder of the tunic.

A little tact will be required to fit the two lower corners where the underarm seam occurs, but you will get a fuller "top" and more convincing folds with the straight edge. Fur cuffs have been suggested but other fashions also show the sleeves left open and lined with contrasting cloths.

Because boys are usually good at making properties, two mediaeval wallets have been copied with much care. Note how cleverly the first is designed all in one piece, with belt slots. The fastening was frequently a small jewelled dagger for a rich owner, or a sensible hunting knife for a country boy.

The hawk hood, gloves and lure and jess all can be found in books of hawking. The craft was so detailed and carefully studied that you must get them perfectly correct. The lure was held up as a signal for the hawk to return. When it was young it was trained to return to the piece of meat but later the hawk came to call only. The tassel part, of bright-coloured wools, hung down and hid the unsightly meat when not wanted. The jess tied the hawk's feet and the hood covered its head till its master was ready to fly it.

Do not try to make the shoe points too long for the sport-loving lads; reserve the extremes of fashion for the man-about-court.

At the extreme top left of Plate XXIII is shown the tiny illuminated illustration of a fifteenth century shooting alley. Below is the same—adapted for stage setting. It is quite simple—a strip of green stair carpet, two standard trees, and four school benches.

If liked (and this is useful for sixteenth century by-play) the small shelter behind is easily constructed by the addition of two side cloths and a 3-ply top, secured to 6 ft. battens. This top should be solid plywood to allow of the "tiles" being glued to it with convincingly thick overlap and scraps of moss and brown leaves. But this shelter is not strictly necessary—the "set" would stand complete without it.

Choose a bright green carpet, have the backcloth a clear blue sky, and whitewash the school bench "rails." Paint the tree tubs that bright red lead paint that cartwrights use on farm cart wheels and you have a trim and suitable setting for boys and hawks, costumed in tan and green and black.

Always keep your stage as simple as possible and never think of stage setting and actors separately. Plan all colour as one whole picture together.

XXIII. DESIGNS FOR MEDIAEVAL SKIRTS

In making their narrow-waisted, full skirts, the mediaeval ladies achieved a miracle, for they contrived to get 15 yd. of thick material around the hem without any fullness at the slender waist.

Several designs for skirts are given. For country schools, which very likely copy local history characters from effigies in their local churches, the narrower patterns may be most help—an artist would not choose an extraordinarily wide skirt to put on a narrow tombstone if he could avoid it! Also

it should be realised that in church the stone folds are drawn smoothly down the quiet forms, and the curves lie unstirred and as still as their wearers rest in death. But in life you must picture those robes billowing around a windy mediaeval battlement and those folds of linen flapping out behind a mediaeval head. As you bring the character to life, you must bring to life her clothes.

So do not quail when you see fine ladies in sweeping mediaeval draperies—after your success in dressing the country characters you will enjoy making a full court gown for a change.

The period of Edward IV is sheer joy for the theatrical costumier. The costumes are so diverse that a study of good costume books of the period will produce costumes suitable to every character. Records of this date are plentiful, so be more than ever careful to find the real portrait of any notable person you set out to copy.

Take care also to verify small details, for dozens of small items had definite meaning, such as the little loop over the forehead, which could make known a lady's social standing and income.

Also remember that alongside the most extravagant fashions the older women and simpler minded country ladies wore plain warm comfortable robes much as their grandmothers had worn—so that perhaps in a room full of five or six women, only one young thing, fresh from the French side of the court, would be wearing the tiny waisted full skirt, and towering headdress that is labelled "characteristic of this period." Nothing is worse than overdressing your period at the expense of suitability.

With these words of warning, let us study the designs on Plate XXIV. Choose material of fairly thick quality—velvets and salins are perfect, but expensive (see notes on fabrics in *Practical Hints*). If it is a portrait you copy and the cloth has a design on it, reproduce the design on the cloth before you cut out the dress. When the material is ready, measure a double length back and front, make a "head hole," slip it on and

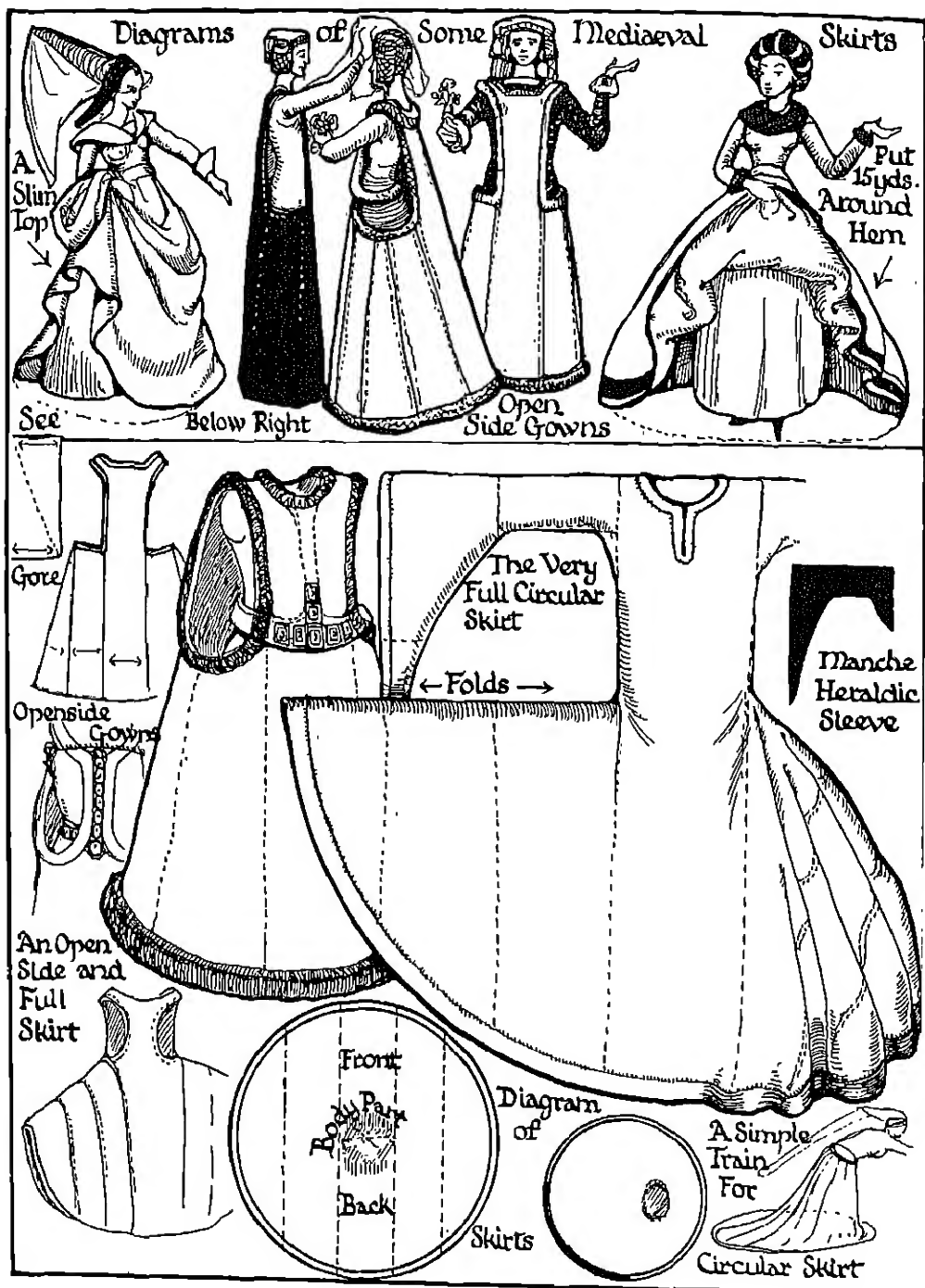


PLATE XXIV
DESIGNS FOR MEDIAEVAL SKIRTS

"fit" this central body part to the figure, shaping it on the shoulders and under the arms and taking small pleats at the waist, exactly as you would fit a tight modern bodice. Tack and stitch this "body" firmly, taking the side seams down to the waist line, but leaving open beyond: do not cut out sleeves—they are coming later.

Having made the bodice, lay the whole flat on the table or floor as shown in the tiny diagram, with the front skirt panel and back panel in a straight line and the "body" in the centre. Measure a length of cloth the length of both front and back panels and lay it alongside of them. Measure the next length and lay alongside, and the third "length" at the outside of all.

Sew the strips together and repeat on the other side. Then either "circle" the skirt by measurement or slip it on the wearer and level it at the floor line.

This is more difficult to describe than to do. You will then find that the pieces left from cutting the skirt circular are already shaped for the sleeve, and the extreme tip makes the small gusset under the arm.

That this was the shape (and reason) for the sleeve is certain, for the armorial bearing of a manche (sleeve) is exactly this pattern, gusset and all.

It is hoped that, with the help of this diagram, you will find these full dresses very easy. There are several variations you are likely to find but, having learnt the theory, you will be able to make them all in practice. For example, strange "slopes" of different coloured material or a change of direction in pattern in the skirt are obtained by making the spare side lengths of different colours, or just turning over from one side to the other, so that the patterns run different ways.

Another way of cutting, where there is a circular waist line, is shown as a circle. Make the body part and fit the circle on to it separately. A word of warning: do not cut the waist hole out till the skirt is tacked into position—cut eight slits, or sections, to the waist line, and one placket to let the

skirt slide on. If you cut the round waist out first, the opening will certainly stretch out of shape before you can sew it to the bodice part.

The small diagram shows how a train effect is obtained by moving the "waist" towards one margin of the circle. A "hem" on the full skirt is shown. This could be very wide, almost to the knees, and of contrasting stiffened material cut straight: you will find that this gives a different type of rounded skirt.

The curious over-dress, or sleeveless gown, was much favoured for ceremonious occasions. Often court gowns are made by this pattern, and you will find it on effigies, portraits and on women's Coronation robes.

The first ones, period Edward III and Richard II, were merely separate sleeveless gowns, with the side openings cut very low so that under-gown and girdle were visible, but later, as shown in the diagram, the plas-tron or coat front became joined with a jewelled front fastening and, with the jewelled belt, made one elaborate garment that came outside the gown in front and held it to the figure—much more comfortable!

Every mediaeval lady had her own design in robes, just as we have to-day, but these diagrams will help you to understand most of them.

XXIV. AN IRISHMAN AND A TINKER

By the later Middle Ages you can have a lot of variety in your crowd work and need never be at a loss for an odd extra character.

For this plate an Irishman (from a much earlier date—about 1199) and a tinker of the fourteenth century have been selected, and you could not be proved wrong if you staged the costumes from both simultaneously, for the Irishman's tunic and trousers are of common cut and the tinker's gown and pack are designed by the work rather than his period. If it was the thirteenth century,

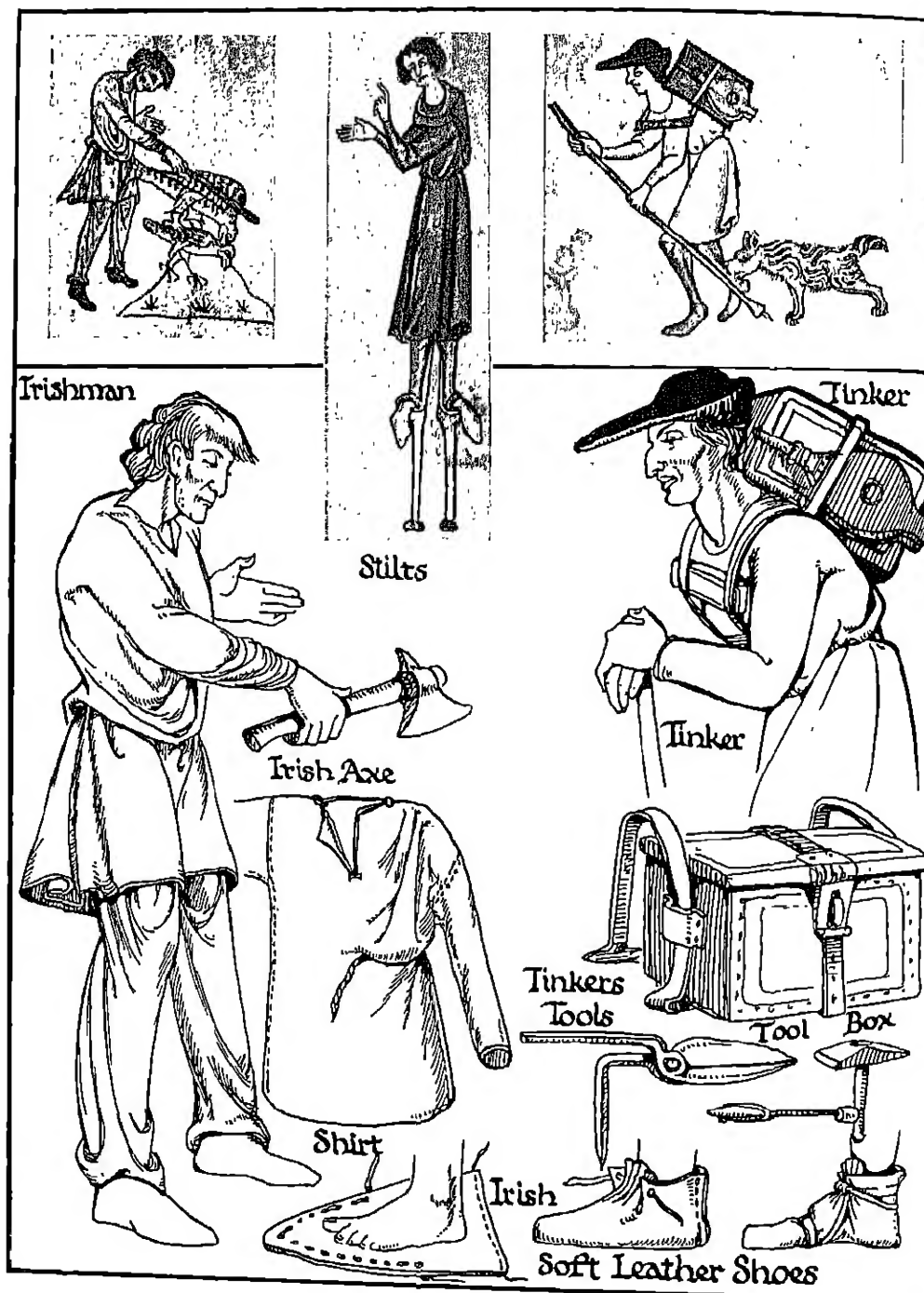


PLATE XXV
AN IRISHMAN AND A TINKER

he would probably wear a tight little cap tied under his chin but earlier, no cap at all; later he might change the shape of his hat somewhat or get a pair of boots to wear, but always if poor, he would be wearing the old clothes left over from the generation before. So be sure that for whatever period you dress these odd "road" characters, you use the "cast-off" clothes of the period before—except for shoes. With "road" folk, shoes are a serious problem and it is better to let the character go bare-foot than wear unconvincing shoes.

The Irish shoe is exactly the same to-day. In the film *Man of Aran*, the characters wore just the same soft leather foot wraps. The author has made them for herself and knows that they are comfortable. The pattern varies slightly with each maker but these illustrations will serve as a guide.

The tinker's pack is drawn partly from the manuscript drawing and partly from the pack of an old tinker the author met in Scotland, as they were probably made in the same way. It was of fairly light wood, wrapped and covered with leather to make it stronger. The lid had extra slots of wood nailed on around the box to end under the hasp for extra strength. The carrying strap was nailed along the bottom of the box but was free up the sides where it went through two leather slots, also cut from an old leather strap. The tinker nailed on the straps for safety; probably the mediaeval tinker did likewise! Odd times he had spent "trimming" his box—it had rows of nails in it (old ones) and the leather had become polished where it rubbed on his back till it shone like fine mahogany.

The author has tried to understand what the mediaeval artist meant by that crossbar in front of the man's chest and has decided it was the bar that all carriers from mediaeval tinkers to modern rucksack walkers, slip under their shoulder straps to prevent a heavy load from "cutting" the armpits. Anyhow, he is your tinker now, so do what you like with him!

The stilts need no explanation and will cause an agile boy actor to rejoice.

XXV. A 15TH CENTURY TOURNAMENT

In this plate a wonderful fifteenth century tournament has been included, material in itself for a dozen plays. Remember the warnings in the introduction against exaggeration, so regard the little stylish figures with a kindly eye and try to emulate their characters rather than proportions. To Froissart they were portraits, and remain to us personalities. The rather plain lady on the extreme left does not like the cold shoulder she is getting, and the minx in the centre does not care! Note on the right the sweet young thing who is preparing to faint, and mark also the bearing of her mother who wears rather a "manly" hat and is obviously one of those firm, strong-minded women. The subdued lad on her right might well be her son—he looks well sat upon!

The pages at the back cast wary and appraising eyes on the combatants, and if you look closely you will see why the maiden prepares to faint—for it is her steeple top headdress that the knight wears on his helmet! How small and dark and frail it looks above his lowering vizor!

There, that is how to study and enjoy mediaeval pictures, and may they serve to introduce you to many other original manuscripts so that you may wander free in the realms of high romance and chivalry.

But we must shake the dust of tournaments from our scissors and concentrate on executions. On the lower half of Plate XXVI is the working diagram of the steeple headdress and when you have executed this mediaeval effect and kept it comfortable and secure in wear throughout the play, you will be proud. For it is one of the most difficult fashions to "carry off" successfully.

The horn was well ridiculed at the date of its appearance and the clergy and old-fashioned people all railed against it. Here

is a little verse of the period that may amuse you:

"Cladd all in flowers and blossoms of a tree
He saw Nature, in Her most excellence.
Upon *her* hand, a kerchief of Valence
(lace),
None other riches of counterfeit array.
Exemplifying, by kindly providence,
Beauty will show, *though Hornes be
away.*"

So if in the play your stern "mother" insists that "her daughter" wears a nice ladylike kerchief of Valence "lace" instead of "hornes," you will be quite correct—and please the poet! Anyhow, the verse serves as a reminder not to erect huge towering steeples upon the heads of your quiet, retiring characters. It would be as "out of period" as if to-day you portrayed the shy daughter of a country clergyman in vivid facial make up and a Paris hat. On the correct character a steeple can be charming. The mediaeval ladies had long hair and as it was completely hidden under the headdress probably they rolled their hair into a bun on top to secure the whole erection firmly.

As this is written for schools and many children nowadays do not have long hair, a very helpful suggestion is included. Take a strip of soft cloth (not silk—cotton clings best) and make a little bun or cushion in the centre (stuffing with sawdust is best). Then wrap the cloth around the little smooth head of the child and tie it firmly behind. Elastic is most unsuitable for children; if tight enough to be of any use it soon "cuts" and children are usually "dressed" well before time. So use cloth, and take trouble to get this groundwork really secure and comfortable. All depends on using the cushion exactly as you would use the "bun" of hair.

Over the hair you will sometimes see a velvet band that crosses the head and falls gracefully over the ears; if so, it should be put on first but otherwise put on the gauze veil. In the headdress copied this was

stiffened into a gold wire. It is made perfectly flat and the weight of the wire lets it droop becomingly down to the eye level in front. Secure this gauze to the bun. Next take the long floating veil and fasten carefully down the back, and now erect your steeple, securing its base through its lower edge at X to the bun. The angle backwards should be 45°. Do not try to fix it erect on the head—it was not worn like a dunce's cap. Do not let the angle backwards be more than 45° or the weight and "pull" of the headdress will be an unbearable strain on the forehead hair. Worn at the angle that follows the line of the jaw, it is correct and graceful. Any other angle is unbecoming, and wrong. Take great care with this adjustment, as upon it depends the success of the whole costume.

When all is correct and comfortable, lightly lift the nearest corner of the veil (A) and secure it to the top of the steeple, not the corner but a little way down, and calculate your veil and horn lengths so that it falls gracefully just free of the horn. It should float behind as the wearer walks. Some of the veils, especially later, are quite free and arranged in different and intricate ways, but this "catching in" of the veil occurs in several manuscripts. It is so much the easiest to make and wear that it has been chosen for your comfort.

You can make the tapering horn of velvet edged with gold. After about 1450 the hennin (steeple headdress) could be of gold brocade and a little loop of hair was left in the middle of the forehead, and after 1460 a black velvet band was worn, as in the left figure, Plate XXIV. This band was always of black velvet, and the veils of sheer white, whereby the hennin shone more brightly coloured than ever.

The very elaborate veils that followed this fashion should be copied exactly as they "date" the headdress.

Below, we give a "gadget" found of great use in holding the double horns in position. Make the shapes of buckram and mount them carefully, securing two tapes

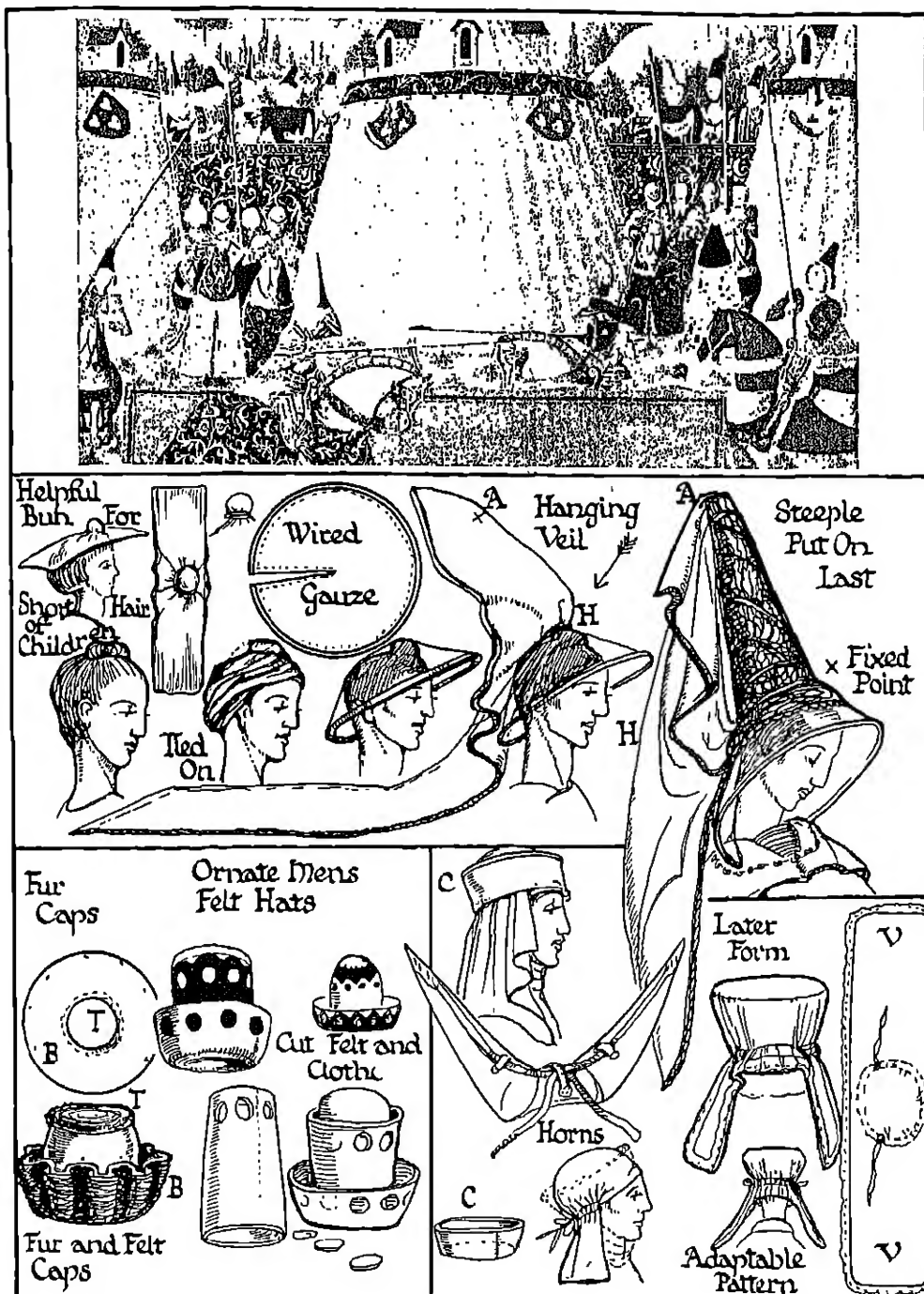


PLATE XXVI
A 15TH CENTURY TOURNAMENT

through runners to the tips of each horn and crossing in the centre.

Try the horns upon the wearer, and pull up the horns to suit her face. There is much art in getting the angle correct and thus becoming. A wide face needs a wide angle but a long narrow face looks ludicrous if the horns shoot up too abruptly. The angle of the horns can make or mar a lady's beauty, and you may be sure the mediaeval ladies studied the angle carefully, so do not fix the horns till you have tried them on.

Having fixed the angle, knot the tapes and give all a thick coating of glue, binding the tapes firmly so that the horns will not sag.

The headdress (C) in its simple linen form occurs at a much earlier period—as early as the twelfth century, but it is so constructionally sound that it is inserted here to help you work out more elaborate examples on the same principle.

Sometimes the under wrap was folded and pleated into stiff conventional folds either side of the face; sometimes the under wrap was pulled up so as to fill the ring and even seem to "boil over" the edge, so that you would think it was an elaborately made hat with a full crown. So, watch for this design turning up in many different disguises. It is useful to have made this simple headdress. If you substitute gold mesh net for the head-wrap and draw the shorter ends under and up, covering the ears, and make all secure with a gold fillet ring, you will have the simplest type of reticulated headdress. Later, simple netted hair bags (for thus they began) grew very elaborate and were constructed of jewelled gold and put on and off like complicated crowns. If you have metal workers in your craft room set them to copy these headdresses, using fairly thick soft copper wire and copper head bands. A slight gilding on the polished copper will give a gleaming effect. The veils that accompany some of these headdresses are always white.

Veils, so often mentioned, vary in texture; for the rich French fashion on the high elaborate headdress the finest silk gauze can be used, for the originals would be of fine

hand-made net or gauze that was as fine as anything we make by machinery to-day. But for poorer folk you must not use anything finer than could be made with linen thread, nor must their headdresses be so elaborate.

The "sensible" solid English woman would firmly stick to folded linen if she thought it "suitable" and it is quite likely that many noble country ladies living in castles in remote parts of England never even saw these specially fashionable erections, nor would they have "made themselves ridiculous" by wearing them. So if producing "local" plays, use the judgment of your "character" quite as much as your knowledge of historic costume, and do not make her wear a steeple headdress if she would not be likely to approve the fashion.

The tall dark hats that men wore in the fifteenth century varied in size and shape from the plumed black fur felt to the dilapidated black pudding basin that reached the poor labourer by the end of the century, and were of every shape in between. Sometimes we find quite smart characters wearing the shovel-shaped hat of the ploughman on Plate XIII but carried out in fine materials with a jewelled band. When in doubt, this is a useful style for ordinary characters and was usually of dark felt. These two hats during the fifteenth century were the equivalent of our men's "soft hats" to-day, and capable of as much variation. A dandy could wear an 18 in. tube of pale rose-coloured felt and get away with it. In the reign of Richard II, the high felt was of different character, much wider at the crown and with a fur brim. These were very jolly and "rich-looking" in velvet and fur. Some "queer" hats turn up, worn by odd characters, very showy or eccentric, and seem to be made of double felt in different colours, superimposed—at least, this is the simplest way of achieving the effect.

The fur hat with fluted brim looks far more difficult than it is to make it firmly. Wire the outer rim and use pliers to bend it into flutes. But on the whole, keep men's felt hats plain. It was a whim at one time to

carry them on a stick! Again, be sure your character would do such a "silly trick." Do not, just because it is the date, make a serious student or doctor act so foolishly!

XXVI. LATE MEDIAEVAL WOMAN'S DRESS

The heel on the shoe is the greatest change between the early and late mediaeval dress. Do not think this an exaggerated statement. The smooth flowing walk, the neck to hem robes, or long hose—all depend for their grace upon the flat heel. The new strut, the forward carriage, the quicker, broken movements, come with the heel. The inch or two of heel alters the whole movement and carriage of an entire people. A woman can no more wear mediaeval clothes successfully without flat heels or bare feet than she can wear Elizabethan clothes without heeled shoes. The poise and attitude are absolutely different. The heel need not be high, but it must be there.

As a corollary to this change of carriage comes a new development of the hip joint and a new separate bodice and skirt arrangement that supplants the continuous neck to hem cut of earlier centuries. The gowns of this period have definitely two parts—fitting bodice and full skirt. If you contrast the resultant silhouette—waisted and heeled—with the earlier straight outline you will realise the great contrast between the early and late middle ages.

Let us, then, consider the new structure of the clothes. The woman on this plate shows this very clearly.

First, note the forward stance of the figure (that is the heel); the bodice fits—possibly over a corset such as is shown on the right, or if she is a countrywoman who likes to follow the trend of fashion but not its discomforts she may achieve a little "lift" to her skirt by tying a roll or circular bustle around her waist. The plump and busy market woman in Plate XXVIII has obviously done this. If you wish to copy it,

make your roll of strong cloth and fill with light bran; fill and stitch it so that the "pads" come over either hip and leave the front and back flatter. It is surprising how a small firm pad around the waist changes the "hang" of the costume, but make it very firm and solid for a soft pad is quite out of character.

The bodice ends at the armhole and sleeves are tied to it before the gown is put on. You can see how some of the "puffed at the top" sleeves are made, by putting a soft full muslin sleeve on first and pulling it up between the ties at the top.

The underskirt has a fine front panel and the gown proper is put on last, like a coat, secured to the waist and held down in front by a belt and clasp. The collar and cuffs are tied on separately, and you will find it wise to secure a "point" or tie for the collar in front of the neck of the bodice, together with another tie at the base of the bodice point to hold down and steady the outer robe and buckled belt.

The washing, starching and ironing of the huge ruffs of the Elizabethan period fill pages of interesting manuscript and there are many interesting tales about the various starches used. It is said that a cream starch fell into disfavour because a lady was executed wearing a ruff of that colour. Certainly most ruffs are snowy white, but the English never emulated the width and flare the Flemish housewives achieved! They were marvellous laundresses! The author does not advocate amateurs making these ruffs patiently by hand—they take hours to make, but many modern frillings can be found to use in copies. The important point to note is that the ruffs must be solid in section. They are not frills. The diagrams show this. The neck bands should be at least the width of the outer edges of the ruff and the gossamers secured at both top and bottom edges.

In the diagram on the right you see how this inner neck band was secured—two points at top and bottom tie it behind, one point in front at the bottom ties it to the

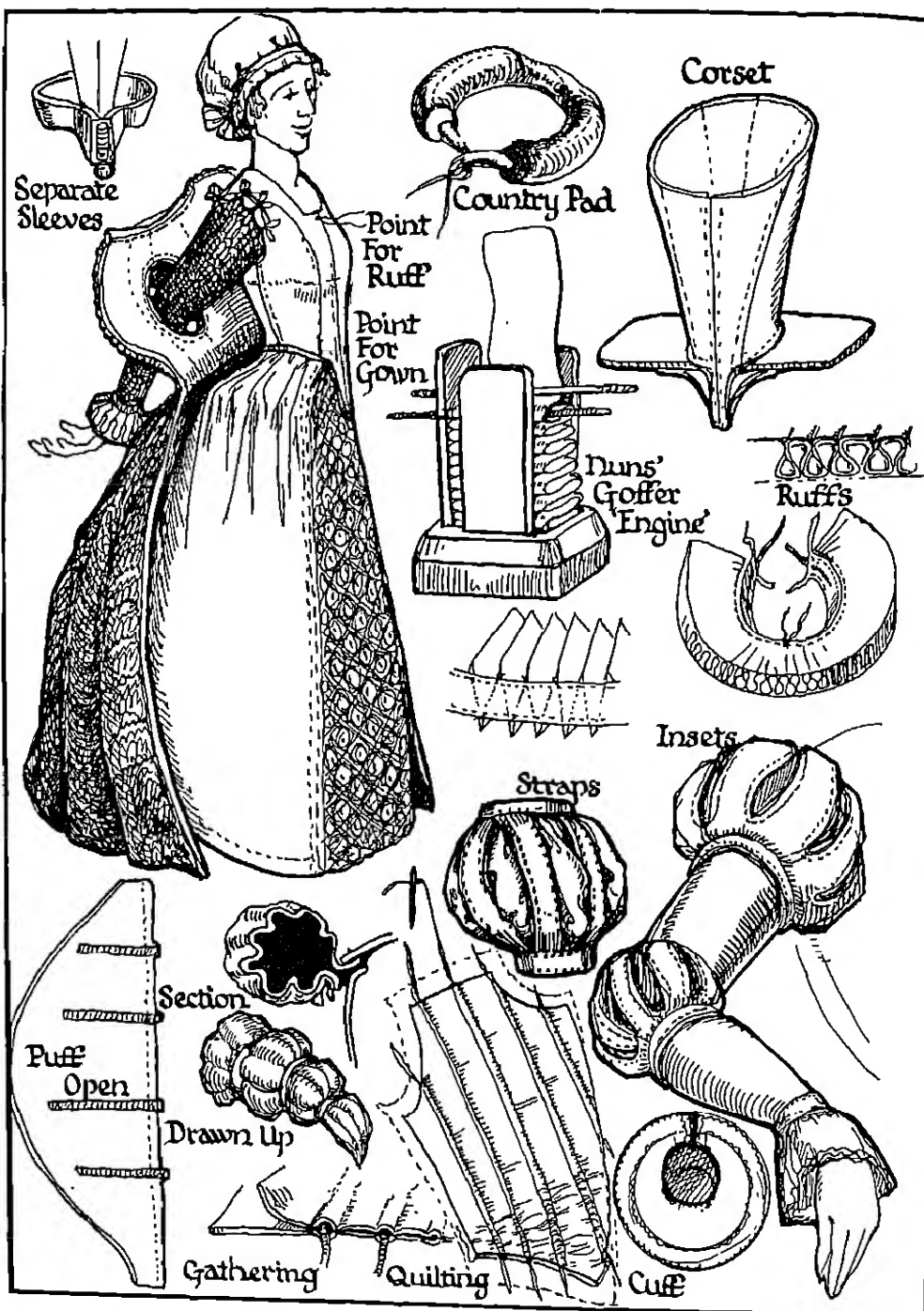


PLATE XXVII
LATE MEDIAEVAL WOMAN'S DRESS

front of the bodice, and the centre tape is a draw tape to ease it up to the exact size of the neck. The two smaller diagrams show the method of sewing the edges of the ruffs—upright. The top of the ruff is caught to the top of the band and the bottom of the ruff to the bottom of the band. The laundress can afterwards make the rounded curves to each fold with her gossamer iron.

It is not a practical detail, but we have shown a small "engine" that some French nuns used to make their frills. It consisted of three uprights of smooth wood raised on a block, and two (hot) steel pins were used to fold and press down the strip of muslin. Of course, the thin folds packed down much more tightly than shown, and were pressed and tied into a "packet" before going to the sewing room to be made up. If you nobly intend to ruff yourselves by hand, you should use some such simple contrivance.

Below are a few more constructional details that will be helpful. The puff sleeve seen at the top of many models of this period is best inserted as a shaped flat flap, with ties above and below (as shown,) and a little light wool padding, or if the stuff is crisp it may stand up for itself; tie the cords after completing the gown. This has a great advantage for children that it can be undone, pressed and made up freshly if crushed in wear.

The ruffled and puckered bodices are most easily made in two parts—it *can* be done by running casing tapes on the wrong side but they are very troublesome: it is far easier to cut two of each piece, one the face cloth and one the lining, and run diagonal slots through both thicknesses simultaneously; cut amply large to allow for rucking and pull up the cords on the figure, tack in place and then complete as ordinary material. Do not be afraid of tacking this rucking—it is much simpler to do than to describe, and was very popular.

The two types of slit and banded decoration are taken from a German manuscript, but similar decorations were used by

English tailors. In the first, bands are drawn over the fuller under silk; in the second, the cloth is cut into slits which are forced open by the bulge of the fuller cloth within. In both cases it is easier to make up the inner and outer material separately.

Do not shape slots for the last: you will find that the space left after turning in the edges of a straight slit leave the space between sufficiently wide. It is up to you to decide which method best suits the dress you wish to copy.

XXVII. ELIZABETHAN PERIOD

(Class Picture No. 54 in the Portfolio.)

By the Elizabethan period there is so much information about costume given by so many contemporary writers, that all intelligent students will enjoy finding out and making special costumes from their own researches. One of the commonest mistakes is to overdress this period. Queen Elizabeth's dresses were marvellous creations and some of her courtiers who had been to Italy and fought the Spaniards used the most extravagant foreign fashions. But the very adventurers who cut a figure in silks and satins and ruffs in court could wear very different clothes on board ship or when fighting their way through tropical jungles and swamps and over the mountains of the New World. Queen Elizabeth had brains and shrewd sense, and so far as we can judge never thought less of a good seaman in his working gear than of a courtier in the latest fashion.

There are now many differences in the dresses of ordinary people, for during this period there arises a large new "middle" class of people. During the earlier centuries there were overlords and ladies, and high church dignitaries, and monks and nuns, and these hereditary overlords on their estates (or church folk on their properties) kept large communities of dependants—soldiers or workpeople—who either wore their overlords' livery or (almost as uniform) the

Therefore Plate XXIX gives the salient changes for this period, the actual clothes countrypeople would be able to make and wear and yet in which they could go about their business. The well-to-do farmers and tradespeople had fine quality goods, but the laws against finery were most detailed.

Having thus drawn your attention to the German, French and Spanish influence upon sixteenth century dress, the warning to amateurs to find authentic portraits for their notable characters, and to be governed by sense and simplicity in dressing their local countrypeople, is repeated.

During earlier centuries, the poor workers on the land or labourers in towns were completely differently dressed and washed from their feudal lords and masters. But by the sixteenth century this difference had a different quality. In more ancient manuscripts you often find figures of workpeople who, in their scanty costume and abundant dirt, might belong anywhere between the tenth and thirteenth centuries. But in the fourteenth century, if you see an old-fashioned hooded and robed figure it strikes you as "mediaeval" and quaint and old.

Hitherto, in the earlier centuries, a man might go about almost naked and mingle with the crowds unnoticed, but by the sixteenth century England had become more self-conscious about clothes. For the ordinary folk there might be junketings on the village green or coarse jollity in the taverns, but the cheerfully nude revels of the mediaeval bath-house were ended—a "body" consciousness had grown up that was increasing, till the one naked prophet who rushed through the streets of plague-stricken London in the seventeenth century caused far more stir than a dozen naked bodies would have caused in the tenth century.

It is always very difficult to distinguish between modesty and fashion. (As a review of a certain African film expressed the dress of the white heroine, "She wore less clothes than the savages, but wore them in different places!") It would be wrong to say the

people of the seventeenth and eighteenth centuries were cleaner, but they washed in different societies!

In the thirteenth century it was one of the knightly trainings for a rich man's son to bathe thrice daily in the cold streams and rivers, and their clothes were rich and costly and fairly clean; while *Piers Plowman* reports that some poor man's coat was so threadbare that a louse would have to be a good leaper to get about on it. In the seventeenth century, well-to-do Pepys remarks on his wife's bath as an event and de-louses his own shirt without much shame!

It is a difficult change to describe, this change from early poverty and dirt to later riches and dirt, but you must "think in a period" before you try to dress a "period," so mentally after the Tudors, begin to scratch higher in society than in the mediaeval period—and for your comfort realise there have always been greater distinctions between characters than between their clothes, and you can find spotlessly clean poverty and dirty riches and clean riches and dirt and poverty all mixed in all centuries exactly as to-day.

So having realised the change of toilet, let us come to the change of costume.

This plate again concentrates on constructional methods, for by this period you will have no difficulty in finding plenty of models of notable people to copy and for the ordinary man you use sense and suitability as guides.

The costume on the left would do for any practical well-to-do man—a sea captain or working merchant mariner. The model, being Captain Frobisher, wears a steel breastplate with his doublet, and in the original had a very serviceable gun in his grip. His cloak, had he needed one, would have been wide enough for use and short enough for comfort in walking (see dotted lines). His shoes are strong leather with comfortable slits to allow for the spread of the toes and air. The stockings could at this date be knitted, and certainly fitted excellently well. The ruff is sufficient only

to follow the style and no more. The whole outfit is solid and reasonable.

The figure on the right has the short tight French trousers over his finer hose, and his short full breeches and striped doublet are more for the courtier than the man of action. You will find a diagram of his shoes on Plate XXIX, and other diagrams below show how the trunks were secured by points, or ties, to the undershirt.

Study the method of these points carefully. It is madness to try to uphold mediæval breeches by braces! The cut is all wrong. You may reduce the number of mediæval ties but you may *not* remove the method (not with safety!)

In the drawings are shown the best ways of fixing these points so that they get a good firm grip of the material. Sewing on tapes is not strong enough; let them be threaded through the cloth and the small gather of pleats they will make in tying up will help to hold the bodice comfortably to the waist and give somewhat to the movement of the legs. The diagram on the extreme right shows how these points, clustering under the flap of the tunic, help to give it that raised swing.

Study these diagrams and copy faithfully: you can fake materials and may fake effects but you must not fake methods of dress, or you will get wrong effects. Because of these ties at the waist these men hitch from the waist as they move and lay their hands on their hips, just as naturally as to-day a man hitches his trousers with a shoulder movement and sticks his thumbs under his braces at the armhole.

The central diagram you will probably use quite as much in the seventeenth century, but as it forms part of the left-hand costume we insert it here. It shows how to get those "loops" correctly placed. This "loop" trimming occurs at shoulder, waist and knee of the left-hand costume.

Do not try to cut the loops separately—that way madness lies!—for you will never get them even. Cut a length of cloth, twice the depth of the loops, and fold and mark

into even slits the width of the loops. Press back a narrow single hem either side of the slits and fold back and stitch into place on the plain uncut top edge of the cloth. Thus you will get all the loops even and level and leave the plain unbroken top edge to insert between your seams.

When the loops are thus made, they will have to be pressed flat, like tabs. To get the rounded effect, insert a round warm iron—an old Italian iron is perfect if you can find such an antique, otherwise a tin postal roll or tin pencil box and ordinary flat iron can be used, as shown.

Neither boot nor shoe requires comment. The boot leg is of soft leather but stiffening is inserted near the top fold.

Note.—The shoe shows a simple way of raising the height of your hero. This is specially useful in children's plays when heroines are capable of growing an inch or so in a term! It is also a well-known and useful trick for getting uniform effects in processions. It is extraordinary how a few slices of cork bath mat will level up a ragged line of choristers into a shapely sequence of heights. Note this too if you want a level line of attendants or "guards" behind a king. It is such a simple device, yet it makes tremendous difference to the finished effect of the play.

The uniformity in "drill" of the chorus is usually the weak point in amateur production and this is how the small matter of level heights can be so easily adjusted, with no fuss.

XXIX. CAVALIERS AND PURITANS

(Class Picture No. 56 in the Portfolio.)

The Cavalier-and-Puritan chart should have no dividing line, for their fashions run parallel. Unfortunately most people studying costume of this period think of all "Cavalier and Royalist" costume as fine and fanciful, and all "Puritan and Roundhead" costume as poor and plain. Now this is fundamentally wrong. Actually, the Royalists liked finery

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and gaiety, and the Puritans admired simplicity, and thought too much gaiety and finery would lead to the devil. It is true you could tell a Puritan from a Cavalier at a glance; they were as utterly different in their appearance as in their manners and ideas, but that difference varied in quantity. Each side had its degrees of wealth or severity.

The really poor hard-working Puritan might wear common woollen cloth, of dingy russet dye, and apron and cap of plain coarse linen; but in the rich Puritan families the cloth could be as fine as silk, the colour not loud but of delicate grey or egg-shell blue, or any lovely quiet shade. The apron and collar and caps would be of muslin and net and fine lace and all the details of shawls and shoes and cloaks were as costly and fine as money could buy. On the contrary, towards the end of the struggle, the Royalists' finery was getting threadbare and many a poverty-stricken Cavalier family was reduced to clothes as simple or coarse as any Puritan.

So when dressing plays of this period think and choose accurately according to wealth and circumstance quite as much as political opinion. There are so many excellent prints of this period that you can study for yourselves. Therefore it is not necessary to give detailed accounts of how the fashions changed during the horrible civil and religious wars that led to the Commonwealth.

A collected study of Charles I's portraits from youth up would give a fair reflection of the changes on the Royalist side. Perhaps the most silly fashion to our modern eyes was the period when men wore knee breeches that ended in lace frills (as a comedian once put it, they must have been invented when Charles I hid in some kitchen cupboard disguised as a York ham!). But seriously the war brought out the worst characteristics in both parties. What could have been charming, cultured elegance became exasperating arrogance under the stress of the times, and the simplicity and honesty of the Roundheads became coarse cruelty. A sad period.

The small reproductions below the plate show Dutch influence and are about halfway

through the seventeenth century (1650 period). There are so many good pictures to copy that in this plate the artist has concentrated on extreme simplicity to give the students of costume an outline foundation upon which to develop the particular costume they wish to copy.

The Puritan woman would wear a linen chemise and petticoat—perhaps a corset or fitted bodice and home-knitted hose gartered below the knee. Her gown would be of wool in winter, perhaps linen in summer, and, save for its fine stitching, be quite untrimmed. Her man wears the old style black felt hat, its band and small buckle being not for trimming but to draw it tighter to the head. His white collar and cuffs might be left out, but the neck band would probably have a linen binding and tabs or something to keep the black stuff from rubbing the neck. The plain buttons would be bone, horn or wood. The breeches are close-fitting and gartered at the knee.

We cannot be certain, but by the style shown the Puritan man may have been the first to forsake "points" and use braces to uphold his principles! A strong leather belt, knitted hose and plain strong shoes complete a comfortable and effective costume. The shoe buckles were of real use and served to pull the strap that held the shoe firmly to the foot. His short straight hair was a great contrast to the ringlets of the Cavalier, and probably much easier to keep clean.

The woman on the right has been dressed specially simply to show how fundamentally alike in cut her costume is to the Puritan. The bodice fits the figure and the basque or lower portion hangs over the reasonably full skirt. There is a lace or soft lawn collar and her sleeves are beribboned and laced. But any woman can see that the pattern is fundamentally the same. Her small child's frock is not the over-elaborate monstrosity in which many of the Royalist children have been painted, but the ordinary small girl's frock in which hundreds of seventeenth century mothers must have dressed their children.



PLATE XXX
COSTUME—CAVALIERS AND PURITANS
(Class Picture No. 56 in the Portfolio)

Again, when coping for ordinary people of their period, do not be misled by the over-elaborate dresses worn for the special occasions of sitting to a great portrait painter. Though superficially as unlike as possible, the dress of Puritan and Cavalier had as much in common as their wearers.

The funny little dog on the right is a King Charles spaniel—a small silky pet that

was an expensive whim of the period. The good Puritan cat wears a plain black coat like her master and keeps it well polished. They are both quiet self-contained people! If you have some of those children who "like animals best" you may find these fanciful animal likenesses a key to their interest. So in finding your examples in art galleries and museums, look out for pictures

in which there is some animal or household pet, for it will catch the eye of these young animal lovers and will keep the whole picture in their memory.

XXX. WOMEN'S DRESS, 18TH CENTURY

The women of the eighteenth century continued to wear long, tight-waisted dresses, and the slight hip padding of earlier centuries spreads out and out sideways till at the end of the period my lady was all of three yards across but barely half a yard deep and had to go through doors sideways!

The drawings show two aspects of the typical dress of the period. The plain tailor-made bodice on the left belonged to a yeoman's wife in Oxfordshire. The original is in printed cotton—a deep close cream, covered with a small sprig design. The elbows are tailored to fit the curve of the arm. The back is cut in eight gores and the front has two pieces each side. A little "tail" is at the back of the bodice, fitted down tight on to the corset to keep all trim. The whole was lined throughout with fine taut linen. The cross-over straps were of the bodice cloth and the vest of white lawn was quite separate and formed part of the under bodice.

The beautifully slick straight fronts of this period and later were not the result of merciless tight lacing, at least not in ordinary workaday circles; they were obtained by light wooden busks that were inserted down the front of the bodice. These busks were slightly shaped (see diagram). They were not visible, being always covered by the vest but they were as daintily fashioned as the rest of my lady's underwear and often had her name—or that of a sweet-heart!—carved upon them. A wood busk was a pretty gift for his dear that the farmer's son could sit and carve by the winter firelight and, like the carved and decorated lace bobbins, it was a matter of pride and delight for a pretty girl to be well supplied with such hand-carved gifts.

In copying, fine 3-ply wood is simplest to cut out, and if you can induce the slat to warp slightly the curve will make it "sit" more comfortably. Glasspaper the edges well as it should slide in smoothly. The rounded top edge should come just below the bust and the point at the lowest front of the long waist.

To show the diversity of dress permitted at this period, this simple but not uncomely countrywoman wears a plain cap of fine net, a slight needle-running only marking the centre of the crown and the ends but lightly touching her ears.

She completed her costume with a sensible full, ankle-length skirt, with a large pocket handkerchief of fine sheer lawn with a tiny lace border, white hand-knit stockings, gartered with woollen ties just below the knee, and strong black oxford shoes with neat buckles and solid shapely heels. Her finger ring was of good solid gold.

At her home, in her octagonal oak-panelled parlour, she wore a fine lawn apron, edged like her handkerchief with narrow lace of good quality and (as a sign of housewifely authority only) a little net cap. In the kitchen or still-room a capacious holland apron covered her from chin to toe, and she wore a big soft muslin mob cap, set at a becoming angle.

From white chemise to lavender sheets she was as fresh and clean and wholesome as the English countryside she lived in, and we want you to visualise her carefully and realise you may have such clean and wholesome characters in this as in any period.

The central figure is of the same date and same style of dress, but not the same type of character. She is a showier type—has probably visited London and Bath and has cultivated a "sweet simplicity" in dress. The wide fine straw hat is "shepherdess" type, but the little frilled bonnet that covers her ears and frames her baby face ties under a firm little chin. The artless fichu is draped with mock modesty to the throat (at a period when the *décolletage* was deep).

The gown is of silk, the under dress of

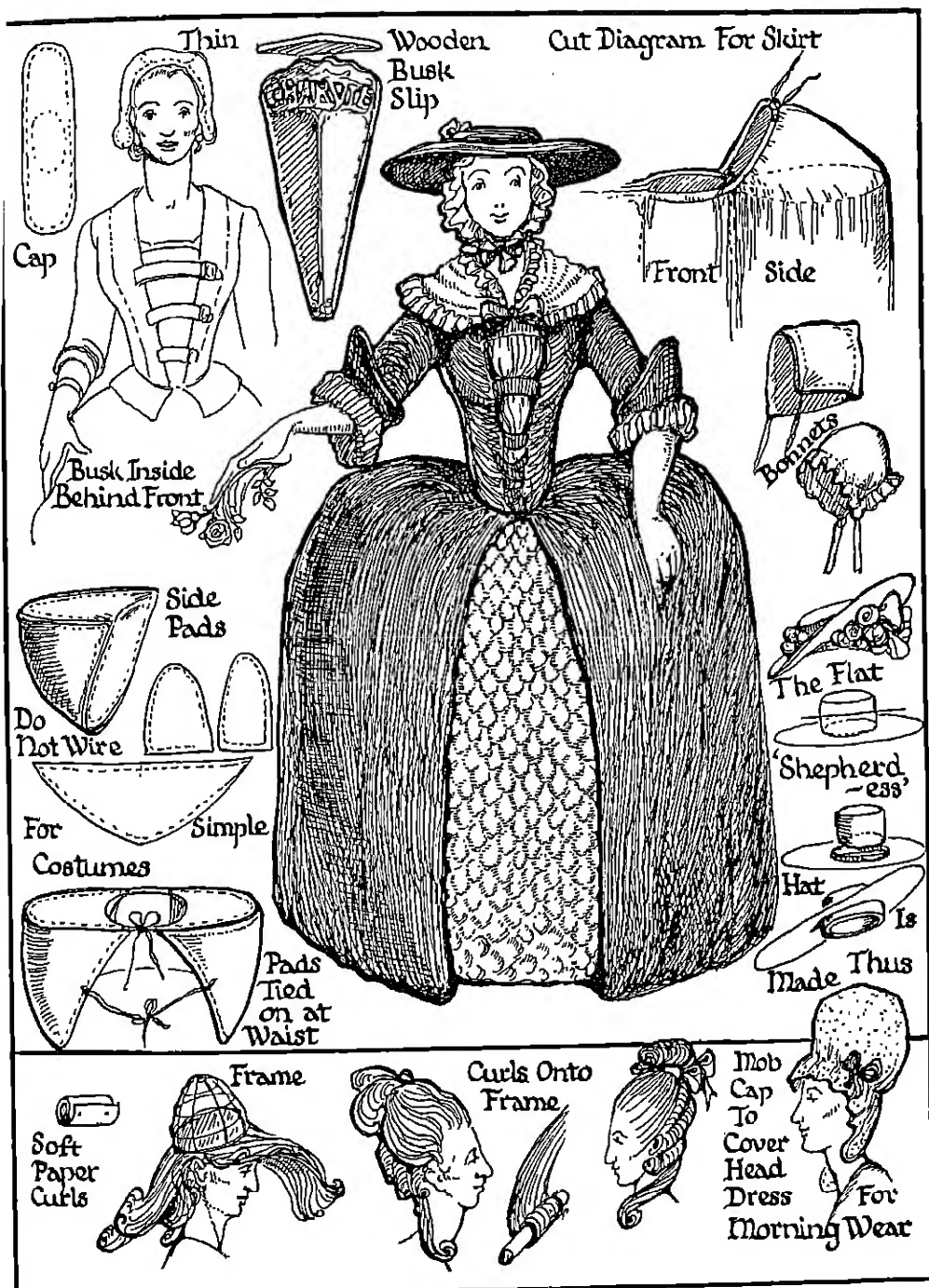


PLATE XXXI
WOMEN'S DRESS, 18TH CENTURY

quilted satin. The wide turn-back cuffs of this period may be lined with the same satin, and the lace frills fall over plump snowy-white arms. No sensible ankle-length skirt here! Her feet beneath her sweeping long petticoats like little mice run in and out, most attractively, in tiny high-heeled slippers. Her stockings are probably of fine pink silk.

You can carry out the scheme in any bright light colours—apple green and shell pink, or blue and yellow, or apple green, white, with apple blossom ribbons.

In one thing only is the simplicity genuine: there is very little jewellery worn by the ladies of this period, and none at all by the younger ones. Jewelled patch boxes and elaborate jewelled toys (and watches) are given as gifts to older women, but on the whole it is the menfolk who wear the family jewellery at this period.

Other types of dress you will find during this century are the sac-back or Watteau gown and the polonaise. The sac-back hangs in two or more pleats from the shoulders and the side fitting is frequently obtained by lacing under the pleats. The polonaise had a fitting bodice but the skirt was caught up in loops, sometimes erroneously called panniers. This is a favourite gown for fancy dress and, if your play of the period permits, it is a gown that looks well on the stage.

Note.—The polonaise and the Watteau gown were both revived in a modified form during the later Victorian period and fancy dress patterns can be bought from which the gown can be cut out.

The wide hoops and flat front and back effects in this century have been mentioned. Remember always that simple country-people did not go to these extremes of fashion but for your really fashionable characters you may make dresses 4 ft. across with historical accuracy.

In the wardrobe of the period this width was obtained by huge wire cages, some so roomy that the cartoonists of the period made great game of them and the contents of the pockets that were slung inside!

In the seventeenth century it was reported that a thief carried off several towels and a sheet or two stuffed into his wide breeches and peascod doublet. The eighteenth century lady thief could have swept off the entire laundry line under her cages! Later these cages were hinged so that they could be bent up and held under the arms if getting into a sedan chair. But these very clever and skillful wire contraptions are not, as teachers will agree, easy wear for the slender leggy schoolgirl, and the pretty plump child has equal trouble with the long tapering waist.

After experiment, we suggest the side pads shown in this plate as the most comfortable and firm support. The pull of the full skirt presses them against the thigh and takes the weight off the child's waist. Make them of strong cotton and pad, for lightness, with curled mattress hair obtainable from any upholsterer's.

As a constructional detail for extra lightness, a large empty tin or bag of celluloid balls can be buried in the centre of the pads. They will be absolutely undetectable if well packed with the hair or tow and, since less of the heavier filling will be needed, they will be very light.

Make the pads really firm and sew the tapes on securely. This gadget is hardly "historic costume" but it will be much more comfortable for the children than the wires and it is probable the countrypeople of the period copied the town fashions with dodges of the same kind (see Elizabethan costume, Plate XXVIII).

The really elaborate gowns (polonaise, etc.) now require dressmaker's patterns to cut out economically, and most stores will supply paper patterns for "period" costume of this date which can be adapted for your special requirements. At the top right of this plate is shown a simple way of arranging the plain wide skirt, securing the waist part first and gathering the side fullness up separately. This helps to keep the waist slim and the hips full.

Remember in "quilting" for stage work to make the squares rather larger and very

much higher than for ordinary wear, as the front light tends to flatten surfaces.

The small bonnet caps on the right need no explanation. They are curiously like the thirteenth century caps but of fine muslin and usually frilled around the face. They continue in use in Wales and still form part of the national costume. The fitting may be either in two pieces or by a seam up the back. These bonnets should always be fitted on to the wearer, as upon the exact position of the frilled edge depends the becomingness of the cap.

XXXI. WIGS

The eighteenth century is the period of powder and patches, of wigs and canes and enough changing fashions to fill a volume! It becomes impossible to give all the fashions that come and go during this period, so it is best to study the general cause and trend of the special fashions for the date of your play.

Roughly, ten years at this period give almost as much change as a hundred years in earlier times, so check with care dates of any costumes you copy, and, if you require an old-fashioned person, twenty years back will be quite old-fashioned enough.

The only real aspect throughout this period is its studied artificiality. Wigs are dressed to look like hair, and hair is dressed to look like

a wig. The dainty simplicity and white muslin innocence of the earlier part of the century is as mannered and styled as the ornate elaboration at the end of the century is naïve.

The previous centuries, torn by civil wars and occupied by adventure in new worlds, had a deep gravity that reflected itself in the heavy dress of the period. If, in fancy, you can see the Cavalier's flowing curls reduced to the Roundhead's straight crop, and the royal gold and lace damped out under wet blankets of Puritan home-spun, you will get the character of the seventeenth century.

When studying, it is always a good help to read over the poets and representative writers of the period, but note *representative* writers, for some poets are born out of time—or for all time. *It is the writers who were popular in their own day that you should read to study the characters admired in their own day.* John Bunyan—a man of the people—wrote words that paint as clearly as any artist the stern spirit of his seventeenth century men, the deep awaking of men who took themselves seriously. The serious simplicity of the *Pilgrim's Progress* shows an honesty of purpose as solid as Bunyan's own boots! Now study in contrast—Mr. Gay's *Beggar's Opera* of the eighteenth century! He was popular in his own day and the brilliant satire grips through the frivolity of its gay setting as a strong hand under a lace ruffle!

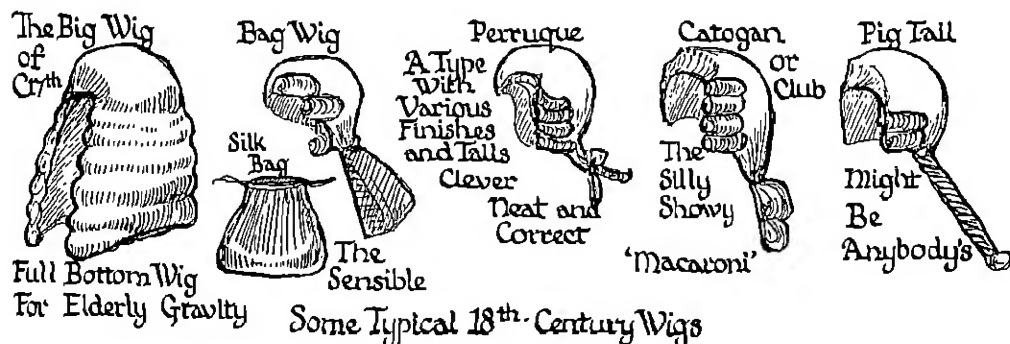


PLATE XXXII

Wigs

Do not, therefore, lump all Protestants as solid or condemn all eighteenth century characters as decadent. There were fine solid characters in both periods, and you must study to make your characters bring out their own individual greatness under the natural condition of their own periods.

Are you, having studied so far, beginning to realise that it is the period that alters around the actors? That the actors, the people themselves, in their natural passions of youth, love, laughter, work, sorrow, death, remain for ever human and the actors do but express themselves according to the circumstances of their period?

Let us see what clothes we can wear in the eighteenth century. They must be French in style. Everyone in Europe was following the French fashion till towards the end of the century when the English fashions, men's especially, found much favour abroad.

The perruque was slightly more sophisticated and much more ornate. The "pigtail" wig, especially towards the end of the century, was a sleek wig with the tail stiffly wrapped round with black ribbon, exactly like the old-fashioned tobacco called "pigtail" with which it shares the name. Contemporary with these standard wigs men wore many individual types of wig or wore their own hair, long and dressed out into wiglike stiffness. The warning of copying your character's wig with great care and sticking it on firmly can only be repeated.

As a practical hint for amateurs who find the hire of wigs difficult and the small sizes and fit impossible, a foundation of black net, cut and stitched to fit the head and then stiffened with glue, is the easiest foundation on which to sew the theatrical hair. After the wig is combed to shape it can be sprayed with fixative with an ordinary spray and left to dry. The actor's own hair can be harmlessly stiffened and set with ordinary white of egg—the genuine old recipes use Irish moss. A little spirit gum will secure the wig in place more safely than anything else, but do not neglect to have the methyl-

ated spirit (or eau de cologne) handy to dissolve it off after the performance.

The men's wig styles of this period were as diverse as the women's hat styles. It is impossible to give every development, but if you copy a character take great pains to get his wig correct for not only do they date the figure but also point to his standing and, perhaps, occupation.

The early or "full-bottomed" wig of the seventeenth century was "kept on" by the older men—probably they would have contracted their deaths by chill had they gone without them for they hurriedly put on night caps or tied silk kerchiefs over their heads in moments of wigless ease or slumber!

The gay young macaronies at the end of the century used the club wig—"curled atop and sleeke behind"—with a bun or club over the collar behind.

The man of simple taste wore his own hair, or a wig copying it, tied behind with a black ribbon bow—hence the name "tic."

A bag wig, as the name implies, had the back hair wrapped into a black silk bag—whether this bag always did contain real hair is questionable! (The long ropes of "hair" worn by the eleventh and twelfth century ladies were often two parts hair and the ends an elongation of binding cloth or ornaments.) The bagging was good for sensible men for the bag would prevent the white powder and grease spoiling a dark coat collar.

XXXII. COSTUME—18TH CENTURY

(Class Picture No. 58 in the Portfolio.)

By this period there is plenty of material and it is easy to find plenty of authentic pictures that will put you right for the exact year you want to copy. It is a period with so many good books and plays that the best way to learn is to read them. (Sheridan is great fun read in class, each taking part.)

There had been a very austere simple French period of costume at the end of the seventeenth century, roughly from 1680 to



PLATE XXXIII

COSTUME—18TH CENTURY

(Class Picture No. 58 in the Portfolio.)

1710—the Grand Règne. After 1690 the cavalier curls and bare heads were very "old-fashioned" and women always wore some sort of starched head wrap, so study very carefully when dressing the plays of this period.

The first part of the 1700's was French fashion. (We have described the powder

and wig period in the previous notes.) At first it was very fragrant and feminine and dainty, but later it grew sordid and dirty, horribly dirty. The elaborate hairdressing was too difficult to put up and too troublesome to take down to wash often. Clothes were too elegant to be clean and lice and dirt were disgustingly common.

The Marie Antoinette period was artificially natural, a period when court ladies got up in the dawn and went out wearing milk-maid hats tied under their chins, carrying bunches of flowers and wearing high heels, because it was fashionable to look innocent and rural—but they would have scampered off if a real cow had materialised. Somehow the deliciously artificial plays and satires of the period always seemed so much more real than the people themselves.

But actually, out in the real English country, it was a period when the genuine rustic life was good. The horrible industrial revolution had not yet depleted the land—farmers and countrypeople could still live on the land and off the land without the best of their produce being swept into the towns. There was a wide difference between the people of the town and city and the countrypeople, but they were not separated as yet. Cows still grazed in London and country children still had milk, butter, honey and bacon from their own pigs and bees and cows, and plenty of greens and fresh vegetables grown in their own gardens; they were not dependent on the town shops for their amusements or their necessities.

This picture (Class Picture No. 58) shows an ordinary small market town of the period. It would be a very interesting lesson for everyone in the class to choose to be some person in the picture, and just imagine they were that person for the day. There's plenty of choice! In the inn doorway stands the fat comfortable innkeeper. Notice his inn; it is typical of the building of the period, quite plain and square with a very nice doorway and fanlight. The windows are quite big, so the rooms would be reasonably light and airy. He would be a man of substance to own such a large inn for the post chaises and all the road traffic passing his door would keep trade brisk and he and his wife busy, and there would be a large kitchen of servants to cope with the big dinners and the bed making. The big four-poster beds and warming pans (of the Dickens period, a little later) were not yet quite so heavy but they

meant a lot of work, and there would be straw truckle beds under the big ones that could be pulled out for a maid or a child to sleep on if the inn was very full. Downstairs there would be all sorts of drinks to serve (you can see the men at the door probably "having one" while waiting for the coach).

If you are fond of horses you can be one of the hostlers, stable boys; the minute the coach drives up they must rush out, take the horses to the stables to be groomed and watered and fed, put in the fresh horses and find time to carry and give all manner of odd notes and messages about the stables from other inns up and down the country.

Two other people who seem to be waiting for the coach are the lady (wearing a travelling bonnet and a shoulder wrap) and a man (in riding boots and top hat) to the left of the picture. Probably the lady will drive in the coach and the man ride horseback a little ahead to avoid the dust. The dog will go with the horses, of course.

More to the centre of the picture are people who by their light outdoor costume probably live in the town (you see the travelling lady has a wrap in case it is chilly and quite a sensible bonnet and dress that will not show the dust of travel).

The children in the second group have a frisky "nursery dog" to play with and the man walks with a lady on each arm and looks as if he enjoyed it! Behind him are two menfolk riding in from the country; probably they live in some large country house five or six miles out of town and will have lunch at the inn before returning. A very handsome team of horses is hauling the great timber drag through the streets. English timber was fetching a good price and at this period many of the fine avenues standing around country houses to-day were first being planted. (Does not that give you a sense of time? They are very old trees, many of them gone or replaced by now.) On the timber drag is a good truss of grass.

The very central figures would be the most fun to choose to be for the day for girls

who like country life. The woman with the basket on her head and her old mother beside her with their dog have obviously just walked in from some country farm. The old woman goes barefoot for the grass over the fields is smooth and green, but the younger woman has strong sensible shoes which are more comfortable on the cobbles of the town. They both wear thick woollen skirts, probably hand-woven, and long loose blouselike tops that hang well down over the skirt and are loosely belted at the waist. These would be of strong natural linen to go into the family wash every week, but the handkerchiefs around their necks are as large as small shawls and they would pick bright and becoming colours. (The pedlar with his pack would keep plenty of these to tempt them when he came round to the kitchen door, and would eat plenty of bread and cheese and have some good home-brewed beer while waiting for them to make up their minds.) The dog is a sheep-dog, exactly the same breed that minds our sheep to-day, and he is keeping very close to the two womenfolk and will wait outside while they have some dinner at an eating house in the town, and follow them home at night, for they feel safe on the lonely country roads with a good big dog.

You see the basket of strong wicker work the woman carries? That would not be bought in town; her younger brother would probably weave it of osier (green willow) that grows by the brook that runs through their farm. There are many things they could be bringing in to sell—fresh vegetables, plump cockerels, eggs, butter or small cream cheeses, and the person who takes this part will have to decide what they buy from the shop at the other side of the road.

On the right-hand side is an interesting little group—the old countrywoman who is selling apples obviously knows the lady in white who is talking to her. Their whole attitude indicates far more conversation than would be needed for just apples! The market woman looks very comfortable in her thick dark cloak; she wears the old-fashioned

white frilly cap, tight over her ears, that her grandmother wore in Queen Elizabeth's days and which her grandchildren (if they lived in Wales!) would continue to be wearing years later. There is a great pile of empty baskets beside her, more than she and the boy could possibly have carried in on foot, so probably she is a farmer's wife who has driven in to town in a comfortable farmer's cart and is selling her apples and meeting old friends while her menfolk are doing their business in the town. Perhaps at one time, when she was young, she was a servant girl to the woman in white, and left her to get married and to go to live on her husband's farm, and the children are no strangers to her, for in the summer they think it a fine holiday to go to stay on the farm and help with the haymaking.

Now all these things are, of course, made up, but it is much the best way to learn history to imagine you are living in the period and get up in the morning, and dress, and have breakfast, and work all day, and go to bed at night, quite *carefully* so that you know all about the everyday things of the period. Then, for a little more difficult lesson, you must meet another person of the same period and talk about all the things that are going on at the time and how the new laws and the old wars and everything that is happening will affect you—that is real history.

XXXIII. EMPIRE PERIOD

One thinks of Napoleon when designing in that short-lived classical revival commonly known as the Empire period. Actually it is so French in feeling that only plays having some definite French interest seem to "belong" to this type of costume.

Its beautiful simplicity makes it extremely difficult to reproduce. Any amateur carrying through a production in the delicate subtle Empire style is to be congratulated. There is practically no help we can give except to emphasise that the designs must be

absolutely genuine. Actually, the slim figure of to-day is the same classic ideal; the long slender legs and graceful freedom are perfect, but the tiny slippered feet and delicate small hands are not found in athletic youth to-day and it takes real genius to achieve that boneless grace of movement.

In all historic costume the wearing of the correct underwear of the period has been stressed—you cannot achieve the correct "period" stance in modern underwear and in this classic period there is not room for any underwear at all.

If you tackle this most difficult period, do it with all your senses alert—keep your colours clear and distinct, pale rather than bright, but not wishy-washy. Let the gold gleam bright gold and the silver shine. The soft white mull and Indian muslins can best be copied in our soft mercerised lawns and voiles; avoid glossy silks or any material that shines. Lace, used sparingly, was fine as cobwebs. Black patterned in delicate designs and bright colours was used for shawls and wraps, and the slender net mittens, scarves, purses and wraps were light and fine in texture.

XXXIV. VICTORIAN PERIOD

For any play there are always so many relics of the Victorian period produced that it is superfluous to reproduce many examples here. Most schools can find some "grand-mother's gown" and, by its popularity as a fancy dress at all parties, the early Victorian tradition shows no sign of dying out yet.

The trouble lies rather in overdoing the period, and the very whisper of early Victorian costume produces crinolines hopelessly inaccurate and frills and furbelows past all discretion.

Now the very huge crinolines did not continue to be popular for more than a few years; the smaller and more graceful hoop lasted far longer. Also, their use was restricted. Poor folk used no hoop at all, cooks and workwomen only sufficient to

hold their skirts clear of their steps and give the fullness a swing above their ankles.

The old warning is repeated. Use sense and discretion and always consider the work dress of your characters as much, if not more, than the historic dress. That women wearing crinolines travelled abroad and emigrated, living for months in the narrow confines of sailing ship cabins, is proof that crinolines must have been reasonably wearable. So "spread yourself" on the Victorian lady of fashion only at the correct period and place. At full spread you can have her wearing hoops covering a 2 yd. diameter circle, but do not make her servants or your country work-people wear anything so ridiculous.

Also the hoops were very pliant, and books of deportment of the period teach that the wearer should lightly press her gown forward when entering a coach or passing through a doorway; upwards, if mounting steps, and downwards when seated. Here again note the importance of furniture. The armless chair with its wide seat and flat back "fit" the crinoline wearer—she could not possibly subside with grace into a modern armchair. (Incidentally, there is a funny story of the later "bustle" period—for a "Jubilee bustle" was invented, that played *God Save the Queen* when the wearer sat down, so that she loyally had to rise again instantly!)

The diagram on the left shows a constructional detail often neglected by amateurs—the poise of the crinoline. To get a clear graceful swing it should have the front portion plain, and slightly shaped, and if two tapes from this front are tied back around the hips you will get a much more correct attitude. The hoops in the best underskirts were of whalebone, but fine cane was more used—seldom wire. The pliant lias cane used for modern basketry reproduces the old split cane perfectly, and note that all the casings for the canes were formed by free tucks inside the skirt. Ugly hard ridges on the outside show amateur clumsiness, for there is no trace of ridge visible in the originals, as it would cause the fabric to

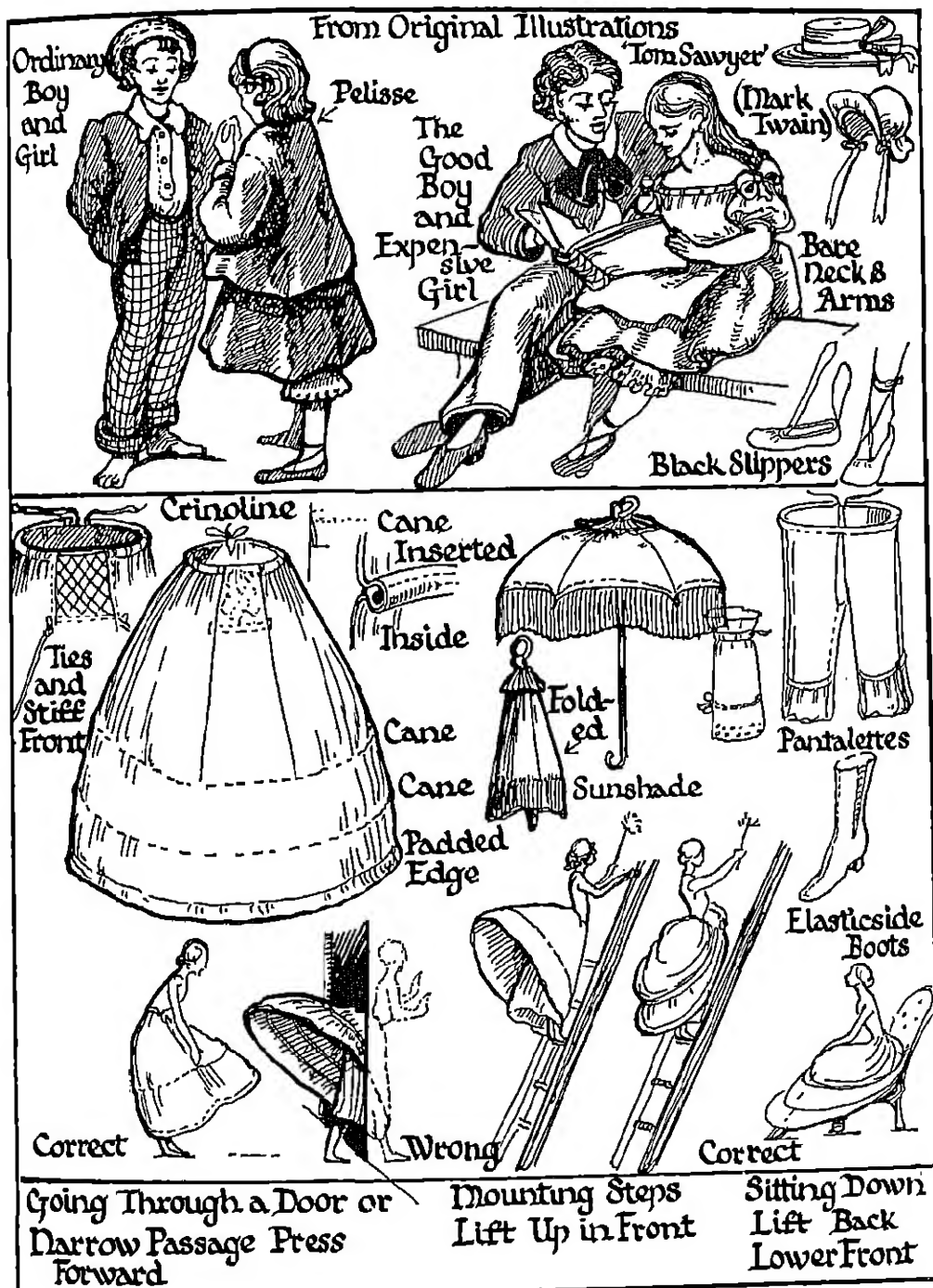


PLATE XXXIV
VICTORIAN PERIOD

"wear" over the cane. The hoops come fairly low and the height should be measured to suit the wearer.

In case of very thin skirt fabrics, it is permitted to wear a single flounced calico petticoat over the crinoline, but for thick materials the skirt came directly over the crinoline, and closer warm flannel petticoats helped to allay the cold draught below!

Probably more crimes are committed by amateurs in crinoline making than in any other form of historical costume, so beware and construct the hooped skirt correctly and wear it properly.

Pantalettes.—In a sewing book of this date there are eight different patterns for children's pantalettes. The party ones were a cascade of frills, each frill being ribbon tied. The common school ones were plain hemmed and calculated to keep the legs warm rather than inculcate vanity. And one practical mother of many children gives a pattern for "kneelettes," that is, two separate "legs" that can be tacked on to warmer flannel tops and changed easily if the child gets her legs wet or mud splashed—an idea somewhat different to the ridiculous frills usually designed by amateurs to be worn by Victorian stage children!

To counteract this inaccurate stage child, the schoolchildren in *Tom Sawyer* have been copied because they were contemporary records of real children, and the artist did not copy their "costumes" but "what they were wearing"—a subtle distinction.

The ordinary bad boy (Tom) wears a cotton shirt—if you remember, Aunt Polly stitched up the neck to be sure he didn't go swimming!—a black or dark-coloured coat, shepherd's plaid stuff trousers and bare feet or woollen hose and stout leather shoes, with thick heels and round toes.

The ordinary little girl has a print frock over a flannel petticoat; frilled long drawers of cotton; white, natural or grey wool stockings, and black ankle-length tie shoes. That these shoes tied on is the only touch that distinguishes them from the modern child's "ankle strap" shoe. As the pictures

were drawn during "break" in the school ground, this sensible child slips a loose woollen stuff coat, called a pelisse, over her bare neck and arms. Her straight hair is held back by a comb like Alice in Wonderland.

The "good boy's" clothes are described by the author: "This boy was well dressed, too—well dressed on a weekday. . . . His cap was a dainty thing, his close-buttoned blue cloth roundabout was new and natty, and so were his pantaloons. He had shoes on . . . and yet it was only Friday. He even wore a neck-tie, a bright bit of ribbon. He had a citified air about him." (Mark Twain.) The fine little girl has bows on each frilled shoulder and lace on her pantalettes; also curls, made by rolling the damp hair around rags overnight. *Note.*—Women used curl papers at this period to get the same effect. There is a story of a clever woman who carried her bank notes past a thief by using them, twisted up, to curl her hair!—so you know the size and shape of the "period" curl papers if you want a bedroom scene.

Two other small details on Plate XXXIV. The sunshade was characteristic of the period, extremely small and ornate with a deep fringe and folding handle. It was carried by a ring or loop at the ferrule end.

Elastic-sided boots came, towards the end of the century, to be thought "funny" and old-fashioned—a good example of how the early youthful "new" fashion of any period becomes the "old fashion" of the next—for when first designed these elastic gusset shoes were the height of elegance and neat fit. They were often of soft white kid or blue doe-skin, extremely pretty and dainty and usually small, size 2 or 3!

XXXV. 19TH CENTURY PEOPLE AND THINGS

(Class Picture No. 59 in the Portfolio.)

The Victorian period joins on to our own and this is where it is possible to work backwards so as to give the children some sense

of the periods of time in their history lessons. Let these lessons then be very individual, starting with the children's age, then going on to the age of their parents, grandparents (if they remember them), what the grandparents would do as children with their parents, so that they reach their great-great-grandparents' contemporary events. It is easy to invent an imaginary family, for they will know "old-fashioned" members of their own family. Then if their grandparents were old-fashioned it would take you back into the eighteenth century (see first figure). The tree in its iron paling is mnemonic that the young were brought up strictly, but because they wore fussy clothes and seemed hedged about with rules, do not let the children think that Victorian children were soft. On the contrary, they had cold baths every morning, cold rooms, not very warm or coddling clothing and only the very plainest of food. In any sized family nursery meals were always served quite separately, and rich food permitted only on special occasions. When the children grew up the girls were trained in the domestic arts and the young men frequently finished their education by making a tour abroad. As travel was so much more difficult in those days, often necessitating miles of very hard riding, this was a more salutary training then than it would be to-day. There are so many good films and plays at the moment about Victorian life and the young lovers of the period that they can be easily studied. The school work was on the whole much more memory work; lessons were more in the form of a question and answer to be learnt by heart and repeated than a matter of study or investigation. Painting and music were taught as "accomplishments for all" rather than as definite study for the few who had talent for it. There were schools, but travel and communication made attendance more difficult so that governesses were very general in all families. Often the same governess who taught a child would come back to give lessons to that child's children so that the teaching was sometimes rather

old-fashioned. On the other hand it was possible to obtain a sound education if you fought for it, and the lives of many pioneer workers both in science and art should be studied to counteract the general idea now prevalent of the futility of the period.

On the next line is drawn a chimney sweep and his boy. The great wide chimneys were often swept by small boys who clambered up inside and many of the old chimneys still have queer manholes in them where the boys could stand and wield their broom (present-day sweeps find these chimneys very difficult to clean!). In *Water Babies* (Kingsley) there is a very good description of one such chimney sweep, and this book should be read. The next drawing shows the cook in front of the fire. Coal fuel had now become common usage and was burnt in ranges so that the open hearth was found only in country places. The mediaeval spit had gone through many changes and become far more mechanical, so that now there were arrangements of pulleys and weights attached to the mantelpiece which turned the ropes in front of the fire, and later a bottle-jack which hung down and turned the meat. These spits had big polished screens standing in front of them, which threw back the heat on to the joint and prevented the fat splashing the kitchen. In the drawing this screen has been moved aside to show the cook with a long spoon basting the meat. The kettle hangs on a hook over the fire in the old-fashioned way. By the side of the fire there is an iron pot or "digester" as they called it, which was used to make stock out of all bones and pieces, for they did not cook wastefully though they cooked very lavishly. At the side of the fire, below, you can see a tap which draws water off a side boiler for washing up and household use. These side boilers were the beginning of the plumbing arrangements which nowadays make it possible for us to draw water from the hot tap all over the house. Talking to the cook is the housemaid. Like the cook, she would wear a print dress with a white apron and cap, though dress, apron and cap

would be of a different cut. She also has a rough apron over the white one, for she is going upstairs with her brooms, feather dusters and housemaid's box of polishing cloths to clean the rooms.

They had no vacuum cleaners in those days, and the heavy carpets and big four-post beds and carved furniture and ornaments took a great deal of keeping clean. Next to her is the laundrymaid. Most houses had a special laundry attached, for washing was done at home till quite late in the century when the custom of "sending it out to be done" made the present large laundries spring up to replace many washerwomen. The full skirts and the curtains and draperies and linen underwear and lavish bed linen, etc., made the wash a very heavy one. Besides soap and elbow grease, the Victorian laundry workers used special preparations of lye, mixtures they made themselves, using queer ingredients such as fowl dung from the henyard and herbs. (Do you remember the centuries before in Shakespeare's time when Falstaff hides in the buckbasket?) The bucking of linen, that is, washing with lye in running water, continued right through to the Victorian times. As you see in the picture the irons were heated in rows on a little coal stove.

In those days there were fewer occupations open to women and the large country houses with their retinue of domestics offered as good an opening as many others. The pay was very small, but then all wages were smaller in those days, and if the girls or boys got in with a family they knew and liked it meant they would have a fairly comfortable home, and though the work was really hard, often beginning at five in the morning and with very little spare time off, they did have plenty of companionship with the other servants, and there was the chance of rising in your profession. You might begin in a very small way, just cleaning the vegetables for the cook, or rubbing the brass for the parlourmaid, or even polishing the irons in the laundry as a laundrymaid, but the cook, housemaid or laundrymaid would teach you

so that there was a chance of your leaving to go as a trained maid next time, or perhaps you stayed on taking over the better work gradually and qualifying by experience till by and by you were the cook with a large kitchen and several servants under your rule, you yourself doing only the finest work and consulting in person with the heads of the house over the menu, both for them and the servants' hall. You might, of course, become a housekeeper, have a separate room of your own, wear black silk and real lace and retire ultimately to one of the cottages on the estate. For the boys the same gradual road led to becoming head groom, master of the stables (with a horse of your own), head gardener, with your own house and garden. Altogether being a servant in a large country house was much more a profession than it is to-day and the workers were very much better off than in many of the factories and workshops, which were very badly managed.

On the next line you will see two miserable children in such a workshop. In Dickens you will find quite bad enough descriptions of the miserable conditions under which these poor children lived. When you study commercial books of the period it is horrible to find notes of employment stating that among orphan children hired free for labour each employer must take so many cripples (or stupid) and in the factory where they worked long hours they would put nails through the benches behind the machine so that the children could not sit down and fall asleep. There were no regulations about light and air, and selfish thoughtless employers could put the children to work in cellars by gas light so that they never got any sun or fresh air; nor would they get proper food to build healthy bodies. The industrial revolution period is a horrible study.

At the other side of the picture, where it was possible to continue life on a farm in the country, you sometimes found the healthiest happiest workers, with rosy-cheeked children, who might have more milk than they could drink, for there was



PLATE XXXV

19TH CENTURY PEOPLE AND THINGS

(Class Picture No. 59 in the Portfolio)

no means of sending it away from them to the town children. Of course there were good and bad times in the country as well as in towns, but the countrypeople, even the poorest, could afford to keep a pig and that gave them good bacon and lard for cooking, and they made their own bread, for they might glean corn, and had good

bread and dripping. From most farms where butter was made they could get skimmed milk for the asking, and that milk was skimmed by hand, so that only the cream was taken off, and so was worth more than our skimmed milk to-day, which has been put through a machine called a separator. Then, too, the countrypeople kept bees

which meant honey for sugar; they had fruit and could make jam, and had gardens for their vegetables, so that with good food, fresh air and sunshine the hard work in the fields only made them grow strong. Women and men worked together and had happy times with their country feasts and parties in the barn on winter nights and when the harvest was over.

At the bottom of the plate are small things in use in the period. It is a good lesson to take them separately and imagine you are a person of the period using them. The first shows the baths and water cans, for hot and cold water was not generally laid on, so the water was carried up and down from the kitchen in cans. You may start your day by getting out of your four-poster bed, having your bath in your bedroom, coming downstairs to breakfast. You may end your day working by lamplight and go up to bed with a candle in your hand. Later, you may turn on the gas, if you are in a London house, but if you are down on the farm you will still pull up your tallow dip. On the farm you will be able to compare the work then and to-day. The churns were different; the drawing shows one of the (new!) box churns next to one of the old plunge churns still in use. Beside that are the cream pans into which the milk was poured after each milking and from which the cream was carefully skimmed up. In the very bottom corner there is a little wooden cradle for rocking on the floor. Now you had better put a baby into it and imagine her growing up and going into town and coming back to live in the country, finally becoming a really old lady at the beginning of this century.

XXXVI. MAKE-UP

The less of make-up used the better, and better none at all than too much.

The make-up suggestions here are suitable for amateurs and children. Do not attempt the heavy make-up necessary for elaborate productions on large stages. To

secure your simple effects use only such as you need and can do well. Make-up to the ideal of the period you reconstruct, that is, put on the make-up as much in the character of the period as the rest of the costume. It is the part of the costume.

For guidance in early periods, study not only the manuscript paintings of the period but also descriptions of the people's toilet ideals. Oh yes! they had their toilet secrets then as now.

"Those (ladies) that are foul and fade (old),
They make them fairer than God he made
With oblauchere, and othar flour
To make them whiter of colour."

That was written about the twelfth century!

The supplementary hair for the long plaits of the early centuries has been mentioned. In the fourteenth century eyebrows were plucked, and under the steeple-crowned headdresses even the forehead hairs were strained back and the nape of the neck shaved to give the high smooth forehead and long swan neck that was so much admired. Chaucer's instructions to the lover give an idea of sweet-scented cleanliness, as fresh and delicate as a May morning. The dirt characteristic of the powder and patch period should be suitably modified if a charming character of simplicity and cleanliness is being portrayed. Remember there will always be extremes of behaviour in all periods, and the heavily-painted, scarlet-nailed, peroxide blonde of to-day bears about the same relation to the well-tubbed, well-dressed, lightly made-up and sleek haired girl, as their counterparts in any century.

A delightful early eighteenth century toilet book describes a beauty as "medium tall, slender but shapely, sloping shoulders, rounded breasts, small hands and feet, hair abundant and glossy, dark rather than light, eyebrows well arched and skin milk white, with slight rose colour on cheeks and lips." So you see genuine beauty outlasts many centuries!

Types change: in the early middle ages red-haired folk (men especially) were disliked,

as Judas was supposed to have had red hair. The king and court, when popular, did much to set the ideal of their period, but if they were disliked it worked the other way and a sweep of reaction against an unpopular innovation would often set or hold a fashion firmly in the country long after the court had adopted it.

Therefore, achieve beauty in character with the period, and, conversely, find ugliness, by reversing these things.

Now for working details. Remember children have sensitive skins so, as a reasonable precaution, see they are all well "creamed" beforehand. Simple boracic cold cream is as good as anything if they wipe off the superfluous thoroughly. For heavy powder make-up it is a sensible idea to slip a tiny tuft of cotton wool into the ear holes before powdering.

The sunburn "edge" so disconcerting on neck and arms usually fades under a double coat of "wet white," and the same carried over the ends of a too-wide mouth, before the lipstick, will reduce it to more rosebud proportions—for the patch and powder periods.

The high smooth mediæval forehead sometimes exists naturally on the actress, especially if the hair is damped and drawn tightly back, but if, from sheer perversity, the part falls to a child with low wide brows it is one of the occasions that justify grease paint. Press the hair back—if very curly and rebellious, damp with setting lotion and tie firmly. Then, after greasing, spread the first flesh tint straight up from the eyelids over eyebrows and up well over the roots of the hair to beyond the rim of the headdress. Powder and complete the make-up of the face to match, etch a pair of thin arched eyebrows slightly higher than normal, and you will have achieved that smooth egg-shaped face that smiles from the fourteenth century manuscript.

Do not, unless you are really expert, tamper overmuch with eyes. A slight darkening of the lashes, especially for fair-haired children, is permissible, and weari-

ness or illness give a slight shadow under both brow and under eye.

An outdoor countryman effect, to contrast with the lady of the castle when she interviews her stable man, calls for an ocre powder over a yellow-toned rouge, set well up on the cheek bones, and a light touch on the chin.

For bare legs and arms, use the same brown powder with a redder tinge over toes and heels, or if straight from the fields use a good powder of "field dust" on feet and knees.

For comprehensive unpleasantness, it will be easiest to describe minutely the make-up we once used to turn a child into a haggard old witch.

The willing victim—a beautiful child with blue eyes, curly gold hair and plump roseleaf skin, and a really good actress—had suddenly pleaded to be "let off being the heroine and be the witch creature," because she could "gnash her teeth and howl so hideously" and she was "sick of always acting good people."

Such an impassioned appeal could have only one reply from any understanding fellow artist and a masterpiece was achieved. First, cold cream. Then a blend of yellow grease paint with faint green shadows around the nose, mouth and under the chin. Also long streaks down the neck muscles from ear to pit of throat and at the edge of the skin muscles. The bones of nose and cheek were raised by white grease paint (well blended in), and a deeper purplish shadow under and around the base of the nostril and under the brows and (lightly) under the cheek bones made the face thin and creased-looking. Another touch of white in the exact centre of each closed eyelid gave a horrible fishy look to the "wrinkled eyelids" and a single spot of red at the inner point of each blue eye made them look smoke-bleared and watery. The yellow flesh tint was carried right over the rosy lips and a thin grey shading gave the mouth the shrunken look of age. Black court plaster blocked out all teeth except the canines,

which then appeared preternaturally long and fanglike. As the part was active, we avoided a wig and the child's own hair, well combed with vaseline and plentifully sprinkled with clean white wood ash, straggled in greasy locks around her grey ears.

(Wood ash was used rather than powder as it cuts the grease in the subsequent shampoo and does not harm the hair.)

The plump hands of childhood were a problem! The same yellowish foundation tint was spread all over and the bones of wrist and knuckles were picked out with shiny white lights. The long lines between fingers were elongated on to the backs, with grey shading, and long finger nails of parchment were attached with spirit gum.

So far good: but the lithe young body—fairly jumping with glee—had to be dealt with, and knobby pads of wool secured with adhesive plaster to elbows and knees gave the gnarled bones of old age sticking out under the bedraggled ragged costume. Of course, this was an extreme case of "make-up" but so successful that "even her own mother didn't know her!"

Wigs are mentioned where they occur in costume plates. The usual fault of the amateur is to make wigs too large and thick—a single plait of theatrical hair should be enough to barb several children, though complete head wigs, of course, use more.

For countrypeople, one of the very best "old" wigs can be had for nothing, as the fine stranded wool obligingly left on brambles by sheep, washed and carded, makes the very finest hair and beards. Secure with spirit gum, spreading it well beyond the finished line, and pull and cut and trim down to the least possible amount. "When in doubt, make smaller," is a good guide for amateur wig builders.

Do not forget the small tuft over the eye-brows to complete the make-up.

This is the last and most important rule in amateur make-up—take as much care over making up hands, arms and legs as over the face, and test all make-up by full stage lighting before use.

Things to get beforehand.—One large tin of theatrical cold cream; plenty of soft tissue paper and cotton wool; clean towels and soft water and soap; shampoo powder; one roll of adhesive plaster (and court plaster); a few sticks of grease paint (chosen if and as required for the special play); lightest eye shadow and brow pencils, and lipstick to suit grease paint; several powders (shades to be chosen in connection with the grease paints) including light rouge and talcum powder.

For many plays under most amateur conditions the powders and eye shades alone will be sufficient.

Wigs and hair should be obtained according to requirements. If making wigs, get three shades at least for each wig, unless *poudre*.

Also have on hand scissors and safety pins; a hank of tape; sewing cotton and needle and thimble; a few wraps or rugs for lightly clad children waiting in the draughty wings; pencil and paper for notes. In summer a large jug of fruit juice and a few sandwiches are welcome. In winter hot bovril, marmite or broth, and little squares of dry toast, are good to keep handy for actors too excited to eat.

None of these things is expensive; most of them cost a few pence only, but all are invaluable.

It now remains to wish you the best of luck and that it will all happily "come all right on the night."

THE TEACHING OF CIVICS



[Camera portrait by Dorothy Wilding]

THEIR MAJESTIES THE KING AND QUEEN

INTRODUCTION

A child's training in citizenship.—The word citizenship has at least a twofold meaning; on the one hand it covers a body of rights and duties inherent in full membership of a given community; on the other it connotes an attitude towards the community, or communities, of which the citizen is a member, and also towards other communities with which he may come in contact. Training in citizenship therefore involves something far wider than a course in civics, something much more fundamental than a knowledge of the difference between rates and taxes and the respective duties of the urban, rural or county councils. When St. Paul declared that he was a citizen of no mean city, he undoubtedly knew the facts in relation to the franchise of Tarsus, but it was the emotion of pride in the intellectual, commercial and physical splendour of that great city which contributed towards the dignity of his bearing before the angry crowd in Jerusalem and which, in the long run, if he had lived in his own city, would have determined whether he exercised the vote to which he was entitled and the way in which he exercised it.

To train a child in citizenship must, therefore, mean primarily to encourage in him right responses to community life, and these right responses need to be evoked in two ways, first by bringing him into contact with high ideals of social behaviour and right values in human relationships, and secondly by giving him an environment in which he may practise the right performance of civic and neighbourly duties.

The first of these points means that the whole teaching of such subjects as scripture, English literature and history should be regarded as an essential part of the child's training in citizenship, and should in the senior school give scope for frequent discussion of values. To this end the teacher must be prepared to give careful thought

in the preparation of these lessons to the moral issues involved. There are, for instance, many thrilling stories in history in which the conduct of the hero, measured by such standards as one would wish to set before children to-day, is anti-social and unneighbourly. To take a very simple instance; the adventures of the English seamen of the sixteenth century are extraordinarily thrilling if well told to children of eleven and twelve years, but the morality of seizing Spanish treasure, or, still more, of carrying Africans as slaves to the Indies, is *not really in accordance with the values* which one wishes the child to incorporate in his make up as a citizen. Such points should be honestly faced and discussion stimulated. The class should be encouraged to enter in imagination into the lives and emotions of the negroes torn from their homes and packed like cattle in the holds of tiny vessels, and at the same time led to appreciate the growth of humanitarian sentiment which differentiates the nineteenth and twentieth from the sixteenth century; hence, while condemning the deed, to refrain from condemning its perpetrator.

Exactly the same principle applies to the teaching of scripture. The Old Testament writers are frank in their condemnation of some acts of certain of their heroes. Jacob is described in relation to the story of the birthright as "full of guile." It is a failure in the debt which we owe to our pupils to be less clear-eyed and honest in our handling of these great stories than were the ancient writers who collected and edited them. What made Jacob, for all his faults, a hero, was his sensitiveness to the holy; "How dreadful," that is, how full of awe and tremendous mystery, "is this place. This is none other than the house of God, and this is the Gate of Heaven." It is an inadequate training for citizenship which leaves the child under the impression

that the Old Testament, or his teachers, regard deceitfulness and a mean use of superior abilities for one's own advantage as a virtue in the sight of God or man. It is, on the other hand, a truly civic quality to recognise that people who have very grave faults may yet, through sensitiveness to beauty and mystery, have their own contribution to make to the body politic. The child who is laying the foundation of good citizenship needs to be led to be sensitive in his moral values, and at the same time to avoid censoriousness.

Out of such topics the scripture lesson may be guided, by a teacher who knows his class well, into very close touch with the practical problems of the children's everyday lives. An eleven year old, in a discussion following upon the story of the Good Samaritan, suggested that one way of being a good neighbour was to avoid throwing orange peel down in the street. Out of this emerged some useful discussion in relation to making slides upon the pavements in frosty weather and other practical problems of citizenship.

This building up of social ideals should thus go hand in hand throughout the senior school with practical neighbourliness; and neighbourliness, while including courtesy to fellow scholars as well as to staff, inspectors and school caretakers and other grown up folk and the observance of rules of hygiene, which affect others as well as the child himself, also includes the cultivation of businesslike habits and powers of organisation and co-operation. This means that the children in the senior school should be given opportunities of conducting debates, conducting elections, voting intelligently, holding meetings in accordance with recognised standards of procedure, and drawing up and presenting simple balance sheets.

Voting.—The earliest of these activities to be practised is that of intelligent voting. Throughout the infant and junior school, children should have been trained to choose people to take the various parts in their

dramatised nursery rhymes, stories and simple plays for adequate reasons. These reasons may range from the consideration that Tommy is a big boy with a loud voice, and therefore suitable for the part of the Big Bear, while Tony is small and has a very little voice, and is therefore the obvious person for the Little Bear, to such considerations as that Mary has not had a part yet, and would like to try; but reasons there should be. If, however, children should come up to the senior school without such preparation, the teacher will do well to discuss fully with the class the qualities needed, whether for a particular part in a play or for some responsible office, before proceeding to election. Election to offices which are to be held for a term or a year should be conducted with a certain amount of formality, voting being preceded by formal nomination and seconding. The election should be by ballot and the voting papers arranged like a parliamentary ballot paper, thus:

1	STRONG (John Allen Strong) CLASS IA	
2	WILSON (Henry Field Wilson) CLASS II	

If a lesson on parliamentary elections can be worked into the history syllabus at this point, it will give opportunity for further discussion of the principles which underlie democratic institutions. The election taken in the lesson need not necessarily be contemporary. Elections in the fourteenth, sixteenth or eighteenth century all have points of interest and significance. The holding of a mock election on modern lines is probably best postponed until the last year at school, when children have some knowledge of contemporary problems, have had training in debate and the weighing of evidence, can impersonate candidates

and their supporters, and make speeches and ask questions.

Debates.—The holding of debates seems to become attractive to children somewhere about twelve or thirteen years of age. The rules observed should be few and simple, but the children should understand their purpose and importance and observe them carefully. The motion should be in the form of statement, not a question. There should be a chairman, whether child or teacher, who should call upon the proposer and opposer in turn, and then if there are no seconders, declare the motion open for discussion. Every speaker should address the chair, and the chairman should formally call to order anyone who fails to do so and also anyone who is manifestly irrelevant. The children should decide for themselves whether they wish to limit the number of times any individual may speak, or to fix a time limit for speeches; but such rules, once fixed, should be carefully observed.

At the end of the debate the opposer and proposer should be called upon by the chairman to sum up each for his own side. The motion should then be put from the chair and voting should take place either by a show of hands or by a division. In the latter case, tellers for and against the motion must be appointed. Since this work should be a training both in the customary rules of debate and also in logical arguments, the teacher should note carefully fallacies and irrelevances and points which might have been made or challenged but were allowed to pass. The attention of the class should be drawn to these at the close of the period or in a subsequent lesson. As time goes on, individual children may be chosen to perform this function of general criticism. If real improvement in debating power is to be made, some such criticism and discussion is essential.

Examination of evidence.—Side by side with this training in debate should go training in the estimation of evidence.

This is probably most easily carried out in connection with the history lesson. The children should have access to simple contemporary documents. They should be told something of the circumstances of their authors and asked to consider whether they are likely to have been prejudiced and, if so, in what direction, or whether they were in a position to know all the facts. They should then try to discover from their document what the effect of bias or ignorance has been. Children will almost certainly need at first a good deal of help in using the document and not going beyond it. The tendency to combine what the document actually yields with some previous knowledge or preconceived notion of their own must be carefully watched for and corrected by the teacher. This means that the early exercises must be upon simple lines. The document printed below could be analysed by a class studying the social and economic history of the fourteenth century. The children should have some knowledge of the increasing labour troubles of the period and their causes, before working the exercise. Each child should then be provided with a copy of the document, at the bottom of which should be a glossary giving the meaning of the difficult words used. This will eliminate the need of explanations by the teacher and tiresome questioning by the children when they should be concentrating on the exercise before them.

DOCUMENT 1

"Whereas there had arisen no small dissension and strife between the masters of the trade of Saddlers of London, and the serving-men, called *yomen*, in that trade; . . . the masters of the said trade . . . made grievous complaint thereon to the excellent men, William More, Mayor, and the Aldermen of the City aforesaid, urgently entreating that, for the reasons before mentioned, they would deign to send for Gilbert Dustone, William Gylowe, John Clay, John

Hiltone, William Berigge, and Nicholas Mason, the then governors of the serving-men aforesaid; to appear before them on the 12th day of July then next ensuing. . . .

Which Governors of the serving-men appeared, and, being interrogated as to the matters aforesaid, they said that time out of mind the serving-men of the said trade had had a certain Fraternity among themselves, and had been wont to array themselves all in like suit once in the year, and, after meeting together at Stratford, on the Feast of the Assumption of the Blessed Virgin Mary to come from thence to the Church of St. Vedast, in London, there to hear Mass on the same day, in honour of the said glorious Virgin.

But the said masters of the trade asserted to the contrary of all this, and said that the fraternity, and the being so arrayed in like suit among the serving-men, dated from only thirteen years back, and even then had been discontinued of late years; and that under a certain feigned colour of sanctity, many of the serving-men in the trade had influenced the journey-men among them and had formed covins thereon, with the object of raising their wages greatly in excess; to such an extent, namely, that whereas a master in the said trade could before have had a serving-man or journeyman for 40 shillings or 5 marks yearly, and his board, now such a man would not agree with his master for less than 10 or 12 marks or even 10 pounds, yearly; to the great deterioration of the trade."

Questions on the following lines should either be written on the blackboard or, preferably, supplied to each child in a cyclo-styled copy:

A. From your document, answer the following questions:

1. Between what two parties did the dispute described take place?
2. In what year, and what city?
3. What did the master saddlers ask the mayor and aldermen to do?

4. For how long did the serving-men say their fraternity had existed?

5. Give the three rules or customs they said they had observed.

6. How long did the masters say the fraternity had existed?

7. Whom did they say the serving-men had persuaded to join them?

8. What did they say had been the object of the serving-men and journeymen?

9. What did they say had been the effect of the fraternity?

B.

1. Why do you think the masters' account of the fraternity is so different from the account given by the serving-men?

2. If you had been the mayor of London, what steps would you have taken to discover the truth?

In a first lesson of this type the teacher would probably find it necessary to take one question—say question 3—orally with the class; with a "B" class it might even be necessary to take the whole document orally; with a "C" class such work should, of course, not be attempted.

For work such as this, the school library should be equipped with one or more of the excellent collections of historical documents available. Among the most valuable for the purpose may be mentioned Bland, Brown and Tawnay's *English Economic History*, which covers the period from 1066 to 1834, and Coulton's *Social Life in Britain from the Conquest to the Reformation*, which contains extracts of a less strictly economic description but deals with a shorter period.

From simple analytic work of this kind connected with the history lesson, the children in the higher classes of the school should be led to deal with current topics and to proceed to a comparison and examination of accounts of the same event given by newspapers of differing political complexion.

Holding of meetings.—We come now to the question of the businesslike conduct of meetings. If possible, the school should

supply situations in which all the children, and possibly the staff as well, are regularly associated from time to time for the transaction of interesting business. Such situations

paid to the school society, the treasurers will now be called upon in turn to present their balance sheets in regular form. For instance, for a Dramatic Society:

BALANCE SHEET OF THE DRAMATIC SOCIETY			
31st December, 1937			
<i>Receipts</i>		<i>Expenditure</i>	
By balance in hand	5 0	1 mask for lion	2 6
By sale of tickets @ 2d.	2 0 0	10 rolls of crinkled paper @ 3d.	2 6
By money taken at the door	5 0	6 coloured lights	9 0
By sale of programmes @ ½d.	7 6	Paint for scenery	10 0
Donations	2 6	Make up	5 0
		10 yd. casement cloth @ 1s. 6d.	15 0
		Cards for tickets	6
		BALANCE	15 6
	<u>£3 0 0</u>		<u>£3 0 0</u>
Audited and found correct, <i>Thomas Smith.</i> 29/7/37.			

might be annual or terminal meetings at which the various school committees—games committees, social committees, dramatic committees, historical, geographical, natural history society committees—first are elected, and subsequently make their reports. The meetings should be presided over by a chairman, possibly the headmaster or mistress or the head of the school. There should be a secretary who should certainly be a pupil. The secretary's function would be, at the direction of the chairman, to post notices of the forthcoming meeting and its agenda, to read the minutes of the last meeting when called upon by the chairman, and to take the minutes of the current meeting. The children should know that after the minutes have been read they are at liberty to ask any questions arising out of them, and that before the chairman signs them he must ask if it is the will of the meeting that he should do so. It will be at this point that the secretaries of the various societies will read their reports. The adoption of the report must then be proposed, seconded and voted upon. If any subscriptions are

As these are in turn presented and commented upon, the chairman must call for someone to move and second their adoption. The actual preparation of balance sheets would be taught in the arithmetic lesson in connection with stocks and shares, and in cases where it is impossible or inexpedient for the children to handle money in their societies the work will have to be done entirely in these lessons. In such cases it should be made as dramatic and realistic as possible, the children forming imaginary companies and collecting their data from the daily paper and companies' reports, and holding shareholders' meetings. In such a case the procedure would be very similar to that described above. The main body of the class would represent the shareholders; the directors, chairman and secretary, elected by the children, should sit at a table in the front of the room.

In proceeding to further points on the agenda, the school must be taught that any motion must be proposed and seconded before it is discussed and voted upon, that amendments to the original motion may be

proposed, seconded and discussed and must be voted upon before the motion itself is taken. Further complications of procedure are probably unnecessary.

If the whole school is regularly present at such meetings, the younger children will become accustomed to clear and business-like methods before they themselves assume office, and the orderly transaction of affairs will, before they leave school, have become habitual.

Aims and approach of the course.—Up to this point we have considered the building up of social ideas and standards of conduct, the discussion of values and the inculcation of habits of logical thought and expression, critical analysis of evidence and orderly transaction of business. But while all these are of the utmost importance in forming the character of the good citizen, he needs also to know what are, or soon will be, his actual rights and duties, first in the town, village or county where his home lies, secondly in the larger community of the State, thirdly in the Commonwealth of Nations of which his country is a member and, finally, in the world society itself.

There is a tendency in some modern teaching to regard the present age and its immediate antecedents as being all-important in this connection, and to concentrate upon a knowledge of local and central government as they exist to-day. This is surely to exaggerate the importance of what is, after all, a passing moment in human affairs and, moreover, to neglect the fascinating study of how national character and local and national institutions have come to be what they are. The course of direct teaching of civics should, then, be approached along lines of historical development and may form an excellent revision course in English history for pupils of 13½ to 14½. It can be so arranged as to be worked largely upon Dalton Plan lines with an occasional class lesson, and in any case as much of the work as possible should be the guided discovery of the class.

Equipment.—The equipment required will consist of individual note books interleaved with drawing paper, a time chart constructed for himself by each pupil and folded so that it can be kept in a pocket of the note book, and, for the class, the drift-map of the district (issued by the Ordnance Survey), the relevant sheets of the 6-in. Ordnance maps, or if these are impossible the 1-in., and access to an adequate library.

The following pages contain a scheme of work, which might be arranged in assignments.

MEDIAEVAL PERIOD

Assignment I. Necessities for living.—If we came to a quite new country, as our ancestors did when they first came to England, what things should we need in order to be able to live?

We should need:

Food—viz., meat, bread, vegetables.

Water—to drink, to wash, to cook, to water cattle.

Houses—viz., wood and clay or stone, thatch, and a dry soil.

Clothes—viz., wool, leather, linen or cotton.

Fire and light—viz., wood or peat; reeds and fat; flints.

Roads—in order to go to the sea for fish or to fetch stone or timber.

Police—to prevent stealing and fighting.

Law Courts—to decide quarrels.

Arrange these things in two groups:

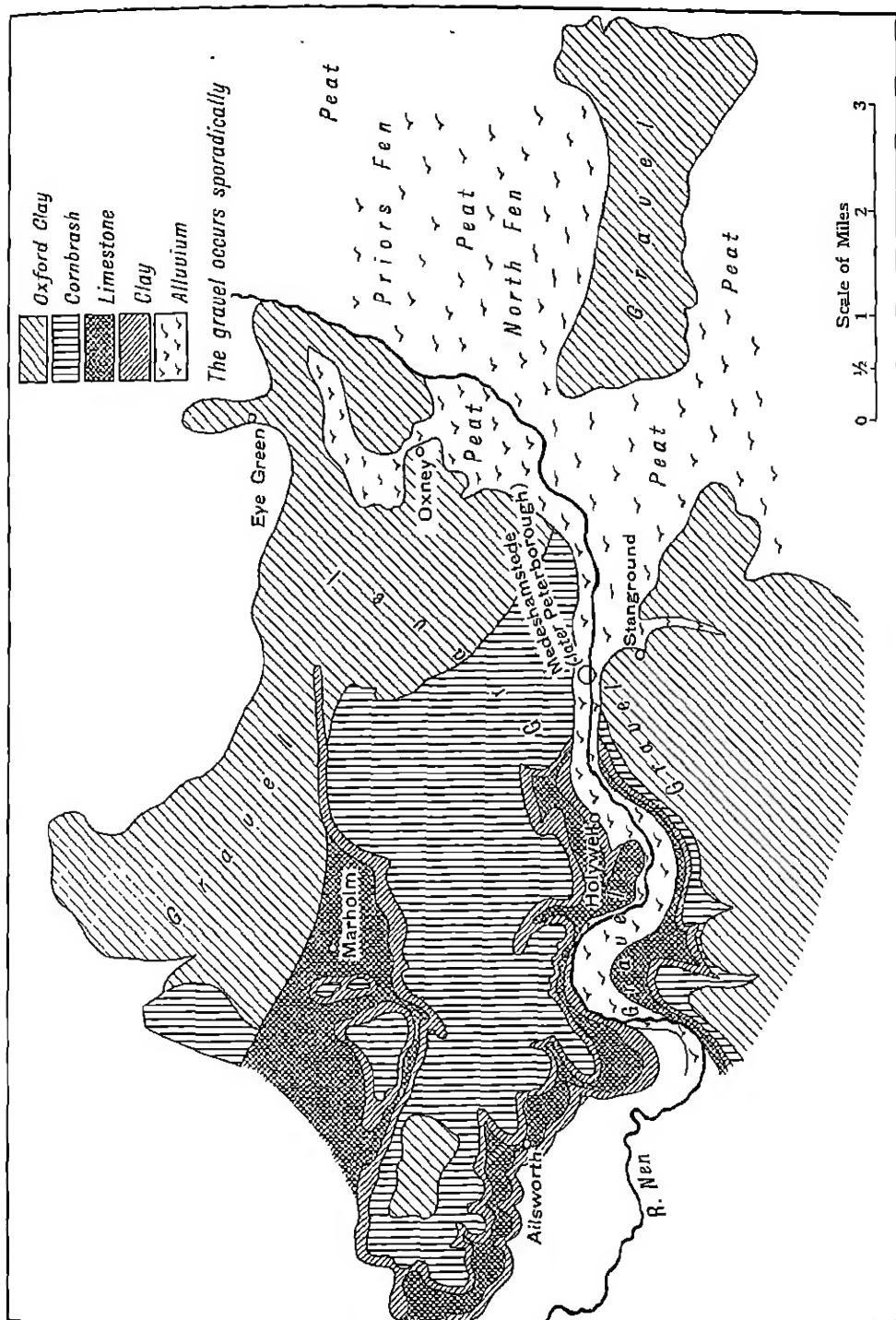
1. Those which we could get alone or with our family.

2. Those which need the co-operation of all the families of the neighbourhood.

Those in group 1 we can say we obtain as individuals. Those in group 2 we can say we obtain as citizens. Our year's work will be mainly concerned with group 2.

It would be both our duty to act with others to obtain these and our privilege to have the help of others in obtaining them.

We still need these things, and we are going to trace the different ways in which



DRIFT-MAP

our ancestors have co-operated to obtain them at different periods of history and to consider how we obtain them to-day and also to notice what new things English men and women have come at different times to expect their group, village, town, county or state to provide for them, and what new duties these fresh privileges have involved.

Assignment II. Map making.—Make a map of your district, putting in to begin with (1) rivers; (2) 300 ft. contour lines; (3) the different soils.

Note to the teacher.—The construction of this map must be determined by the character of the district. It should cover a sufficiently wide area to show, when completed, the relation of the earliest settlements to rivers, hills and soil formation.

In the case of a large city the determination of limits will be more difficult than in a rural area or a provincial town, but it should at least be possible to use the river valley or watershed on which the town is situated as the central feature of the map.

It is primarily in the construction of these maps that the class will need access to the drift-map and ordnance survey sheets.

The actual contour line selected will, of course, vary, the aim being to give some indication of the higher and lower regions included. Having put in the selected contour lines the children may then colour their maps. At this point the class will need to know:

- (a) That gravel and limestones are dry; clays cold and damp; alluvium fertile.
- (b) That in early historic times clay would carry thick forest; limestones and oolites, heath and sparse forest; and alluvium rich grass.
- (c) That "ingham" and "ington" suffixes in place names indicate the earliest Saxon or Anglian settlements; that the "ing" is the possessive form of the first syllable of the name, which in these combinations is nearly always a patronymic, thus Darlington—origin-

ally Deornington—the ton of the sons or the people of Deorna.

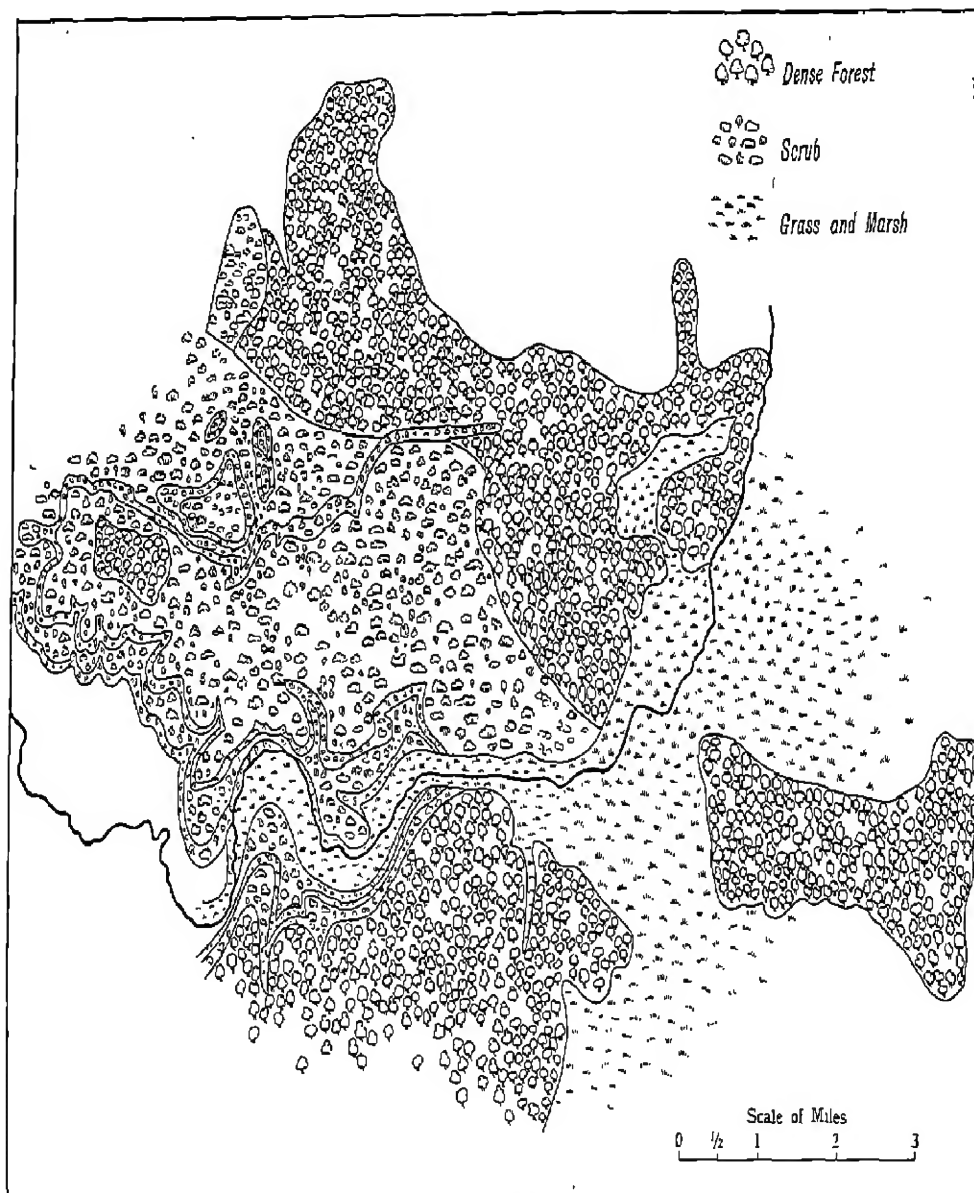
- (d) That in a Danish or Norse district "thwaite," "by," "thing" or "fin" (as in Finedon, Northants), and "thorpe" usually indicate Norse settlements.

Accurate detail on these points for the district concerned should be sought in the appropriate volume of the publications of the English Place Name Society, and no amateur should guess at derivations or accept those given in the older County Histories.

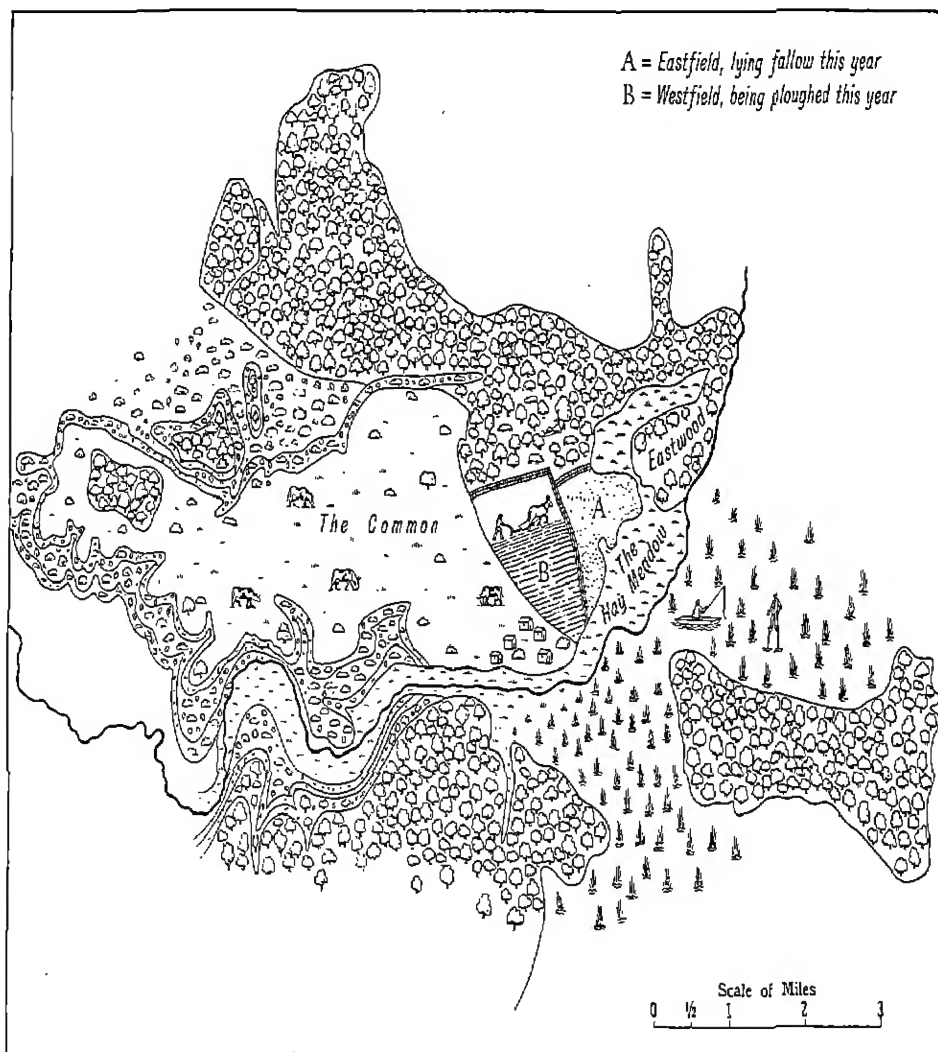
Assignment III. Time chart.—Make a time chart. To do this you will need first to measure the length of the longest piece of paper available; you may if you like fasten sheets firmly end to end so that you have a roll or folded chart. Next think how many years you have to deal with between the year A.D. 1 and the present year. Now determine your scale; i.e., how many years each inch of your paper must represent in order that the whole chart may represent the total number of years between A.D. 1 and the present day. When you have settled your scale, rule your paper into three columns, running from one end of the chart to the other, the first two columns may be fairly narrow; these are for the dates, and the reigns of kings and queens respectively. The wide column is for you to put in the things which you learn or discover during your lessons—indicating them opposite the appropriate date either in writing or by drawing, or in any other way you choose. You can now put in some dates. To begin with put in only those which belong to each inch mark of your paper; thus if your paper is 30 in. long, your scale can be 50 years to the inch, the top of your paper will be the year A.D. 1, the first inch mark A.D. 51, and so on. At your leisure you can look up and put in the second column the accessions of the kings and queens of England.

PART OF A SIMPLE AND CLEAR TIME CHART

A.D.			<i>Scale 1 in. = 50 years.</i>
1000			
1050			
	66	William I.	
	87	William II.	
1100		Henry I.	
	35	Stephen	
1150			
	54	Henry II.	
			Law about trial of thieves and robbers
	89	Richard I.	
1200	99	John	
	15		
	16	Henry III.	Magna Carta
1250			
			Statute of Watch and Ward
	72	Edward I.	
			Agreement about Customs Duties
1300	7	Edward II.	



PLAN CORRESPONDING TO THE DRIFT MAP, SHOWING DENSE FOREST



PLAN CORRESPONDING TO THE DRIFT MAP, SHOWING SOME FOREST STILL STANDING BUT CONVERTED TO ARABLE SHRUB

A class which has already worked with time charts in history will, of course, need less guidance than one to which the work is new. The important point is that the chart should be accurate, simple and not overcrowded.

Assignment IV. Use of ordnance survey map.—Using the ordnance survey map, make a list of:

1. The earliest Saxon (or Anglian—the teacher should be accurate in the use of these terms, otherwise it is better to use the word English at once) settlements in your district.

How will you recognise them? Put these carefully into your map.

2. Any Norse settlements you can find in your district.

How will you recognise these? Put these into your map.

What do you notice about the position of these places in relation to: (a) rivers; (b) high or low ground; (c) soil?

This piece of work will probably show that the early settlements could all be reached by water, that they are on comparatively high ground, but not the highest, with a dry or well drained soil but within reach of dense forest.

Think of all the reasons you can why our early ancestors chose such sites for their first settlement.

Assignment V. Use of drift map.—Now look in more detail at the position of the nearest of these early settlements to your own town or village. From the drift map try to form a picture of what it looked like before anyone lived there—the forest, the heath and scrub, the grassland. Make a picture plan of it.

How do you suppose that the first settlers made use of the different kinds of land? Make a second picture plan to illustrate this. Can you find indication of any great stretch of heath or scrub extending between this settlement and the next one to it?

Assignment VI. The early village community.—The class now needs to know something of the life of the early English village community. The approach to this will depend upon whether it is in the nature of revision of work taken at an earlier stage in the school curriculum, whether the class has access to a textbook in which the subject is adequately treated, or whether the teacher must give an oral lesson in order to bring out the required points—namely, the co-operative character of the arable cultivation, the joint use of the common, not only by a single village community but by a group of villages, probably constituting a *hundred* (or wapentake or rape). The teacher should, if possible, have access to a county map showing the *hundred* divisions, and the class should know in what hundred their own town or village is (or was) situated, and should ascertain any local peculiarities, such as whether the cultivation in the area was based on a twofold or threefold rotation.

At the conclusion of the lesson the children should consider and make a note of the common problems which will arise for solution:

1. In the township.

2. Between the group of townships forming the hundred.

They should be led to see that this will necessitate meetings which will gradually come to be held at more or less regular intervals. They may possibly think that these would be of two kinds—the *tun-moot* and the *hundred-moot*. They may suggest for themselves suitable intervals of time, and then be led to discuss the difficulty of securing regular meetings at a period when clocks and calendars would be unknown luxuries in the village.

By-laws.—We have no record of a *tun-moot* before the Conquest, but something of the sort must have been held.

What would its main business be?

1. Election of officers.

2. Determination of how the fields are to be used.



THE HUNDREDS OF RUTLAND

3. Regulation of the number of cattle each household may put in the meadow after the hay harvest.

4. Regulation of how much wood each household may take from the forest, and how many turves from the common.

5. Regulation of the use which may be made of the various sources of water supply, where people may wash their clothes or water their cattle, and which springs are to be kept for drinking water only.

6. Regulation as to how roads are to be kept in repair.

7. Hearing and settlement of disputes.

We might call these regulations by-laws; look up the meaning of the word by-law in your dictionary. The *Oxford Dictionary* gives it as: "regulations made by local authority or corporation, as town or railway company. Probably from obsolete *by-law* local custom (old Norse, *býjar*, genitive plural of *byr* O.E. *bý*, town. Cf. Derby)."

What will be the main business of the hundred-moot?

1. The determination of common rights as between the villages.

2. The hearing and settlement of disputes arising from these rights.

Police.—Consider the question of theft, violence, murder. We want if possible to

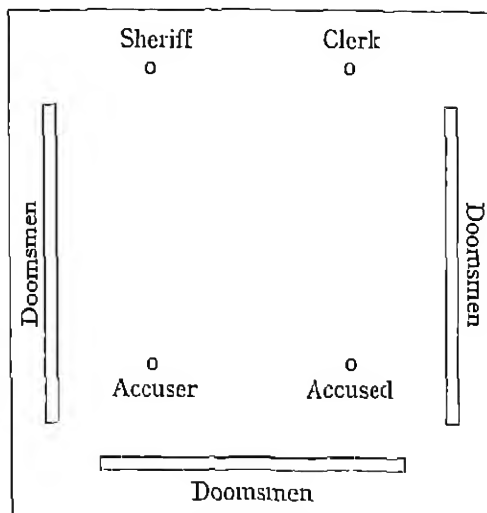
prevent these happening. How would this be done? Point out that up to this time there is very little division of labour or specialisation of duty, and obtain such suggestions as the class can make. The actual solution of the problem, the institution of the tithing or group of ten men jointly responsible for the good behaviour of the group, is not very likely to occur to the class, but when it has been vividly described, the children can discuss its advantages and disadvantages.

They will also need a description of the system of the hue and cry, by which anyone seeing a crime is expected to cry, "Out! out!" and to go at once to inform the headcaldor of the village. On hearing the cry, every member of the township must leave his work and with blowing of horns pursue the thief to the township boundary. If the thief passes the boundary the neighbouring township must take up the pursuit.

Note.—The actual organisation of the tithing varied in different districts. The teacher should, if possible, ascertain the local peculiarities.

Local justice—the sheriff.—At this point the class should discuss whether the organisation and supervision of the tithings and the trial of offenders captured by means of the hue and cry will be better carried out by the tun-moot (if this existed) or the hundred-moot. When they have been told that the organisation and supervision of the tithing and the trial of small offences were carried out in the hundred-moot, but that more serious offences were reserved for the moot of an even larger area, the shire, the teacher should proceed to description of the procedure in these courts—the open air meeting place, frequently under an oak—hence the name shire-oak—the benches arranged in an open square, the sheriff (shire-reeve) and his clerk seated at the top, the doomsmen (those freemen who own lands in the district and so *owe suit* to the court) sitting on the benches on the other three sides of the

square; the accused and accuser standing "within the benches,"



ARRANGEMENT OF THE COURT

the formal accusation and answer rebutting the charge word for word, the reference to the doomsmen of the question who shall make proof—accuser or accused, and what proof shall he make, shall he go to the ordeal or obtain compurgators to swear to his character—the giving of the day for the proof to be made.

If the class enjoys play-making, the whole of this series of incidents, from the original detection of the crime to the conclusion of trial, makes an excellent subject for dramatic effort.

In any case, at this stage, the children should be ready to make notes or write an essay on the duties and privileges of citizenship in an early English village.

Assignment VII. Work of the sheriff.—See that you have by this time the dates of the following kings entered on your time chart:

William I. 1066.
William II. 1087.
Henry I. 1100.
Stephen 1135.
Henry II. 1154.

Read an account of the Norman conquest of England. What reward did William give to his followers?

What differences did this make in the life of the English peasants? See whether you can find in the school library or the free library the name of the Norman baron who owned your own town or village when Domesday book was made and who owned it when Edward the Confessor was king.

These lords or their bailiffs held courts for the township, now called the manor. These courts performed the kind of work which the old *tun-moot* must have done. Sometime between the years 1108 and 1112 King Henry I. sent out this order:

"Know that we grant and command that henceforth my Shire and Hundred Courts shall sit in the same place and at the same times as they sat in the days of King Edward (the Confessor) and not otherwise . . . and I will and order that all the men of the Shire shall go to the Shire and Hundred Court as they did in the time of King Edward."

What do you think were probably the reasons for the king making this order?

Thus in the time of Henry I. (what century?) the *shire* and the *hundred* still had courts, presided over by the *sheriff*. The people who held land in the shire still owed the *duty* of attending the court. Of what value were the courts to the people? Find out, if you can, where the court of (1) your shire, (2) your hundred was held.

We know that by this time the sheriff was appointed by the king and that as well as supervising tithings or police force, and trying offenders, he had much other work to do for the king, including collecting his revenue in the shire or county (as the Normans called it).

Look up the word *revenue* in your dictionary. The *Oxford Dictionary* gives: "Income, especially of large amount, from any source.

State's annual income from which public expenses are met."

Write down a list of the things for which you think the king needed a revenue in the twelfth century.

Revenue.—How are judges and law courts and policemen and soldiers paid for to-day?

In the twelfth century there was only one tax; it was called the *Danegeld* and consisted of 2s. paid by each land-owner on each hide (about 120 acres) of land.

What do you think were the other sources of the king's revenue?

1. Rents from his estates.
2. Fines from his courts.
3. Feudal dues (relief on inheriting an estate, rights or wardship and marriage are the most important).

Much of this revenue was paid in kind—corn, hens, cheeses, hunting dogs. The sheriff had to receive all these for the king. Any part of the revenue which was paid in money was paid in silver pennies, there were no other coins in those days. A pound was 1 lb. of silver pennies, properly 240, though they were often actually underweight.

The sheriff had to take the revenue to the king at Westminster unless the king came on a visit to the county and he and his great household ate up some of it.

The sheriff would not take the corn and hens and eggs to the king, but first he would pay for all the work that was done for the king in the county and then he would take the rest of the revenue in silver pennies up to Westminster.

The money which he would take would really be the *balance* remaining from the total revenue when he had paid all the king's expenses in the county; e.g., for the repair of his houses, presents to friends in the county, wages to his foresters and so on. How would the king know whether the balance which he brought was correct?

If he were to write down this balance sheet it would be very difficult to understand

because people in those days used Roman figures; thus:

XL lib.	IX sol.	II d.
C lib.	VI sol.	IX d.
V lib.	I sol.	V d.

CXLV lib. XVII sol. IV d.

This is a very difficult way of setting down the sum:

£40	9	2
£100	6	9
£5	1	5
<hr/>		
£145	17	4

Can you see what we have in our numerals (Arabic) to help us which the Roman numerals have not got?

Because of the difficulty, the sheriff's accounts were worked out with counters on a table covered with a black cloth divided into squares or *chequers* by white lines. Because of this the table was called the *Exchequer* table, and the room where the table was was called the *Court of Exchequer*. What great officer of Government to-day takes his name from this ancient court? What is the work which he does?

This diagram would indicate, from the top row of squares, that a particular sheriff had received £1,321 18s. 8d.; and from the

lower row of squares that he had paid out £1,201 15s. 6d.

The teacher will notice from the problem set that the value of the squares reading from right to left of the diagram is pence, shillings, pounds, scores of pounds, hundreds of pounds, thousands of pounds and tens of thousands respectively; that the top row of squares is used for receipts and the bottom for expenditure; that a counter in the top right-hand corner of the first square represents 6d.; one in the top right of the other squares stands for 5, and the top left for 10, while all other places are units of the particular denomination.

Assignment VIII. Central justice.—Henry I. thought the Sheriff needed looking after, so from time to time he sent some of his own judges from Westminster travelling round the country to the different Shire Courts, to hear cases and to inquire from the people of the shire how the sheriff was behaving.

Henry II. began to send these travelling judges, or Itinerant Justices (look up the word *itinerant* in your dictionary), regularly. The *Oxford Dictionary* gives: "travelling from place to place; (of justices) travelling on circuit." Others stayed always in Westminster where they could be found by those who were not satisfied with the justice of

CHANCELLOR and other great officers of the crown.

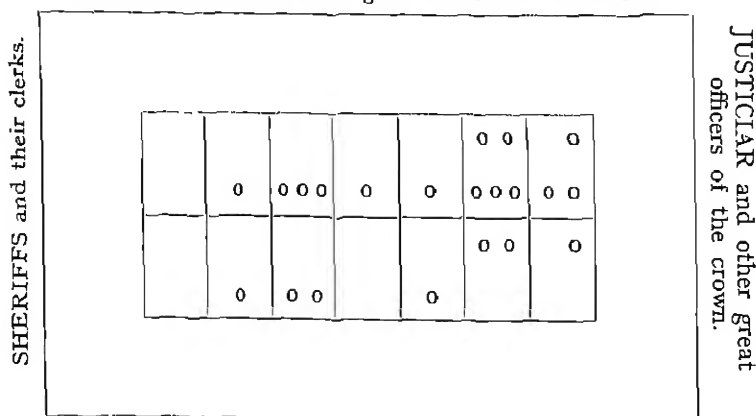


DIAGRAM OF THE EXCHEQUER TABLE

the local courts. These judges came to be known as the Bench, and are the origin of the central law courts which sit in London to-day.

Here is part of a law or *assize* made by Henry II. with the assent of the archbishops, bishops, abbots, earls and barons of England.

"King Henry, with the counsel of all his barons, ordered that inquiry should be held in every shire and every hundred by 12 men of the hundred and 4 men from each township, on oath that they would speak the truth—if in their hundred or township there was anyone who was suspected of being a robber or murderer or thief. . . .

"And when such robbers or murderers or thieves were taken, if the Justices were not coming soon into that county, . . . the Sheriffs should inform the nearest Justices . . . that such men had been captured, and the Justices should inform the Sheriffs where they wished them to be brought before them. . . ."

1. Read it through and say:

(a) What new duty the men of the hundreds and townships were given.

(b) Who you think was going in future to preside over the trial of robbers and murderers.

2. Find out what Assizes are to-day.

3. Where are the Assizes held in your county?

4. Who says whether the accused is guilty or innocent?

5. Look up the word "jury" in your dictionary. (The *Oxford Dictionary* gives: "body of men sworn to render verdict on question submitted to them in court of justice.") Can you find anything that looks at all like a jury in your document?

Ever since the days of Henry II., one of the duties of an English citizen has been to serve on juries, though the jury which acts in criminal cases to-day only came into existence in the thirteenth century.

Assignment IX. Further development of police.—How many different ranks are there in the police force in your town, or county?

A county police force consists of:

1. A chief constable.
2. One or more assistant chief constables.
3. Superintendents and clerks.
4. Inspectors.
5. Sergeants.
6. Constables.

If you meet a policeman, how do you know (1) whether he is on duty or not? (2) of what rank he is?

Revise the work that you have done with regard to the policing of villages before the Conquest. Do you think it is better to have paid professional policemen or to entrust the keeping of the peace to all the citizens?

Watchmen and constables.—There were still thieves and robbers about in the thirteenth century. Here is an order sent to the sheriffs in the year 1252 by King Henry III. (see that he is entered upon your time chart):

DOCUMENT 2

"Know that, in order that our peace may be firmly kept, it is provided by our council, that watch shall be kept in every city, borough and in all other townships of your county, from Ascension day to the Feast of St. Michael, namely in each city at each gate by six men bearing arms, and in each borough by twelve men; and in each township by at least four men, similarly bearing arms . . . and they shall watch from sunset to sunrise, so that if any stranger passes by them they shall arrest him until the morning; and then if he is a loyal man he shall be allowed to go free; but if he be suspected, he shall be handed over to the Sheriff; . . . and if such strangers do not allow themselves to be arrested, then the said watchmen shall raise the hue and cry upon them on every side, and the whole township and the neighbouring townships shall pursue them with hue and cry. . . .

"In every township one or two constables shall be chosen according to the number of the inhabitants; and in every hundred there shall be one chief constable, on whose order all those sworn to arms in the hundred shall assemble, and wait upon him to do whatever is necessary for the keeping of the peace."

Read the document which is called the Assize of Watch and Ward, and say:

1. What new police force or "Watch" was set up by Henry III. (a) in towns and cities; (b) in villages.

2. What were the duties of this Watch?

3. To what officers were they responsible?

4. Looking very carefully at the document, can you tell to whom in their turn these officers were responsible?

Note that no provision is made for paying either the Watch, or the Officers.

Notice, then, that again you have a new duty laid upon citizens, which is regarded as securing for them the *privilege* of safety from robbers and other undesirable people at night.

Justice of the Peace.—A few years later, in 1285, Edward I. made a law called the Statute of Winchester which repeated these orders and added some further ones, but this time the constables in each county were responsible to *justices*. These were country gentlemen specially appointed by the king who came to be known later as *Justices of the Peace*.

1. What can you discover about the work of Justices of the Peace to-day?

2. How are they appointed?

3. Make a list of the names of the J.P.'s of your own county or county borough. Consider whether you would like to be a J.P. yourself when you are old enough.

4. What is the name of the committee of your county or borough council which supervises the work of the police?

Assignment X. City or borough.—The last document mentions cities and boroughs. We must now begin to think about these. (This section could, of course, be curtailed in the case of country children.) In old days villages grew into towns, that is to say more people came to live in them, markets and perhaps fairs were set up, and eventually shops came into existence, usually for one or more of the following reasons:

1. They stood at cross roads.

2. They stood by good harbours or the mouths of rivers.

3. They stood at the highest navigable point of a river (and rivers were navigable by small ships much further up in old days than they are to-day).

4. They stood at places where a river could be forded or bridged.

5. They stood at the foot of a pass over hills or mountains.

6. In order to supply food to a neighbouring castle.

7. In order to supply food to a neighbouring monastery.

In more modern times, villages or small towns have become large towns either because they are near to coalfields or iron ore, or because they are near some easy means of transport for goods, such as docks, or a canal connecting them with some place from which iron ore or coal or clay can be obtained, or because of the establishment of a railway junction; i.e., the meeting place of several different lines of railway. Consider your own town:

1. Is it ancient or modern?

2. If it is ancient, look at the map and see how many of the causes of growth given above apply to it. Make a rough sketch map to illustrate this.

3. If it is a modern town, try to discover what first caused it to grow and what has helped it since.

Development of mediaeval towns.—The class will now require a lesson on the development of mediaeval towns. This may, of course, be revision of work previously covered. The points that should stand out especially are:

1. The struggle for independence, usually frustrated in the case of towns on ecclesiastical lands, such as Bury St. Edmunds (to a great extent, an interesting study of this is, of course, available in the Chronicle of Jocelyn of Brakelond), Darlington, Peterborough, but usually willingly conceded to towns on royal estates; e.g., Newcastle, and, more grudgingly but equally frequently, to those in the hands of lay barons; e.g., Gloucester.

2. The form of government conceded to the town in which the school is situated or to the nearest ancient town, ranging from such instances as the grudgingly granted and limited Portmannoot of Peterborough, to the wide powers of such boroughs as Newcastle or Southampton.

Mayor and corporation, or bailiff and brethren, etc.—The class should realise that there was a wide variety of types of governing body—as well as of powers exercised by the boroughs of this period.

Again, if the dramatic method is popular, there is opportunity for play-making in connection with the Guild Morrow Speech, Court Leet, Market or Fair.

Parish as a unit of local government.—

1. From your maps, or from personal discovery, make a list of all the churches and chapels in your town or village. In the case of a large city, this exercise would have to be limited to a given central area determined by the teacher's knowledge of the ancient parochial divisions.

2. Discover if you can when each of these was built.

3. Is any of the churches called the parish church? If so, see whether you can find out why this is.

4. Read anything you can find in your text book or in the school or town library about parish life in the middle ages.

Poor relief.—You will notice that one duty of the parish priest was to look after the poor people in his parish. These poor people would be for the most part old and impotent folk and those who had some disease which made it impossible for them to work.

Where did the money come from which was given to the poor? Read, if you can, the account of the Poor Parson in Chaucer's *Prologue to the Canterbury Tales*.

Make a list of any other ways in which poor people were helped in the thirteenth century.

A good man was ther of religioun,
And was a pourē PERSON of a toun;
But riche he was of holy thought and werk.
He was also a lernēd man, a clerk
That Cristēs gospel truly woldē preachē;
His parischens¹ devoutly wolde he techē.
Benigne he was, and wonder diligent,
And in adversité ful pacient;
And such he was i-provēd oftē sithēs.²
Ful loth were him to cursē for his tythēs;
But rather wolde he geven out of dōwtē,
Unto his pourē parisschens aboutē,
Of his offrynge, and eek of his substauncē.
He cowde in litel thing han suffisauncē.
Wyd was his parisch, and houses fer asonder,
But he ne laftē not for reyne ne thonder,
In siknesse nor in meschief to visilē
The ferrest in his parissche, moche and litē,³
Uppon his feet, and in his hond a staf.
This noble ensample to his scheep he gaf,
That ferst he wroughte, and afterward he
taughtē,

Out of the gospel he tho wordēs caughtē,
And this figure he addede eek therto,
That if gold rustē, what schulde yren⁴ doo?
For if a prest be foul, on whom we trustē,
No wonder is a lewēd man to rustē;
And schame it is if that a prest takē kepe,⁵
A [foulē] schepperd and a clenē schepe;
Wel oughte a prest ensample for to give,
By his clenness, how that his scheep schulde
lyve.

He settē not his benefice to hyrē,
And leet his scheep encombred in the myrē,
And ran to Londone, unto seyntē Poulēs,
To seeken him a chaunterie for soulēs,
Or with a bretherhede to ben withholdē;
But dwelte at hoom, and keptē wel his foldē,
So that the wolf ne made it not myscarye.
He was a schepperd and no mercenarie;
And though he holy were, and vertuous,
He was to sinful man nought despitous,⁶
Ne of his spechē daungerous⁷ ne dignē,⁸
But in his teching discret and benignē.
To drawē folk to heven by fairnesē,
By good ensample, was his busyness:
But it were eny persone obstinat,

¹ parishioners.
² often times,

³ great and small.
⁴ iron.

⁵ is careful.
⁶ merciless.

⁷ domineering.
⁸ proud.

What so he were, of high or lowe estat,
 Him wolde he snybbē¹ sharply for the nonēs.
 A better preest I trowe ther nowher non is.
 He watede after no pompe ne reverencē,
 Ne maked him a spicēd² consciencē,
 But Cristēs lore, and his apostles twelvē,
 He taught, and ferst he folwed it himselvē.

Assignment XI. Beggars and poor relief.—
 The increase of begging, and the earliest attempts of the State to regulate poor relief must now be taken, the approach being by way of a lesson leading up to the Black Death and the Peasants' Revolt, the failure of the old system of parochial relief to cope with the situation culminating in an examination of the Statute of Labourers of 1388.

DOCUMENT 3

"If any servant or labourer be found in a city, borough or elsewhere, coming from any place, wandering without such letter, he shall be taken forthwith by the said mayors, bailiffs, stewards or constables and put in the stocks and kept until he have found surety to return to his service.

". . . Because servants and labourers will not and for long time have not been willing to serve and labour without outrageous and excessive hire and much greater than has been given to such servants and labourers in any time past, so that for dearth of the said labourer and servants, husbandmen and tenants of land cannot pay their rents or hardly live on their lands; . . . it is agreed and assented that the bailiff for husbandry take 13/4 a year and his clothing once a year at most, the master hind 10/-, the carter 10/-, the shepherd 10/-, the oxherd 6/8, the cowherd 6/8, the swineherd 6/-, the woman labourer 6/-, the dairymaid 6/-, the ploughman 7/- at most, and every other labourer and servant according to his degree. . . .

"Further, it is ordained and assented that he or she who is employed in labouring at the plough and cart or other labour or

service of husbandry until they be of the age of 12 years shall remain thenceforward at that labour. . . .

"Further, it is agreed and assented that touching every man who goes begging and is able to serve or labour, it be done with him as with him who departs out of hundreds and other places aforesaid without a letter testimonial as is said above, excepting people of religion and hermits approved, having letters testimonial of the ordinaries. And that beggars unable to serve remain in the cities and towns where they are dwelling at the time of the proclamation of this Statute; and that if the people of the said cities or towns will not or cannot suffice to find them, the said beggars withdraw to the other towns within the hundred, rape or wapentake, or to the towns where they were born, within forty days after the said proclamation be made, and dwell there continually for their lives.

"Further it is ordained and assented that in every commission of the justices of the peace there be assigned only six justices beside the justices of assize, and that the said six justices hold their sessions in every quarter of the year at least, and this for three days if need be, on pain of being punished according to the advice of the King's council at the suit of every man who will make plaint, and enquire diligently, among other things touching their offices, if the said mayors, bailiffs, stewards and constables and also gaolers have duly made execution of the said ordinances and statutes of servants and labourers, beggars and vagrants."

From the document, answer the following questions:

1. What does the law say was to be done with labourers found wandering without work?
2. What demands had labourers been making?
3. With what result?
4. What does the law say about this?

¹ snub.

² over-scrupulous.

5. What does the law say about children who have done work in the fields until they are 12 years old?

6. What does the law say is to be done with beggars who could work if they would?

7. Who is to keep the poor people who cannot work (such as old people and invalids)?

8. What officials are to carry out the law, and what officials are to see that they do carry it out?

9. In what connections have you heard of these various officers before?

10. How are very poor people who cannot work provided for to-day?

Assignment XII. Education.—1. Make a list of all the schools in your town or village. If you like, mark their position on a plan.

2. What is the difference between a primary (or elementary) and a secondary school?

3. If you have friends at any of the secondary schools, find out from them when it was founded and by whom. Some secondary schools are old-endowed schools, that is to say they were founded hundreds of years ago by some man or woman who gave money to provide a master to teach those boys in his native place who wanted to learn. If there is any such school in your town, find out all you can about it.

4. Are there any chantry chapels in your parish church? If there are, try to find out what they were used for, and whether the priest who served them was expected to keep a school.

In any case, it is probably true that the priest of your parish was expected to teach those boys whose parents wanted them to learn, and in country districts where there was a great monastery there would often be a little school for boys kept by the almoner near the gate of the monastery, in addition to the novice's school in the cloister which was only for boys who wanted to become monks.

In towns and near cathedrals there would

be song schools for little boys and grammar schools for older boys. These would be supervised by one of the canons of the cathedral who was called the chancellor. Try to find out what was taught at each. Read the prioress' story from Chaucer's *Canterbury Tales*:

Ther was in Aey, in a greet citee,
Amongës Cristen folk a Jewerye,
Sustenēd by a lord of that contré,
For foul usure, and lucre of vilanye,
Hateful to Crist, and to his compaignye;
And thurgh the strete men mightē ride and
wende,

For it was fre, and open at everich ende.

A litel scole of Cristen folk ther stood
Down at the forther end, in which ther were
Children an heep y-comen of Cristen blood,
That lernēd in that scolē, yer by yere,
Such maner doctrine as men usēde there;
This is to saye, to syngen and to rede,
As smalē children doon in her childhede.

Among these children was a widwēs sone,
A litel clergeoun,¹ seven yer of age,
That day by day to scolē was his wonē;²
And eek also, wher-so³ he saugh thymage
Of Cristēs moder, had he in usage,
As him was taught, to knele adoun, and saye
His *Ave Maria*, as he goth by the waye.

Thus hath this widwe her litel child i-taught
Oure blisful lady, Cristēs moder deere,
To worschip ay, and he foryat⁴ it nought;
For sely⁵ child wil alway soonē leere.
But ay whan I remembre of this matiere,
Seint Nicholas stant ever in my presence,
For he so yong to Crist did reverence.

This litel child, his litel book lernýnge,
As he sat in the scole at his primere,
He *O alma redemptoris* herdē synge,
As children lernēd her antiphonere;
And as he durst, he drough⁶ him ner and
neere,

And herked ever the wordēs and the note,
Til he the firstē vers couthe⁷ al by rote.

Nought wist he what his Latyn was to saye,
For he so yong and tender was of age;

¹ Chorister.

² habit.

³ wherever.

⁴ forget.

⁵ simple.

⁶ drew.

⁷ knew

But on a day his felaw gan he praye
To expoune him the song in his langage,
Or telle him why this song was in usage;
This prayd he him to construe and declare,
Ful often tyme upon his kneës bare.

His felaw, which that elder was than he,
Answered him thus: "This song, I have herd
seye,

Was makèd of our blisful lady fre,
Hire to saluē,¹ and eek hir for to preye
To ben our help and secour whan we deye.
I can no more expoune in this matere;
I lernē song, I can² no more grammere."

"And is this song i-maad in reverence
Of Cristēs moder?" sayde this innocent;
"Now certēs I wol do my diligence
To conne it al, er Cristēmasse be went;³
Though that I for my primer schal be schent,⁴
And schal be betyn thriēs in an hour,
I wol it conne, our lady to hōnoure."

His felaw taught him hom-ward prively
From day to day, til he couthe it by rote,
And than he song it wel and boldely;
Twyes on the day it passēde thurgh his throte,
From word to word accordyng to the note,
To scolē-ward and hom-ward whan he wente;
On Cristēs moder set was his entente.

As I have sayd, thurghout the Jewerye
This litel child as he cam to and fro,
Ful merily than wold he synge and crie,
O alma redemptoris, evermo;
The swetnes hath his hertē persēd⁵ so
Of Cristēs moder, that to hir to praye
He can not stynt⁶ of syngyng by the waye.

Oure firstē foo, the serpent Sathanas,
That hath in Jewēs herte his waspis nest,
Upswal⁷ and sayde: "O Ebreik⁸ peple, allas!
Is this a thing to yow that is honēst,
That such a boy schal walken as him lest⁹
In youre despyt, and synge of such sentence,
Which is ayens your lawēs reverence?"

Fro thenuēsforth the Jewēs han conspired
This innocent out of this world to chace;
An homicidē therto han thay hired,

¹ salute² know.³ past.⁴ scolded.⁵ pierced.⁶ leave off.⁷ swelled up (with wrath).⁸ Hebrew.⁹ please.¹⁰ past.¹¹ taught.

That in an aley had a privē place;
And as the childe gan forthby¹⁰ for to pace,
This falsē Jewe him hente,¹¹ and heeld ful
faste,

And kitte¹² his throte, and in a pit him caste.
O cursēd folk! O Herodēs al newe!

What may your evyl ententē you availe?
Mordre¹³ wol out, certēyn it wil nought faile,
And namly ther thonour of God schal sprede;
The blood out crieth on your cursēd dede.

"O martir souted¹⁴ to virginité,
Now maystow synge, folowyng ever in oon¹⁵
The whitē lamb celestial", quod sche,
"Of which the grete ewangelist seint Johan
In Pathmos wroot, which seith that thay
that goon

Biforn the lamb, and synge a song al newe,
That never, fleshly, wommen thay ne knewe."

This porē widwē wayteth al this night,
After this litel child, but he cam nought;
For which as soone as it was dayēs light,
With facē pale, in drede and busy thoughte,
Sche hath at schole and ellēs-wher him
soughte;

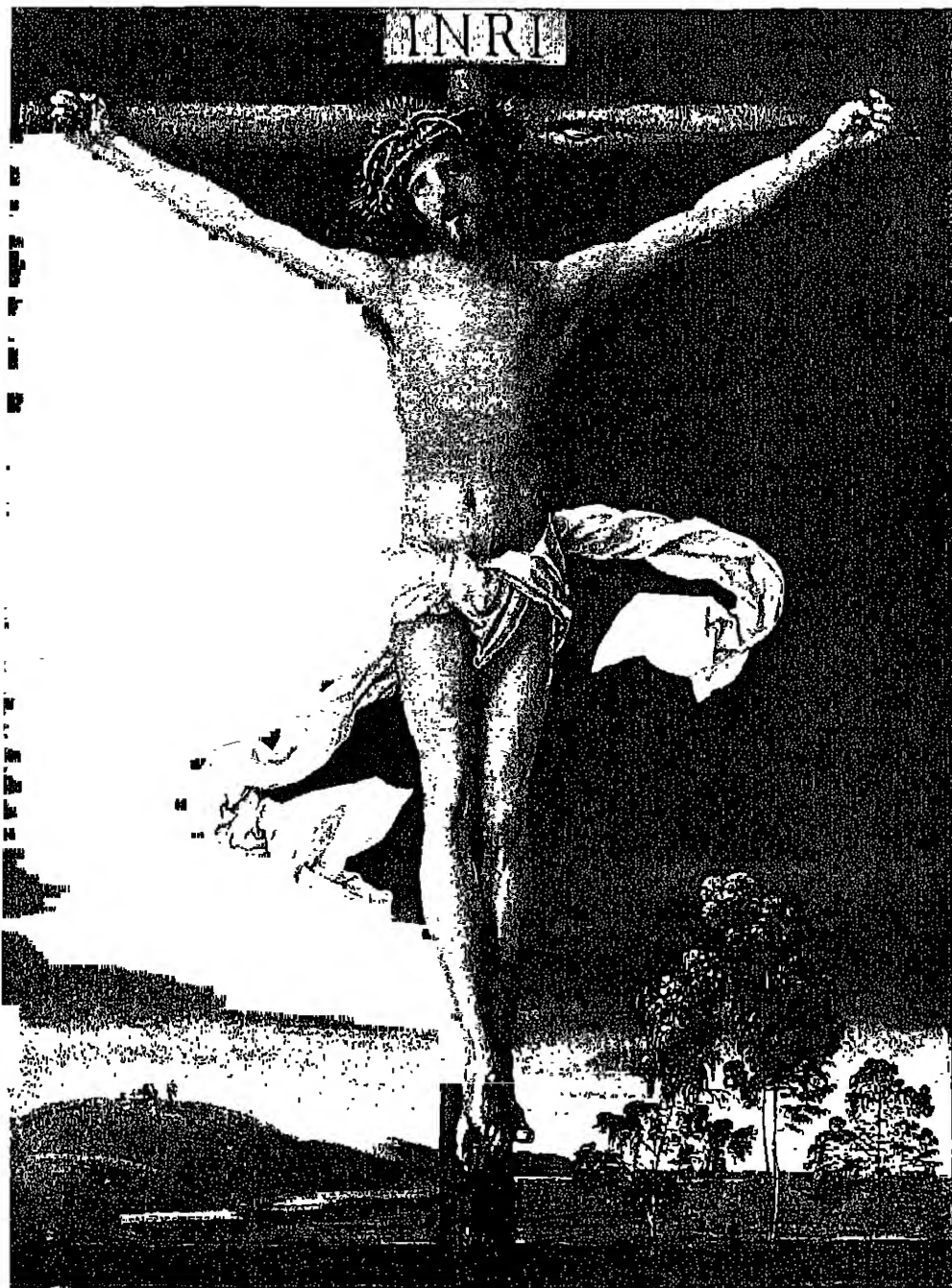
Til fynally sche gan of hem aspye,
That he was last seyn in the Jewerye.

With modrēs pitē in hir brest enclosed,
Sche goth, as sche were half out of hir mynde,
To every placē, wher sche hath supposed
By liklihedē hir litel child to fynde;
And ever on Cristēs moder meke and kynde
Sche cried, and attē lastē thus sche wroughte,
Among the cursēd Jewēs sche him soughte.

Sche freynēd,¹⁶ and sche prayēde pitously
To every Jew that dwellēd in that place,
To telle hir, if hir child wentē ther by;
Thay sayden nay; but Jhesu of his grace
Yaf in hir thought, withinne a litel space,
That in that place after hir sone sche cryde,
Wher he was casten in a pit bysyde.

Note.—(The two dots noticed above the
letter *e* in certain places are put merely as a
help to the reader, to indicate a separate
syllable.)

¹² cut.¹³ murder.¹⁴ engaged in the serving.¹⁵ constantly.¹⁶ asked.



[from the painting by Dürer]

[Photo: Bruckmann]

THE CRUCIFIXION

(a) How old was the little boy when he went to school?

(b) What did he learn there?

(c) What were the older boys learning?

(d) Why could not the older boy tell him the meaning of the Latin hymn?

(e) From your answers to these questions, which kind of school that you have just learnt about do you think this was?

(f) Under whose supervision would it be?

Girls might be taught by nuns if there was a Nunnery in the neighbourhood.

5. If you know any boys or girls who have gone to Oxford or Cambridge University ask them to tell you the names of the oldest colleges and when they were founded. Before these old colleges were founded there were already masters teaching in these two towns, or universities as they came to be called. Young monks and friars were sent there to learn more philosophy and theology than they could be taught in their own monastery or friary. Read all you can about university life in the Middle Ages.

6. What is the great difference between the way in which schools are provided to-day and the way in which they were provided in the Middle Ages? Which do you think is the best way, and why?

7. Are universities provided by the State or the county to-day?

8. What are State scholarships?

Assignment XIII. Revenue continued.—Consider again the officers you have learnt about: The sheriff, the justice of the peace, the constable, the mayor or bailiff, the itinerant justice. Although none of these people were paid by the king, except the itinerant justices, more and more work was continually being done by the king, and he needed more judges, more wax and parchment, more messengers, and these all had to be paid for. He was, therefore, often very short of money, and John and Henry III had terrible quarrels with their subjects because they tried to get the money which was needed for government, and for their own extravagant tastes, in ways which their

barons, and the ordinary men and women of the country found irksome and unfair. This led to the drawing up of the Great Charter in John's reign, and to a civil war between Henry III and the barons led by Simon de Montfort. Find the dates of these two incidents and put them into your charts. (1215 and 1258.)

Edward I, 1272 (see that he is in your chart), was much wiser than his father. He thought that the foreign merchants who came to England to sell wine from Gascony and Burgundy and cloth from Flanders and to buy wool, and the English merchants who sold wool and hides or leather, were becoming very rich and that he might persuade them to pay taxes or *customs* on the goods that came into or went out of this country in return for certain privileges. There had been a custom that the king should take some share in the profits of trade before, but these are the first regular import and export duties known in this country. They were levied on the *sack* of wool, the *last* of hides, and the *ton* of wine. Look up the word *ton* in your dictionary. The *Oxford Dictionary* gives: "Measure of capacity, (wine) 252 wine gallons."

1. Do we have import and export duties to-day?

2. For what purposes are they levied?

3. Make a list of some of the things on which they are levied.

4. Do they make any difference to you?

Edward I also called up from time to time burgesses from the boroughs and knights from the shires to come and meet him in his council. He called them by sending letters to the sheriff and telling him to see that two burgesses were chosen from every city or borough in his county and two knights to speak for the whole shire. Edward was not the first person to do this—it was an experiment which had been tried by King John, and perhaps even earlier, and also by Henry III and Simon de Montfort. These knights and burgesses had been asked to tell the king how the Sheriffs were behaving, and various other things he wanted

to know. Edward I also asked them, as representatives of the communities from which they came, to agree to taxes which should help to pay for the work of government.

They generally promised him that the people of the shires would pay one-fifteenth of their incomes, and the people of the boroughs one-tenth. These taxes were called *subsidies* and are something like our income tax.

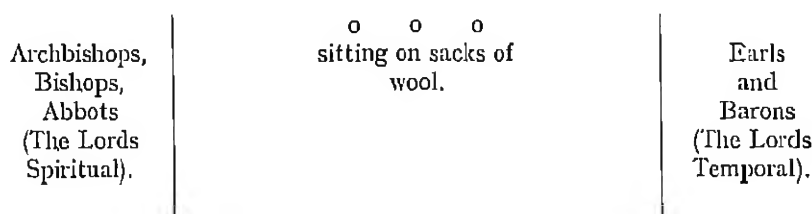
Assignment XIV. Parliament.—When the knights and burgesses came to meet the king

ment was to be found—that a number of them had brought the same petition. These common petitions, as they were called, were put into Bills and are the forerunners of Acts of Parliament. Entertaining examples of the nature of these petitions may be found in Pollard's *Evolution of Parliament*, and the possible evolution of the Speaker in the House of Commons may also be traced there if more detail is desired.

1. In what Parliamentary division do you live?

2. What is the name of your Parliamentary representative?

The King
Judges and the Lord Chancellor



A BAR
Knights from the Shires and Burgesses
from the Boroughs
(The Commons—or representatives of the
Communities of the Shires and
Boroughs).

DIAGRAM SHOWING THE ARRANGEMENT OF THE KING IN HIS COUNCIL IN PARLIAMENT

sitting in his council, they were said to have been summoned to meet the king in his council in parliament which means the king in his council in talk or consultation, and though at first they met in the same room as the barons they were really the beginning of the House of Commons.

When they came they were allowed to bring petitions with them, asking the king to redress the grievances they had against sheriffs or barons or other powerful people. Sometimes knights from several counties found when they got to Westminster—or wherever the king in his council in parlia-

3. To what political party does he belong?

4. Through what stages does a bill pass to-day before it becomes an Act of Parliament or Statute?

The Franchise.—By the year 1432 the sheriff was supposed to summon every freeholder in his county whose land was worth 40s. a year (this would be about £80 in our money) to elect the knights who were to represent the county in Parliament. Sometimes, however, he was too lazy to hold an election and chose the knights himself; at other times all sorts of poorer people came and tried to vote.

TUDOR AND STUART PERIOD

The class has now covered the main points in the mediaeval period and laid the foundations upon which the rest of the work can proceed. The sixteenth and seventeenth centuries may conveniently be treated somewhat more shortly, unless the work is to be regarded as a revision course in history, in which case much interesting local study might be done.

From the point of view of civics, however, there are two main lines of development to be followed:

(1) The increasing burden of work placed upon the justices of the peace, and their responsibility to the privy council.

(2) The struggle of the commons to control policy by means of the control of finance.

Enclosure of land and other causes of distress.—The key to the first situation lies, of course, in the growth of enclosure and the consequent agrarian problem, the transfer of property from monastic ownership to that of the growing class of landed gentry in the country, and in the decay of the guild system in the towns.

The actual method of treatment must vary here with the locality in which the school stands. In a considerable number of provincial towns it is still possible to trace at least approximately the position of the open fields, the common and meadow, partly from the drift map and partly from local names—Eastfield Road, Northfield Road, Millfield or other combinations with the suffix field; Eastwood, Westwood and so on. In the case of a central school serving a number of rural parishes, the work should be even easier and more interesting. The children may then discover for themselves how to express the main differences between modern and mediaeval land tenure. They should be led to notice the existence to-day of tenant farming, freehold, leasehold and copyhold tenure and from this led back to the commutation of villein services and the

growth of copyhold tenure, the process of enclosure from the waste, and the granting of stock and land leases, all of which were already in process in the late thirteenth and early fourteenth centuries. If there is a monastery in the neighbourhood, they should now be introduced to any available record of its condition in the period just before the dissolution. Had its numbers decreased? Was it in debt? Is there any record of the abbot or prior trying to increase the revenue by sheep farming? Why was there so much demand for wool? What happened to the monastic property on the dissolution of the monastery?

At this point the teacher must be clear as to whether the district in which the school is situated lies within the area of old enclosure, or whether the open field cultivation was continued until the eighteenth or nineteenth century.

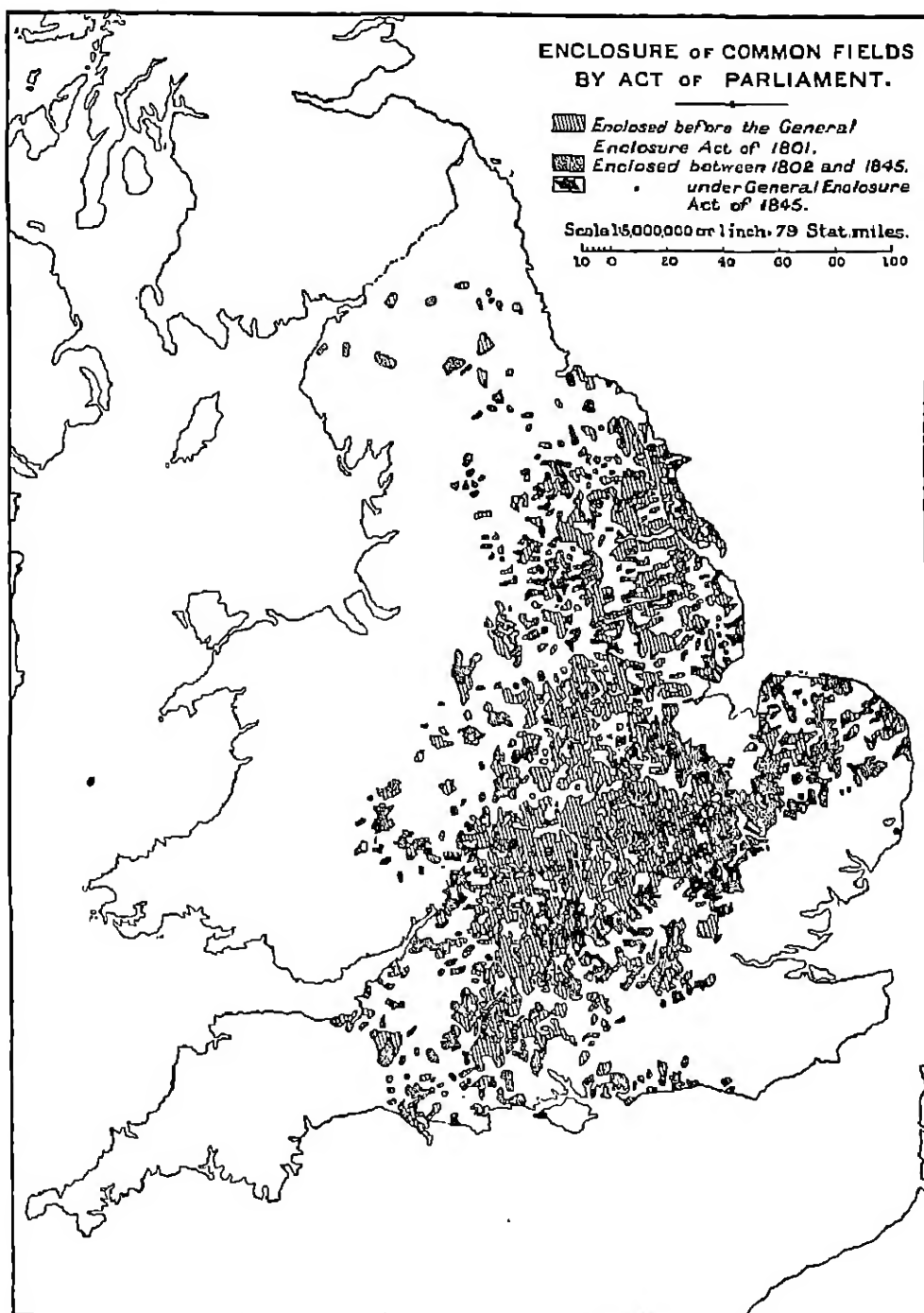
If the latter is the case, the children will notice for themselves that the main difference which the disappearance of the monastery would make would be in the dismissal of a certain number of lay servants, the sudden cutting off of the alms from the monastic almonry, and possibly the return to the world of a certain number of men or women not equipped for ordinary manual work.

Where enclosure took place early it may be possible to ascertain whether it was by agreement, rack-renting, or sheer eviction.

In any case the children should be introduced to the relevant passage of More's *Utopia* and to Edward VI's prayer for landlords.

DOCUMENT 4

"Forsoth" (quod I) "your shepe, that were wont to be so myke and tame, and so smal eaters, now, as I heare saie be become so greate deuowerers, and so wyld, that they eate vp, and swallow downe the very men them selves. They consume, destroy, and deuoure hole fieldes, howses, and cities. For looke in what partes of the realme doth growe the fynyst, and therfore dearist



[Reproduced from Slater's "The English Peasantry and the Enclosure of Common Fields" (Constable).]

MAP SHOWING THE EXTENT OF OLD ENCLOSURES

well, there noble men and gentlemen, yea, and certeyn Abbottes, holy men god wote, . . . leaue no grounde for tyllage, they enclose all in pastures; they throw downe houses; they plucke downe townes; and leaue nothing stondynge but only the church, to make of it a shepewse. . . .

"The husbandmen be thrust owte of their owne, or els either by coueyne or fraude, or by vyolent oppression, they be put besydes it, or by wronges an injuries they be so weried that they be compelled to sell all. By one meanes therfore or by other, either by howke or crooke they muste nedes departe awaye, pore, syllic, wretched soules; men, women, husbandes, wyues, fatherles chyldren, widdowes, wofull mothers, with their yonge babes, and their hole housholde smal in substance, and much in nombre, as husbandrie requireth many handes. Awaye they trudge, I say, out of their knowen and accustomed houses, fyndyng no places to reste in. All their housholde stuffe, which is verye lytle worth, though it myght well abyde the sale, yet, beyng sodeynelye thrust out, they be constrayned to sell it for a thing of nought. And when they haue, wanderynge about, sone spent that, what can they els do but steale, and then iustely, God wote, be hanged, or els go about a beggyng?"

DOCUMENT 5—A PRAYER FOR LANDLORDS

"The earth is thine, (O Lord), and all that is contained therein; notwithstanding thou hast given the possession thereof unto the children of men, to pass over the time of their short pilgrimage in this vale of misery. We heartily pray thee, to send thy holy Spirit unto the hearts of them that possess the grounds, pastures, and dwelling places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to other,

that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor: give them grace also to consider, that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of their life, may be content with that that is sufficient, and not join house to house, nor couple land to land, to the impoverishment of other, but so behave themselves in letting out their tenements, lands, and pastures, that after this life they may be received into everlasting dwelling places: through Jesus Christ our Lord.

"Amen."

Where the school is situated in an ancient borough, this work should be covered more quickly and the children should make such discoveries as they can from local histories, records in the parish church, the existence of chantry chapels and side altars, of the names and numbers of the local guilds. If there is evidence of the migration of industry from the town to the surrounding villages, they should be shown that this was owing to the growing exclusiveness of the guilds. They should also know something of the impoverishment of the guilds in the reign of Edward VI. and discover for themselves that here again was a cutting off of a source of charitable relief.

In whichever type of surrounding the school lies, though the main stress will be laid on the conditions which applied to it especially, the other causes of distress must not be entirely neglected, and the class must also be led to discuss the effect of Henry VII.'s attack upon livery and maintenance, noticing that a measure which was wise in the general interest of law and order temporarily contributed to the increase of unemployment, as also did the return of soldiers after Henry VIII.'s French adventures.

Problem of the beggars.—Let the children now read one or other of the contemporary

accounts of sixteenth century beggars—such as are given in Dover Wilson's *Shakespeare's England*.

DOCUMENT 6

"With us the poor is commonly divided into three sorts, so that some are poor by impotency, as the fatherless child, the aged, blind and lame, and the diseased person that is judged to be incurable: the second are poor by casualty, as the wounded soldier, the decayed householder, and the sick person visited with grievous and painful diseases: the third consisteth of thriftless poor, as the rioter that hath consumed all, the vagabond that will abide nowhere. . . . Such as are idle beggars through their own default are of two sorts, and continue their estates either by casual or mere voluntary means. Those as are such by casual means are in the beginning justly to be referred either to the first or second sort of poor, aforementioned, but, degenerating into the thriftless sort, they do what they can to continue their misery, and with such impediments as they have, to stray and wander about. . . . The voluntary means proceed from outward causes, as by making of corrosives and applying the same to the more fleshy parts of their bodies, and also laying of ratsbane, spearwort, crowfoot and such like unto their whole members, thereby to raise pitiful and odious sores and move the hearts of the goers by such places where they lie, to yearn at their misery, and thereupon bestow large alms upon them. . . .

"Unto this nest is another sort to be referred, more sturdy than the rest, which, having sound and perfect limbs, do yet notwithstanding sometime counterfeit the possession of all sorts of diseases. Divers times in their apparel also they will be like serving-men or labourers: oftentimes they can play the mariners and seek for ships which they never lost. But in fine they are all thieves and caterpillars in the commonwealth, and by the word of God not permitted to eat, sith they do but lick the sweat from the true labourer's brows, and

bereave the godly poor of that which is due unto them, to maintain their excess, consuming the charity of well-disposed people bestowed upon them, after a most wicked and detestable manner.

"It is not yet full threescore years since this trade began: but how it hath prospered since that time it is easy to judge, for they are now supposed, of one sex and another, to amount unto above 10,000 persons, as I have heard reported. Moreover, they have devised a language among themselves, which they name 'canting,' but others 'pedlar's French,' a speech compact thirty years since of English and a great number of odd words of their own devising, without all order or reason, and yet such is it as none but themselves are able to understand. The first deviser thereof was hanged by the neck—a just reward, no doubt, for his deserts, and a common end to all of that profession.

"A gentleman [Thomas Harman] also of late hath taken great pains to search out the secret practices of this ungracious rabble. And among other things he setteth down and describeth three and twenty sorts of them whose names it shall not be amiss to remember whereby each one may take occasion to read and know as also by his industry what wicked people they are, and what villainy remaineth in them."

Poor relief.—The children should next discuss who would have to try to deal with this situation if it was to be controlled at all.

What sort of people sat in the House of Commons? Would you expect them to be sympathetic towards the beggars or not?

They should be told of the real sympathy shown by Somerset and the Privy Council. Thus they should be led up to the point of the Elizabethan legislation of 1601, and of the various local experiments which were made before any attempt at legislation from the centre.

If they had been ministers preparing that measure, what particular things would they have attempted to do? To whom would they

have entrusted the supervision of the measure?

An interesting exercise may often be given by putting into one column on the blackboard or in notebooks the tabulated suggestions of the class, and into a parallel column the actual measure passed by Parliament.

DOCUMENT 7

"Be it enacted . . . that the churchwardens of every parish, and four, three or two substantial householders there as shall be thought meet, . . . under the hand and seal of two or more justices of the peace in the same county, . . . shall be called overseers of the poor of the same parish; and they . . . shall take order from time to time, by and with the consent of two or more such justices of peace as is aforesaid, for setting to work of the children of all such whose parents shall not . . . be thought able to keep and maintain their children; and also for setting to work all such persons married or unmarried having no means to maintain them; . . . and also to raise . . . by taxation of every inhabitant parson, vicar and other, . . . in the said parish, . . . a convenient stock of flax, hemp, wool, thread, iron and other necessary ware and stuff to set the poor on work, and also . . . money . . . towards the necessary relief of the lame, impotent, old, blind and such other among them being poor and not able to work, and also for the putting out of such children to be apprentices; . . . which said churchwardens and overseers . . . shall meet together at least once every month in the common church of the said parish, upon the Sunday in the afternoon after Divine Service . . . and shall within four days after the end of their year and after other overseers nominated as aforesaid, make and yield up to such two justices of peace as is aforesaid a true account of all sums of money by them received, . . . and also of such stock as shall be in their hands. . . .

"And be it further enacted that it shall be lawful for the said churchwardens and

overseers, or the great part of them, by the assent of any two justices of the peace aforesaid, to bind any such children as aforesaid to be apprentices, . . . till such man-child shall come to the age of four and twenty years, and such woman-child to the age of one and twenty years. . . .

"And the said justices of peace or any of them to send to the house of correction or common gaol such as shall not employ themselves to work."

The document may be analysed as in the earlier instances or merely given to the children to compare with their own suggestions. In any case that they should attempt to solve the problem sympathetically themselves is of great importance, and also that they should face the financial question. If they fail to do this, they must have guidance from the teacher.

Where the school is situated within reach of a parish which possesses ancient church registers, the teacher should at this juncture try to obtain access to these.

Permission will usually be readily given to a careful and responsible searcher. They will be found full of excellent materials from which the children can be introduced to the problems and functions of the vestry, churchwardens and overseers and the class can see at first hand the organisation of both Poor Relief and the supervision of the highways in their own district as well as getting many interesting sidelights on local nomenclature.

Material for dramatisation.—A class which enjoys play-making would find interesting material for dramatisation in some of the situations disclosed in churchwardens' accounts.

The roads.—Class should be told that the roads had fallen into such a state of disrepair in Tudor times that Parliament made a law in the year 1555 to say that the people of every parish must appoint a Surveyor of Highways from among their own numbers. He was not to receive any salary, but there was a great deal of work for him to do. He must see that every inhabitant who possessed

any land in the parish sent every year, on a fixed day, a cart, drawn either by oxen or horses, and two men to work on the roads. Those who had no land he must summon to work in person. On the day named he must be present to see that every parishioner had obeyed his summons and to keep the labourers at work for eight hours for four consecutive days, throwing down stones on the roads, repairing bridges and keeping watercourses clear. Three times a year the surveyor had to report to the nearest Justice on the state of the roads and at the Easter vestry he had to render an account of all the money which had passed through his hands in the shape of fines or commutation of services. If he found anyone abusing the roads by drawing his cart with too many horses, he must stand up in church on the following Sunday immediately after the sermon and charge the offenders.

The Privy Council and the Justice of the Peace.—The class may work an exercise based on the following document:—

DOCUMENT 8

"To Francis Bradshawe, Esq., High Sheriff of the County of Derby.

Sir,

In pursuit of the orders . . . given us . . . by several letters sent unto us from the right Honourable lords of her Majesty's most honourable Privy Council, we, whose names are hereunder written have had monthly meetings within the hundred (of Wirksworth) and have summoned both the high constable, petty constables, church-wardens and overseers of the poor to appear before us.

1. And first we have made diligent enquiry how all the said officers . . . have done their duties.

2. We have taken care that the parishioners of every town relieve the poor thereof, and they are not suffered to straggle or beg. We have made search in market towns and taken away and burned many false weights and measures.

3. We have made special enquiry of such poor children as are fit to be bound apprentices to husbandry and otherwise.

6. We have taken order the petty constables within our said division are chosen from the ablest parishioners.

11. We have punished several persons for harbouring rogues in their barns and out-houses.

12. We have had care to see that all defects and defaults in the amending of highways be redressed and the defaulters have been presented to the next quarter sessions and punished.

And as touching their lordships' letters and orders directed concerning corn and enclosure, . . .

The prices of corn (considering the times) are not on our markets unreasonable.

We have made especial enquiry touching enclosures made within these two years, but find very few within our division. How soever, some few have been presented which we have commanded to be thrown down.

We have put down a full third part of the alehouses within this wapentake.

John Fitzherbert.
Chr. Fulwood."

Fitzherbert and Christopher Fulwood were Justices of the Peace.

Read the document carefully.

1. (a) Make a list of all the work Fitzherbert and Fulwood had done.

(b) Try to find out who does each kind of work to-day.

2. From whom does the document show that they received orders?

3. To whom did they have to report as to how they had carried out their orders?

4. Was it a good thing that the Justices should be controlled in this way?

The children should be led to see that if there had been no central controlling authority there would have been (as there subsequently were) wide discrepancies in efficiency

as between one county and another. They should discuss whether it is important that different areas should be equally well administered.

Parliament.—English people, on the whole, liked the Tudor kings and thought they governed wisely, but when James I and Charles I came to the throne they wanted to do things which their subjects did not like.

Read the account of their reigns in your history books and make a list of some of the things which they wanted to do which were unpopular.

You remember that Edward I had made a bargain with the merchants who traded with England about customs duties.

Since that time many different kinds of goods had been added to the list of things going out of or coming into this country which must pay customs duties. King Henry VIII and Queen Elizabeth added to this list as they liked.

Can the king of England add to the import and export duties to-day? If you think the answer of this question is *NO* say how you think they are added to.

The change began in the reign of James I. He drew up a new list of import duties, including a duty on currants.

A merchant whose name was Bate, who had ships which sailed across the sea to Turkey to buy currants and other merchandise, was very angry when he found he had to pay a new duty. He refused to pay. The king's judges said he must do so. At first Parliament did not mind, but after a time the members came to see that if kings could get money from their subjects without the leave of the House of Commons they could rule just as they liked and even give up calling Parliament at all, but if they could only have the money which the Commons granted them, and that for a year at a time, they would have to rule as Parliament, and the people who chose the members of Parliament, wished.

Look at your history books again and make a list of some of the other ways in which

the Stuart kings tried to get money without the consent of Parliament.

The extent to which the class should pursue this topic will depend upon whether the course is regarded solely from the point of view of civics, or whether it has the additional object of revising English history.

In either case the point of the section is to help the class to realise that it was the control of taxation which enabled the House of Commons, and thus indirectly the citizens of England, ultimately to control the way in which they were governed.

THE TRANSITION TO MODERN TIMES

The eighteenth century may be treated for the purpose of this course as a period of transition paving the way for modern conditions, and the first lesson may take the form of a description of either the village or the town in the middle years of the century.

The village.—This will include some reference to the renewed enclosure movement (if the district is one which was enclosed during this century), the hardships of the smaller tenants, who either could not prove their title to the enclosing commissioners, or could not afford to put up fences, or were given inferior land in exchange for their strips, or could not compete in the market with the capitalist farmer. Any one of these causes, or all combined, tended to force them to sell, and either to fall into the position of paid labourers or (in the case of the more enterprising) to drift away to the nearest town.

Hence the village population decreased.

Is there any evidence that your village was once larger than it is now? (Some parishes retain names of derelict hamlets when all trace of buildings has vanished. Any evidence of this kind should be recorded by the children on their maps.) Are there any remains of old houses? Is the church a very large one with many seats?

Thus by the beginning of the nineteenth century most of the land was farmed by a few rich men who employed labourers to whom they often paid only 8s. a week.

What wages do the different agricultural workers in your village receive to-day? How are these wages settled?

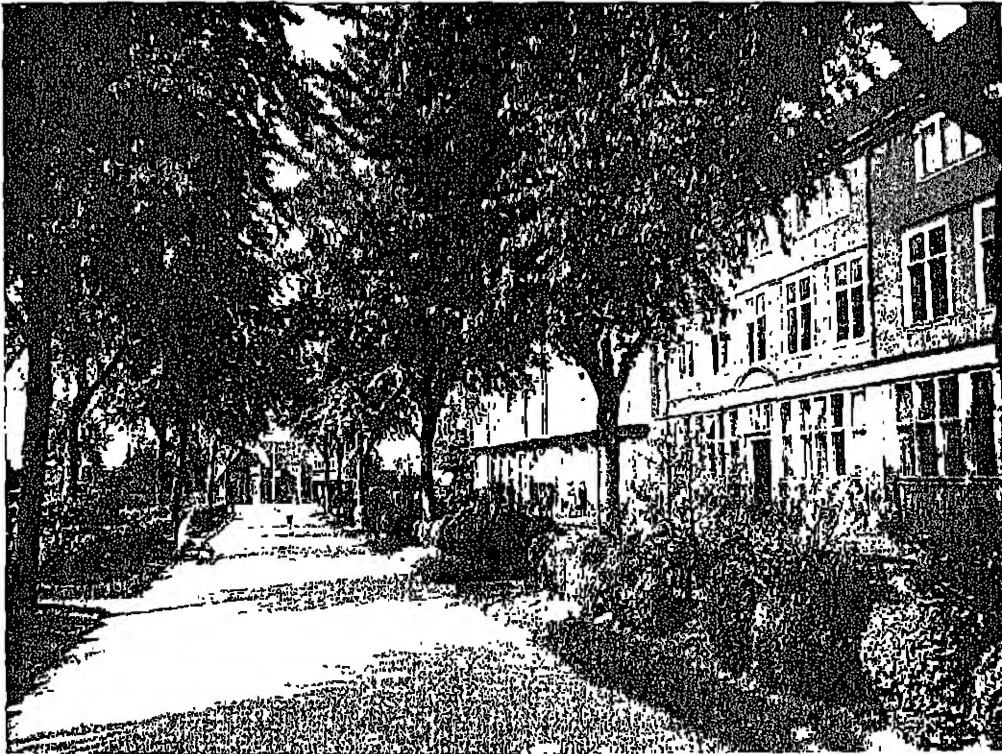
The labourers were often allowed to have only half a cottage and half the original garden so that they could not eke out their wages by growing vegetables and fruit. This happened to the family of John Clare of Helpston in Northamptonshire. He describes how his father lost a fruitful apple tree and a considerable portion of garden ground.

If anyone in your village wants to grow more vegetables than there is room for in his garden, what does he do?

To whom does he pay the rent for this land? Why?

There was no electric light, no gas, no water taps either in the houses or the roads in the villages of the eighteenth century. The cottages belonged to the squire or to some other big landowner; there was no one to force him to repair the roof or the floors if he did not choose to do so.

Have you in your village: (a) Gas? (b) Electric light? Who supplies these if you have them? What is (a) the grid? (b) the Central Electricity Board? Are these good things? If so, why? Where does your water come from? Do you have to pump it? Does it come from taps in your house? Do you fetch it from a tap or stand-pipe in the road? If there are taps or stand-pipes, you will find that your father or mother have to pay for the water. What is this payment called? To whom is it made? Is it better to have water which you pay for or to depend on a



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LETCHWORTH: THE WALK TO THE RAILWAY STATION

pump or a well? Give reasons for your answer. What does your mother do with empty tins, ashes, etc.? Who clears them away? Are there any council houses in your village? What does the term council house mean? Do people like living in council houses? If so, why do they like them? Are there any people in your village whose houses are (a) too small for their families? (b) not properly repaired?

Housing and town planning.—At this point the civics course might be connected with the arithmetic, the children making scale drawings of the house and garden, that they would like to have (each child being left free, after discussion, to work his or her own ideas), and subsequently working out the cost of such items as papering, covering the floors, laying down turf, or putting gravel on the garden paths. They should ascertain for themselves, or the teacher should ascertain for them, the current prices of wall paper, distemper, linoleum, and whatever else is required.

A class (whether in town or country) which finds this topic interesting might go further and pursue the question of town planning, beginning with the pioneer schemes of Letchworth, Welwyn and the Hampstead Garden Suburb, and the Town Planning Act of 1909, and noticing any specially bad or good pieces of development in their neighbourhood. Such work should be correlated with the art teaching of the school and should include some study of the best tendencies in modern architecture.

The children should now sum up the things which they have discovered are done or provided by the different local authorities—parish council, rural district council, county council, electric light, gas, or water company—and discuss whether there are some things which need doing but are left undone or done by private individuals. If so, which authority would do that particular piece of work most easily and effectively?

They should consider the fact that money has to be found to pay for the doing of work

by local authorities, and that this takes the form primarily of rates. Would they rather have good lighting and water, dust carts, libraries and what-not and pay higher rates, or do without these things and pay lower rates? or no rates?

The Poor Law.—Because of the enclosure movement and the great wars of the end of the eighteenth and early years of the nineteenth century, the number of people who either had no work or had such low wages that they could not buy enough food and clothes for themselves and their children, increased again.

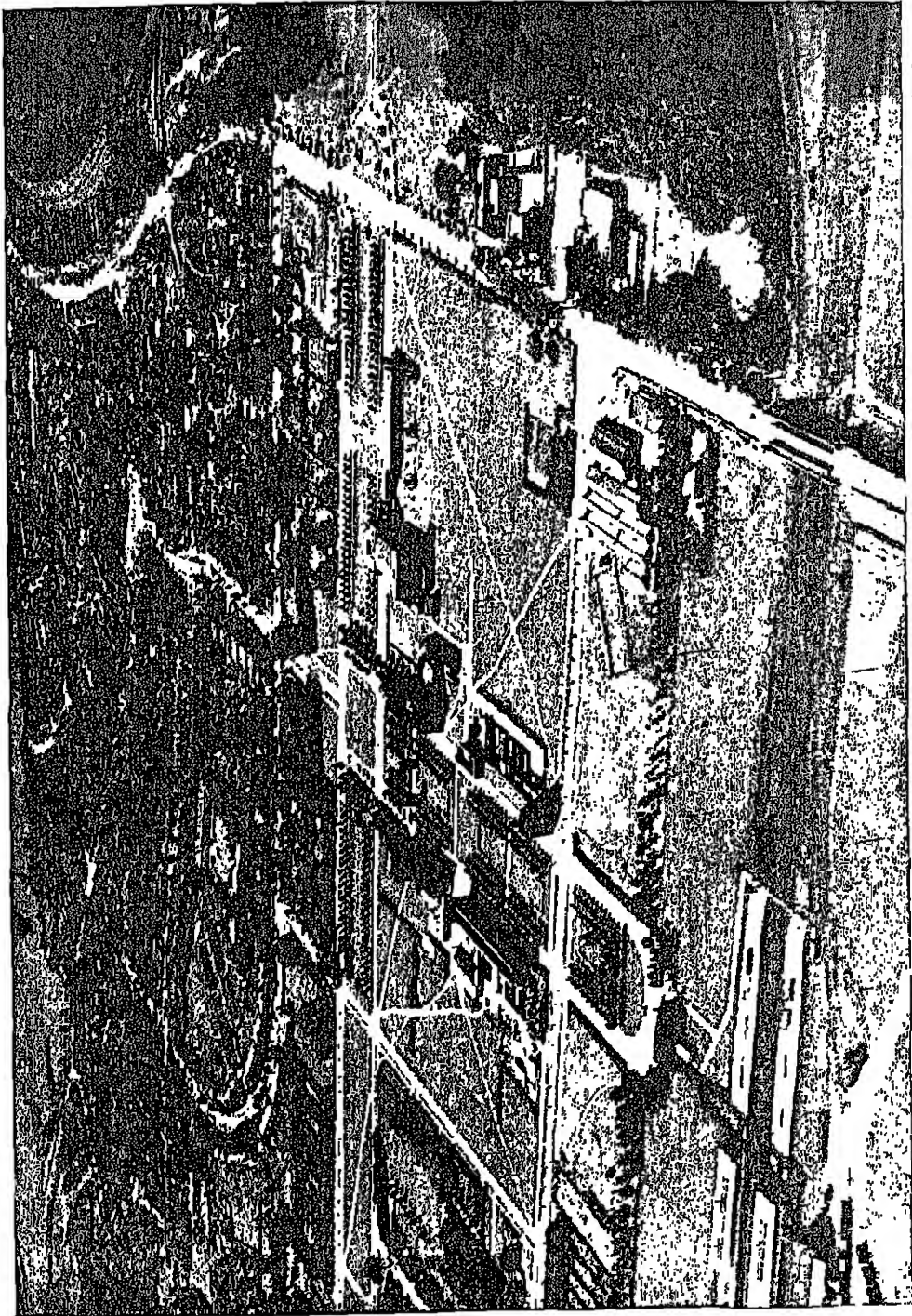
The overseers of the poor and the Justices of the Peace did not know what to do for them.

Sometimes they gave the men money and sent them to work on the roads. Sometimes they made every farmer in the parish employ them in turn whether he wanted to or not. Sometimes they hired them out to any farmer who would take them at any wage he chose to give.

Consider these plans in turn. What sort of work would the men do who were sent to labour on the roads? What would happen to a poor farmer who could manage the whole of his farm with the help of his sons, if he were obliged to employ labourers? What effect upon wages would the third plan have? Would any of these plans help to increase employment?

In the year 1795 the Justices of the Peace in Berkshire said that if wages were not sufficient for a man to keep his family they would give him help from the rates. Can you see what effect this would have upon wages?

A good many other magistrates followed the Berkshire example, but since the time of Charles II. the Privy Council had given up sending orders to the Justices of the Peace, so that there was no one to see that they all did their work thoroughly and in some counties the poor were neglected while in others they could get whatever they chose to ask.



WELWYN GARDEN CITY FROM THE AIR

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Cost of gall. loaf.	Inc. for 1 man	Inc. for woman	Inc. for man & wife.	Inc. with 1 child.	Inc. with 2 chn.	Inc. with 3 chn.	Inc. with 4 chn.	Inc. with 5 chn.	Inc. with 6 chn.	Inc. with 7 chn.
1/-	3/-	2/-	4/6	6/-	7/6	9/-	10/6	12/-	13/6	15/-
1/1	3/3	2/1	4/10	6/5	8/-	9/7	11/2	12/9	14/4	15/11
1/2	3/6	2/2	5/2	6/10	8/6	10/2	11/10	13/6	15/2	16/10
1/3	3/9	2/3	5/6	7/3	9/-	10/9	12/6	14/3	16/-	17/-
1/4	4/-	2/4	5/10	7/8	9/6	11/4	13/2	15/-	16/10	18/8
1/5	4/-	2/5	5/11	7/10	9/9	11/8	13/7	15/6	17/5	19/4
1/6	4/3	2/6	6/3	8/3	10/3	12/3	14/3	16/3	18/3	20/3
1/7	4/3	2/7	6/4	8/5	11/-	12/7	14/8	16/9	18/10	20/11
1/8	4/6	2/8	6/8	8/10	11/3	13/2	15/4	17/6	19/8	21/10
1/9	4/6	2/9	6/9	9/-	11/6	13/6	15/9	18/-	20/3	22/6
1/10	4/9	2/10	7/1	9/5	11/9	14/1	16/5	18/9	21/1	23/5
1/11	4/9	2/11	7/2	9/7	12/-	14/5	16/10	19/3	21/8	24/1
2/-	5/-	3/-	7/6	10/-	12/6	15/-	17/6	20/-	22/6	25/-

"This shows at one view what should be the weekly income of the industrious poor, as settled by the magistrates for the county of Berks at a meeting held at Speenhamland on May 6th."

The result of all this was that more and more people were unemployed and the poor rate went up, so that by 1818 it was nearly 8 millions or 13s. 3d. per head of the population.

In 1834 Parliament passed a new Poor Law. This said that parishes were to be grouped into unions and that the parishioners were to elect Boards of Guardians to see after the poor, and that there were to be three commissioners in London to supervise what the guardians did and to send them orders rather as the Privy Council had sent orders to the Justices of the Peace.

Great workhouses were built all over the country, and in many places a man could not get any help from the guardians unless he and his family would go to live in the workhouse. They were not allowed to be all together, but the father would be sent to one part, the mother to another, and the children (except babies) to a third.

The people called these great workhouses "Bastilles." Can you tell why? Was it a good or bad plan to have commissioners in London to send orders to the guardians? If a man is out of work to-day, does he have to get help from guardians? If not, how

does he get enough money to keep himself and his family? What is the Public Assistance Committee? What are (a) old age pensions? (b) widows' pensions? Where do people have to go in order to get their pensions paid? Where does the money come from to pay these pensions?

The class should be helped to realise that every citizen contributes indirectly towards the pension schemes; those who will ultimately avail themselves of them and those who are never likely to do so.

They should see a National Health Insurance and Unemployment Insurance Card and, if possible, a pension voucher.

An interesting exercise would be to plan how to lay out the sum of 10s. per week if that was all you possessed.

In what ways does the Government help people, if they wish to save for their old age?

If you do not know the answer to this question, ask at the post office. Pamphlets can be obtained giving details of the P.O. Savings Bank, Annuity Schemes, National Savings Certificates and Savings Boxes and Books.

The towns.—Some of the people who lost their land in the country moved to the towns in search of work. There were not enough houses for them to live in. People who owned large old houses let off separate floors or sometimes separate rooms to the new families. If a house with cellars underground and three floors above ground were let off to four different families, what would the tenants be short of?

Sometimes the landlords were so eager to make money out of these poor people that they built fresh houses on the back gardens of a row of old houses. The new houses were then back to back with the old ones and no air could pass right through them. Why would this matter?

Look back at your old work and remind yourselves of how boroughs were governed in the Middle Ages.

They were for the most part still governed in the same way in the eighteenth and early nineteenth centuries. The governing body was not elected by all the people but only by a few of the richer citizens. Sometimes there was no election but when one member of the corporation died the others chose someone from the same family to take his place. Often the boroughs had a good deal of property—land and houses which were let out to citizens, market tolls, or harbour dues. Some boroughs spent this money on paving and lighting the streets, and providing water for the houses and even on founding schools and libraries. In others the corporation spent it on themselves and did nothing for the town. Such towns, as they grew, had no proper drains or water supply. The roads and pavements were in disrepair, the streets were lighted only by lamps which the citizens hung out of their houses. The only police were the old elected unpaid constables and watch. There were no schools, or only one old grammar school with only one master who often knew very little, and perhaps a dame school kept in her own kitchen by an old dame who could hardly read or write.

If the school is situated in an ancient borough, teacher and class should find out

all they can from the public library about its condition before the passing of the Municipal Reform Act in 1835.

Some towns grew up in places where there had only been a village before. Look back at your earlier work and remind yourself of the reasons for this. Which reasons did you think applied to the growth of your own town? In such cases as these, what would be the only forms of local government existing?



AN 18TH CENTURY WATCHMAN

Make a list of the consequences of lack of water, light, police, drainage and sufficient air.

When these things began to happen, groups of citizens obtained leave from Parliament to levy a rate to pay for some of the work which needed doing.

What is a rate? What is the difference between rates and taxes?

In the same town there might be one group of citizens responsible for paving, another for police, another for providing street lamps, and another for providing water and drains. Such groups of citizens were known as Improvement Commissioners. Though Parliament gave them permission to do these things, there was no one to see that

they did them well. Do you think this arrangement would work well? Give reasons for your answer.

In 1835 Parliament passed a law reforming the municipal government of the country. Imagine that you are members of this Parliament and draw up a list of the changes you would want to make with regard to the boroughs.

When the children have made their lists they should compare them with the main clauses of the Act of 1835.

1. In future the boroughs were to be governed by a town council.

2. This council was to be elected by all male rate-payers of three years' standing.

3. For purposes of election the borough was to be divided into wards, each ward having either three, six or nine councillors.

4. One-third of the councillors were to retire every year (so that a borough election takes place annually).

5. The new councils might take over the work of the improvement commissioners by degrees, and might obtain leave from Parliament to do other work. There was still no central body to see that the councils did their work well.

The class should now be given some account of the conditions of public health in the first half of the nineteenth century. If a medical or dental inspection is imminent, this part of the work should arise out of it—but should, of course, include reference to the state of the water supply and the lack of drainage system, as well as to the inadequacy of medical service available. The whole section should be correlated with hygiene lessons. The teacher should give some account of the epidemics of small pox and cholera and fever which visited the large towns and then explain how in 1848 a General Board of Health was set up, with power to establish local Boards of Health in boroughs and parishes, if one-tenth of the population made application, and even without that application if the death rate was 23 per 1,000 or over. No one, however, saw that these Boards did their work

properly, and there were still areas where no Board existed. In 1872, therefore, the whole country was divided into sanitary districts, each with its medical officer of health and power to supervise drains, inspect food, and see that houses were dry and properly repaired.

These districts in 1894 became known as urban and rural districts, and all the rate-payers who lived in them were given the right to elect a council. If the school is in a town area the children should now discover whether it is:

(1) an urban district.

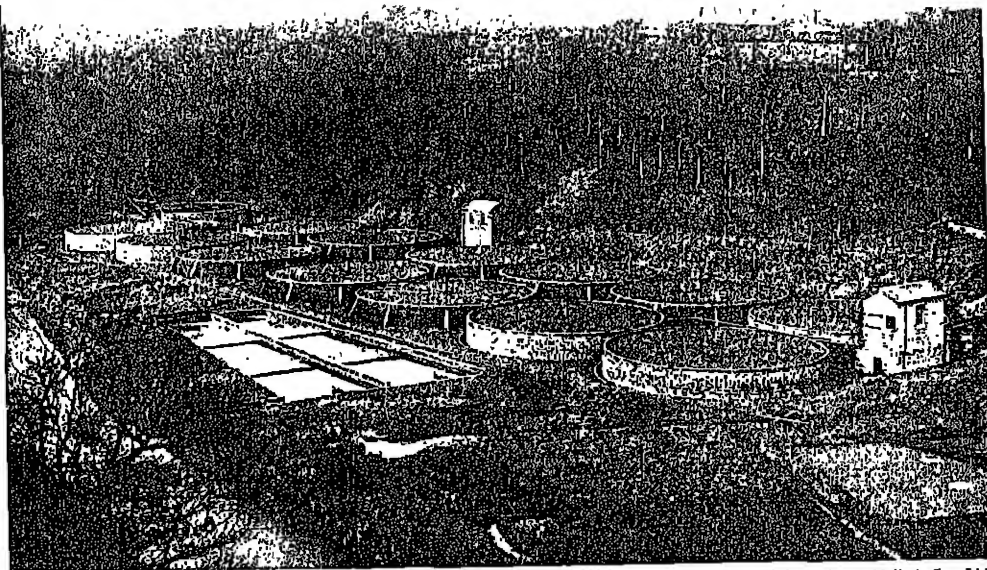
(2) a municipal borough.

(3) a county borough.

and by studying the reports of council meetings in the local newspapers, as many of the functions as they can, (especially noticing the educational and health services). They should then discuss other work which they would like to see done by the local authority, as suggested above for country schools. They should be encouraged to borrow a local rate assessment and to notice the proportion of the rates allotted to each service.

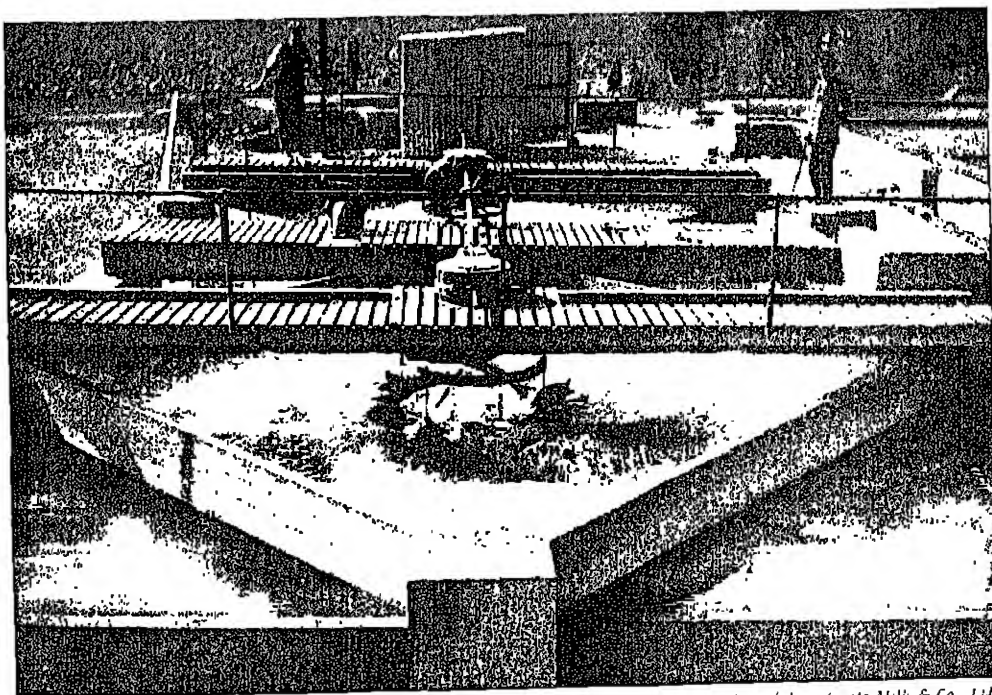
They should also discover by means of their own enquiries how often the council is elected, and how it is composed.

What would, however, undoubtedly stimulate the interest of the class most profitably in this section would be well-organised visits to such places as the water works, the welfare centres or clinics, the post office, the public library, the police station, or, if there is one, the town hall. Where such visits are possible, the children should know beforehand something of the points they want to discover. They should set out provided with note books and pencils—ready to make notes of what they see or are told, and possibly to illustrate by plans and sketches. The teacher, in arranging such a visit, should be careful to explain to those who are good enough to conduct it the methods upon which the class has been working and the spirit of independent enquiry which is being inculcated.



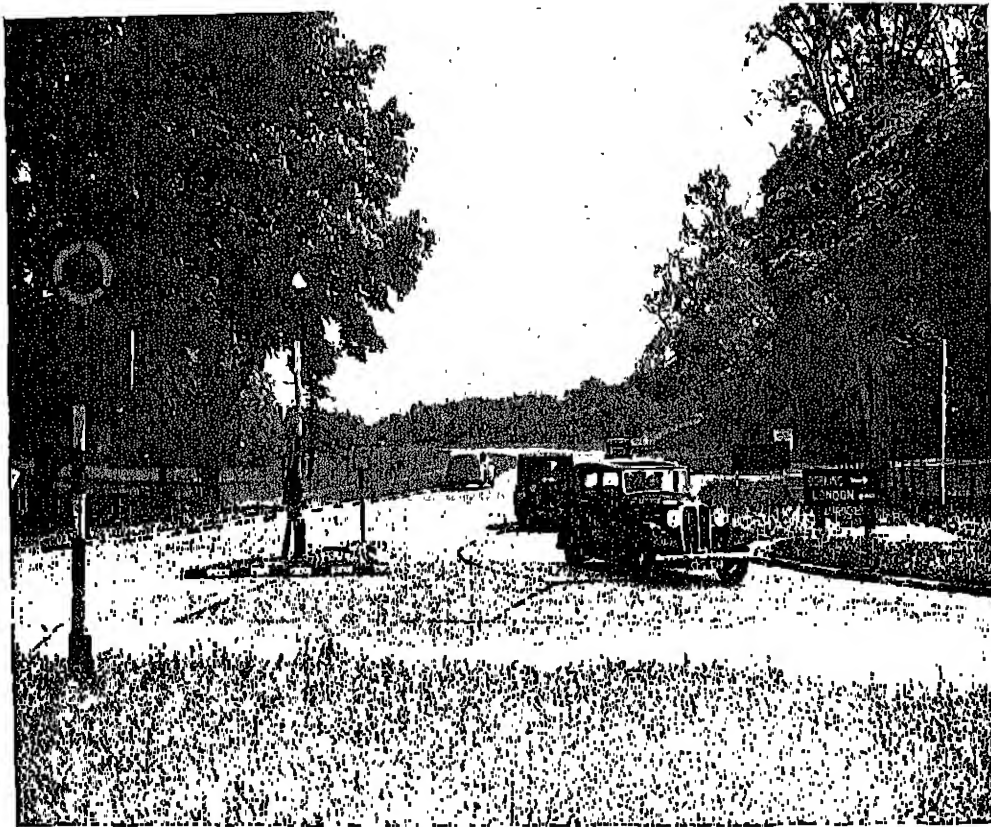
(By courtesy of Ames Crosby Mills & Co., Ltd.)

SPRINKLER FILTER BEDS AT HEYWOOD SEWAGE WORKS



(By courtesy of Ames Crosby Mills & Co., Ltd.)

THE NEW "SIMPLEX" SURFACE AERATION PROCESS IN USE AT WENFORD SEWAGE WORKS, EXETER
(Circulation and aeration is produced by the revolving cone in the foreground.)



LEATHERHEAD BYPASS ROAD

[Fox Photos., Ltd.]

Transport.—The natural connecting link here will be the need to feed the new towns. The children must use their time charts to get their minds back to the eighteenth century and should revise the work they have done with regard to the state of the roads in the sixteenth century. They should consider what would be the effect of the increasing traffic—cattle and poultry being driven up to the markets, waggons carrying coal or bricks or corn or vegetables, stage coaches, stage waggons, private chaises, post chaises. They should be told of the efforts to prevent damage to road surfaces by regulating the width and structure of waggon wheels and the number of horses used to draw them.

They should then make some study of the growth of turnpike trusts, noticing that

the system of trusts was similar in principle to the improvement commissioners in the towns. They should notice any old toll houses in the neighbourhood, and read accounts of Telford and Macadam and the difficulties they encountered owing to the limited lengths of roads administered by each trust and the multiplicity of surveyors. They must realise, moreover, that as late as 1820 only one-sixth of the total length of road in the country was under the control of the trusts, the rest being still administered by the parish vestries.

What reorganisation was needed? Do the children know of any new administrative bodies which came into existence a few years after this which could take over the work of road repair in the town areas?

They were actually handed over to the local Boards of Health in 1848. Is the town or the rural parish really a very good area for road administration? The children should be helped to realise that it is too small and that for this reason when county councils were created in 1888, they were given charge of all main roads within their area. Why is it so important to-day to find the best kind of surface for roads? What other details about road construction ought to

account of the German road system and be led to discuss what devices would best secure road safety for cars, cyclists, horse drawn traffic and pedestrians respectively.

What other means of transport are there in this country? Are they owned by the state, a local authority, by private individuals or a company?

Education.—The children should be told something of the desire of the leaders of



A DAME SCHOOL

be standardised? Would the county council be the right body to secure these conditions over the whole country?

This will lead naturally to the transfer of all main roads to the care of the Ministry of Transport. The children should discover by their own observation which of the roads within their area are kept up by the Ministry and which are still under the charge of the borough, urban or rural district council. They might be interested in some

working-class thought for education in the early years of the nineteenth century. The story of the way in which William Lovett or Francis Place educated themselves is characteristic. The pioneer work of Owen at New Lanark, with his open air education, dancing and "object" lessons for infants, forms a striking contrast to what was given in the dame schools, and factory schools of the period. In an area where church schools exist, the children should realise that

the religious denominations were amongst the pioneers in restoring education for the children of the workers. They should be given some account of the monitorial system and extraordinarily mechanical methods in the Bell and Lancaster schools.

They should then notice that the school Boards of 1870 are *ad hoc* authorities, like the Improvement Commissioners and the Turnpike Trusts. What would they expect to happen to the administration of education after 1888? Are there any amenities which they would like their school to have which it does not possess? Do they realise how these would be paid for? What other types of school and places of higher education are there in their area? (This can be discovered partially from the ordnance survey map.)

Police.—Return to the condition of the towns in the early years of the nineteenth century, the misery and poverty of the people, bad houses in which it was unbearable to stay except to sleep, gin palaces, dark narrow streets, no libraries or cinemas.

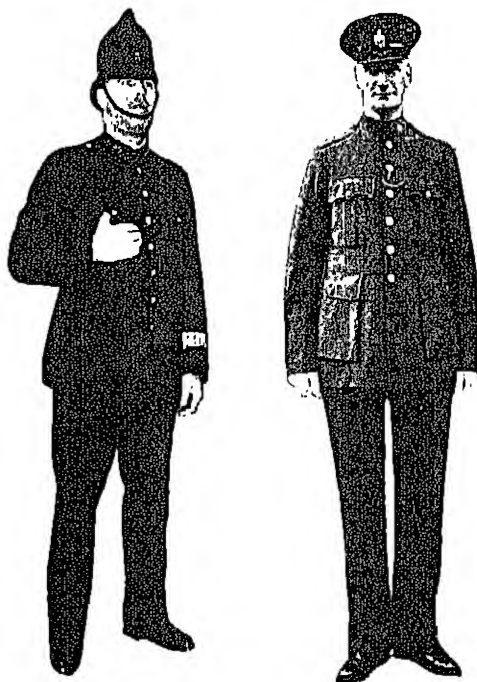
What kind of things are likely to happen in these circumstances?

The only forces to prevent disturbances, theft, or riots were the old constables and watch—or the soldiers, for whom the Justices of the Peace could send if they chose. Some account should be given of such disasters as the Peterloo Massacre and the Bristol Riots.

What makes riots less likely to-day? Partly better conditions, partly the existence of a civilian police force which originated with Peel's



POLICEMAN OF
ABOUT 1830



CITY OF LONDON POLICEMAN AND METROPOLITAN
POLICE INSPECTOR

Metropolitan Police Act of 1829 and gradually extended to the rest of the country between 1839 and 1856.

Revise the work done in connection with the local police force. Under whose control is it? By whom is it paid?

In counties the police are under the control of the Standing Joint Committee, representing the County Council and the Justices in Quarter Sessions. Boroughs with a population of over 10,000 may have their own force under a Watch Committee, or they may amalgamate with the County. The local forces are inspected by the Home Office and, if efficient, receive a grant in aid. Where does the money come from? If a policeman finds anyone breaking a parking regulation, what will he do?

Various courts of law.—This should lead on to the distinction between:

1. Petty Sessions (the local Justices) or the court of the Stipendiary Magistrate.

2. Quarter Sessions (the Justices of the whole county).

3. The Assizes (the children should look back at their earlier notes on this point).

4. The Central Criminal Courts.

5. The County Court—dealing with civil cases, such as disputes about debts.

Now sum up all the different local activities so far discussed. How are we to secure that these things are efficiently done for us, and that Yorkshire, say, is as well governed as Kent?

Government.—This point leads to the existence of the great government departments, those of major importance to the children being:

The Board of Education;

The Ministry of Health;

The Ministry of Transport;

and possibly the Ministry of Labour and the Home Office (in connection with the police), and to their control of the local authorities by means of: (1) Inspectors; (2) grants in aid, which may be withheld where an authority fails in its duty egregiously.

General Election.—From the government departments transition may be made by way of the Cabinet and the Prime Minister to a present-day General Election.

Who may vote to-day? Trace the stages in the extension of the franchise in 1832, 1867, 1881, 1918 and 1929.

How is the voting carried on? Note the Ballot Act of 1871.

How do the voters know what the candidates' views are on the problems of the day?

It will probably be at this stage that a mock election may most profitably be held, but if it is to take place it should be fully organised. The art classes should make posters, the candidates draw up addresses and both they and their supporters should make speeches and the electors ask questions.

To pass a Bill.—The mock election leads to the composition of the House of Commons, and House of Lords, and ultimately to the stages by which a bill becomes law:

First reading, when only the title of the bill is read.

Second reading, when the measure is debated in principle.

Committee stage, when the bill is debated clause by clause.

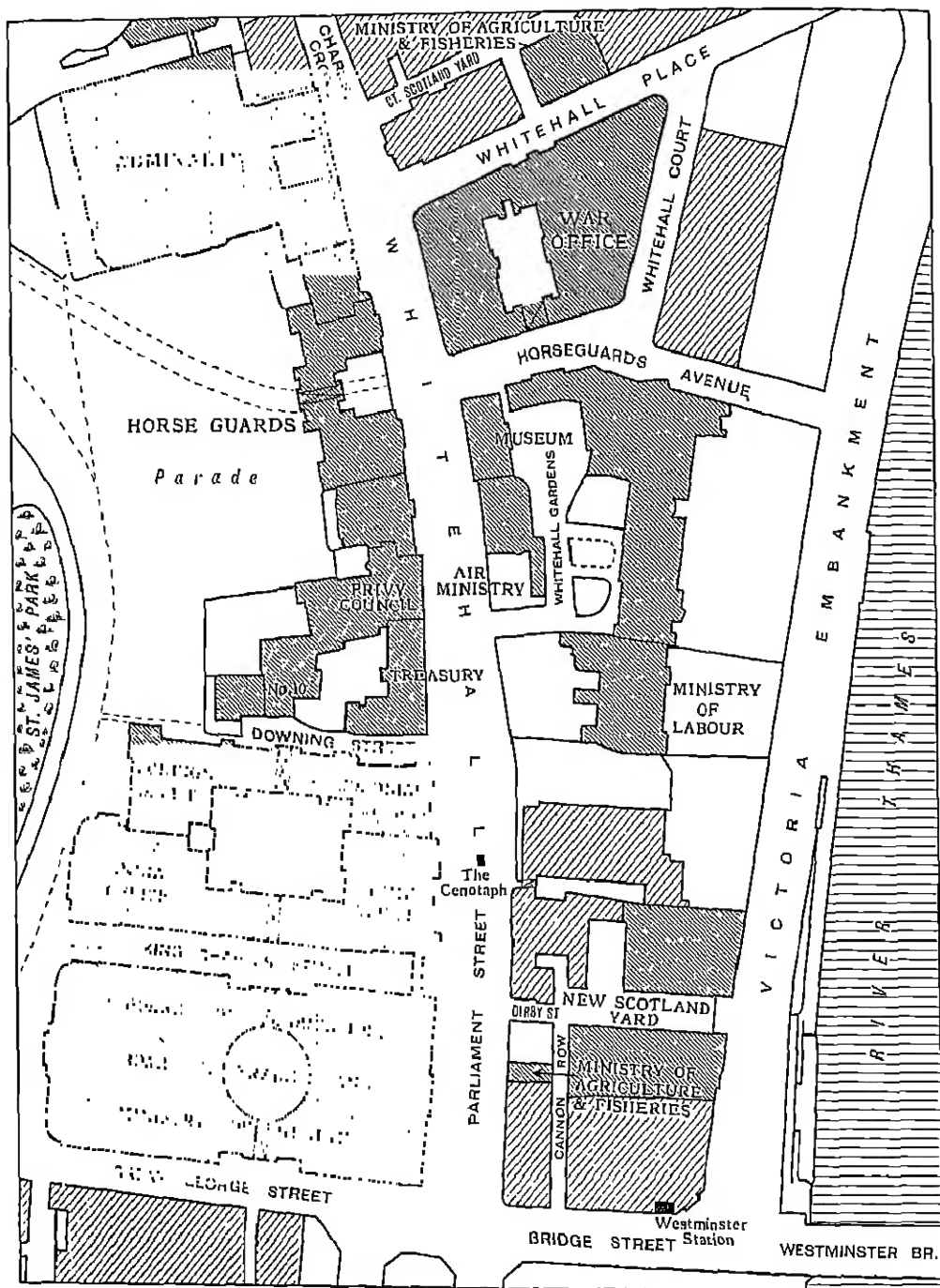
Third reading, the debate on the whole bill as amended in committee.

Finally, having passed these stages in both Houses, the royal assent.

The Exchequer.—The question of government grants may then be picked up again and connected with the preparation of the Budget and its introduction into the House of Commons by the Chancellor of the Exchequer. If the school is accustomed to the preparation of estimates and the presentation of accounts in its committee work, the children will be able, to a great extent, to suggest for themselves how the Budget is prepared and presented. If this stage in the syllabus is taken in the spring term and coincides with the actual date of the introduction of the Budget for the year, the children should be encouraged to discover for themselves the incidence of the year's taxation, noting any remissions or increases, and to consider how existing taxes will affect their own households. They should also, at this stage, be shown an income tax return form and a demand note. If they are inclined to be surprised or aggrieved at the share of taxation their parents (and indirectly they themselves) will be called upon to pay, they should make suggestions as to which of the items of national expenditure they think they could do without.

British Commonwealth of Nations.—The final sections of the syllabus will deal with the British Commonwealth of Nations and the Statute of Westminster, and with the League of Nations, and will probably correlate naturally with the geography course and the activities of the Junior Branch of the League of Nations Union, if one exists in the school.

For the purposes of the civics course,



PLAN SHOWING THE GOVERNMENT DEPARTMENTS OF WHITEHALL

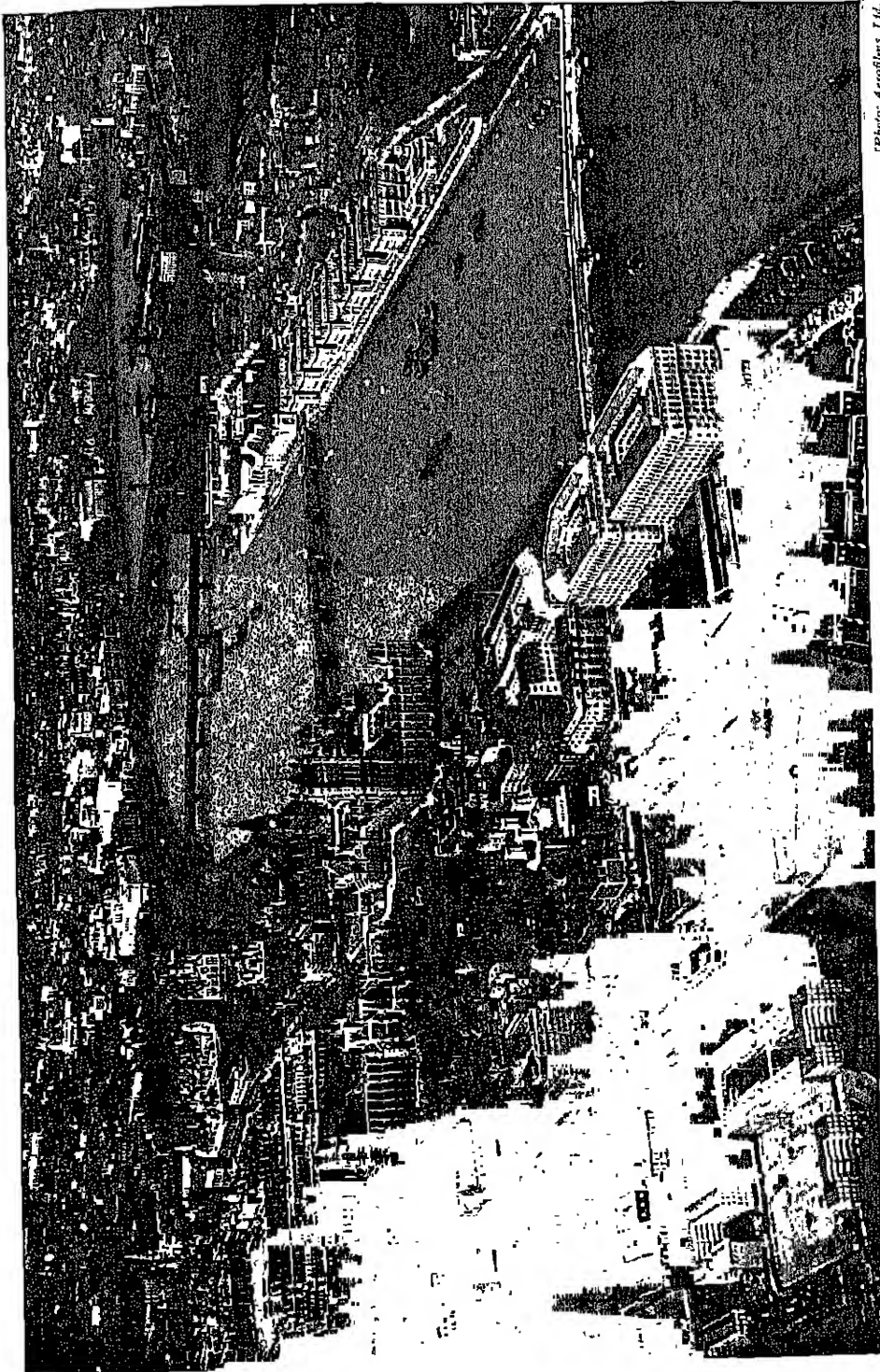


Photo: Aeroflms, Ltd.

WESTMINSTER, LONDON

The bridges are New Lambeth, Westminster, Charing Cross, Waterloo, Blackfriars. The building near New Lambeth Bridge is Imperial Chemical House; opposite the Houses of Parliament are St. Thomas's Hospital and the County Hall. Find Big Ben and the church spire of St. Martin-in-the-Fields.

the children need to realise the difference between the Dominions, the Colonies and the Mandated Territories. Some members of the class are sure to have friends or relatives in the Dominions and might be able to obtain enough information to give short accounts of their governments and government buildings.

From this they should be led to ask what links remain between the Dominions and the Mother Country and to find out for themselves what is meant by the Imperial Conference, the Statute of Westminster, the Secretary of State for the Dominions, the Colonial Secretary, the Secretary of State for India, a Viceroy and a Governor General.

The children will realise from their geography lessons to what an extent this country relies upon the dominions and colonies for the production of certain essential foods and still more for raw materials, and they will probably know something of the conditions of native labour in the colonies; as future citizens they must consider the responsibility which this throws upon all of us to see that native rights in land and standards of life are properly safeguarded.

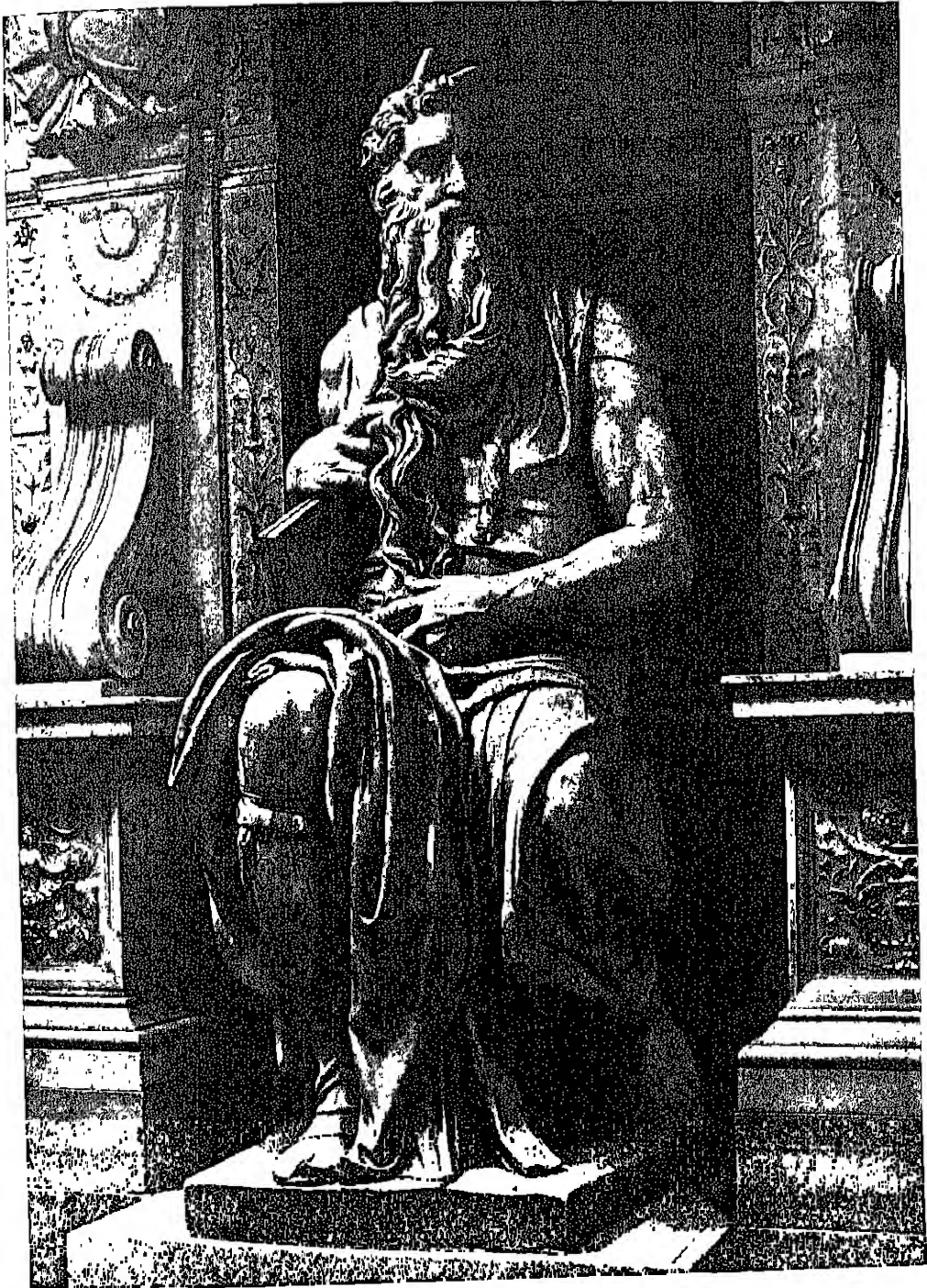
League of Nations.—An easy transition can be made, either by way of the question of mandated territories or by way of labour conditions, to the constitution of the League of Nations, its work in endeavouring to maintain or raise the standard of life of native races, preventing epidemics, putting a stop to slavery, helping refugees, relieving countries stricken with famine, and any other topics which appeal to the class. Here again opportunities should present themselves for individual children to prepare and read papers on points which interest them.

If there is no Junior Branch of the Union in the school time will have to be given to a study of the constitution of the League, the functions of the Assembly and the

work of the Council. The class must be led to see that we are trying to learn to apply the same standards of value and of neighbourliness to other states as *they* are learning to apply to their fellow pupils, their teachers, their parents, and their neighbours in town or village; but that as yet we have advanced only a little way, so that it is urgent that we should all try to understand as much of the needs and desires of other nations as we can, and to think out how we can help the men and women in other lands as we should like to be helped ourselves. Any possible intercourse by letter or personal contacts which can be made with children of other countries will, of course, help in this respect.

Conclusion.—The aim of such a course as that outlined above is to stimulate interest, to encourage the class to observe, discover and analyse, to weigh evidence and estimate values. The amount of knowledge with which the children leave school at fourteen or fifteen years of age is of far less importance than the degree to which their social sense has been aroused and their independence encouraged. Consequently it will be found far better, if time is short, to pursue in greater detail the topics which interest the class than to attempt to cover all the ground.

One way in which some time might be saved, while wider interests were still stimulated, would be by instituting correspondence between an urban and a rural school covering the same course, each from its own angle. Such a plan would also give a personal interest to aspects of the subject which might otherwise seem of little concern to the children, while at the same time breaking down some of the ignorance of rural matters which too often characterises the town child, and widening the experience and sympathies of the country bred.



From the statue by Michelangelo

[Photo: Anderson.]

MOSES

COMMON LAW FOR THE HOME AND SCHOOL

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LAND LAW

Buying a plot of land.—Legally, the king is the owner of all the land in the country. This is a survival from feudal times when the king was actually the owner of the land and he granted it to his great barons. But where a person has any interest in land, nominally holding it as the king's tenant, it is to all intents and purposes ownership.

The ownership of the land not only consists of ownership of the surface but everything above the surface—houses, trees, etc.—and everything below the surface, but of course there is no reason why all three should not be owned by different persons.

Since the whole of the Law of Property was reformed in 1926, there are virtually only two interests which a purchaser can buy in land; these are called a fee simple and a lease. There are other minor interests of which we mention the more important ones later.

A fee simple is the largest estate which anyone can hold in land and is in fact absolute ownership; he can sell it, lease it, bequeath it or do anything he likes with it provided he does not create a nuisance. Where you sell freehold land, and in no way limit the conveyance, it is assumed that you meant to convey the whole fee simple which you yourself had. It thus follows that you cannot retain any rights yourself unless they are mentioned in the conveyance.

When having a conveyance of land made, it is essential that the advice of a solicitor should be employed as there are many rights and interests which may exist in the plot of land which were in existence before the Land Laws were reformed in 1926, and these may not be extinct now, as many of the old rights which were in existence before them were not interfered with; most of these are very complicated, and difficult for the layman to understand.

Various interests in land can be created by the freeholder, such as giving a man a life interest in the land, or making what

is called an entailed interest, that is conveying it to a man and his heirs. Although these were separate legal estates before 1926, now the fee simple is vested in the tenant for life, etc., who holds it in trust for the persons beneficially entitled to the land after him, and what he can do with the land is limited by trusts which he must obey.

There are no such things as heirs in the sense there were before 1926. Before this the heir-at-law was the person who had the right to inherit a man's lands when he died intestate or did not dispose of them by will.

An heir apparent was the person whose right of inheritance was absolute provided he outlived the ancestor; e.g., the eldest son. Of course where the ancestor had an absolute right to the property, such as a fee simple, he could dispose of it as he liked during his lifetime, and not have any estate for an heir to fall in to.

An heir presumptive was one who would inherit the estate provided no one should be born to defeat the right; e.g., an only daughter whose right would be defeated by the birth of a son.

Nowadays the distribution of an intestate's property is governed by rules which are discussed fully later.

An interest called a copyhold is abolished and they are now freeholds.

Since 1926 you cannot hold an undivided share in land (i.e., two or more persons cannot be joint owners) except under very stringent conditions. Not more than four people can hold a freehold estate jointly, and where one person disposes of his interest in the estate it merely operates as a settlement of a corresponding share of the rents and profits until sale, and the share of the proceeds after sale.

Contracts for the sale of land must be in writing and signed by the seller, who must also be responsible for executing the deed. The seller must sign the seal and deliver the conveyance, as the deed is called. Usually the vendor gives a description of the property to be sold, what the seller's title to the property is, the amount of money the

property is being sold for, when the purchaser can take possession, what rights he has, etc.

When this has been satisfactorily arranged, the purchaser usually pays a deposit of 10 per cent., the vendor sends the purchaser a document showing the purchaser's title to the property and a recent history of the ownership of the property (now usually for the last thirty years). This is called the abstract of title. Where the purchaser is satisfied with this he prepares a draft conveyance to be signed, sealed and delivered by the seller, and this constitutes his title to the ownership of the property.

A word of warning to those purchasing buildings. Immediately after signing the contract of sale and before the conveyance is executed, the purchaser should insist that he is given the benefit of any insurance, or should arrange for insurance himself. This is because he has become beneficial owner of the property and if it is destroyed he must pay the purchase price and suffer the loss. of course, if any benefit should accrue to the property, e.g., increases in value, he is also entitled to this.

TRUSTS AND TRUSTEES

A trustee is a person who undertakes the discharge of a trust which has been reposed in him for the benefit of some persons known as the beneficiaries.

Anyone can be made a trustee, but it is just as well that their permission is received and it is unwise to appoint a minor, as legal difficulties must then arise.

No one is obliged to become a trustee and anyone appointed, who so desires, should disclaim the office in writing at the first opportunity.

A joint stock company such as a bank may be a trustee, and there is also a public official called the Public Trustee in whose hands trust estates may be left.

The number of trustees of any private trust is limited to four.

A trustee should have the trustee accounts

audited usually once in every three years, and the audit paid for out of the trust property.

A trustee cannot purchase any part of the trust property for himself, nor can he purchase as agent for another person.

A trustee should be careful not to mix trust money with his own private money at his bankers, for in such a case he will be charged with interest and held liable for any loss. A trustee should not keep trust money on deposit at the bank indefinitely as this is not allowed by law, and he will be charged interest. He must also invest money as quickly as possible, otherwise he may again be charged interest.

Trustees must be very careful how they invest trust funds. Sometimes the trust instrument, i.e., the document which creates the trust, contains special directions as to investment which they must adhere to. If there are no special directions, then the trustee is limited so far as investment is concerned to a list of authorised investments which are set out in the Trustee Act, 1925. Roughly speaking, the investments are British and Colonial Government Stocks and a few other securities, as well as mortgages on freehold land.

EASEMENTS AND RIGHTS CONNECTED WITH ANOTHER'S PROPERTY

An easement is a right, such as right of way, which the owner of one piece of land has over the lands of another owner; it must thus be distinguished from a right which the public as a whole enjoys over property. The most important of these rights are (1) rights of way; (2) rights to light; (3) rights to water; (4) rights of common and (5) rights of support. The test of all these rights is: Are they exercised as of right, and without asking anyone's permission, because each asking is an admission that the asker has no right?

The length of time necessary for one owner to have a prescriptive right over the land of another varies according to the easement.

Rights of way.—Rights of way must have been enjoyed for twenty years without interruption, and if used for forty years may be deemed absolute.

This right may be given by someone who has the power to make a grant, or may be acquired by the user, and where this has been for twenty years the law presumes a grant. Great difficulties often arise in determining exactly what the right is to be used; for example, in many cases such use cannot be continuous and the question may be raised as to the actual rights conferred. Pedestrians have been known to have a right of way, and horses and vehicles prohibited from using it.

Just as a right of way may be acquired by user, so they may be lost by non-user, although the law has not yet decided how long a right has not to be used before it is extinguished.

Where a right of way is obstructed, the person enjoying the right may remove the obstruction.

Where a right of way has been used by the public without permission having to be asked from anyone, and without interruption for twenty years, such way shall be presumed to be a public highway. Of course, where there is evidence that the owner of the land never intended to dedicate it as a highway, or that the person owning the land was incapable of giving such a right, e.g., a child or a lunatic, no such presumption arises.

Where the right has been exercised for forty years, with very few exceptions, it can be deemed conclusively to be a public highway.

A notice put up by the owner of the land to the effect that the public is using the way only by his permission is sufficient to prevent a way used by the public from becoming a highway.

The question of common amenities must be clearly distinguished from easements; these may be a common passageway at the back of a row of houses, or a common stairway in a block of flats, and the rights to

these are usually governed by definite undertakings entered into in the original lease or conveyance.

Rights to light.—A right to the use of light for a building is obtained by the enjoyment of it for twenty years without interruption, unless the right was enjoyed merely by consent in writing, in which case it is not a right at all but is merely done by someone's consent.

Ancient lights are windows and openings which have had uninterrupted access of light for not less than twenty years, and this is a right which must be considered when adjoining property owners wish to put up adjoining buildings. But this does not mean that an owner of ancient lights can prevent, from being erected, a building which will obstruct part of the light which he enjoyed, nor is he legally entitled to the same amount of light which he had before the obstruction. He is only entitled to such an amount of light as is necessary, judged by ordinary standards, for the comfortable occupation of the premises or the carrying on of business on the premises.

An obstruction of light which does not lessen the selling or letting value of a house, or materially affect the convenience of the occupier, is not actionable, even though the amount of light is considerably less than it was formerly.

Where a person owning ancient lights enlarges or alters them, or adds new ones, the owner of the adjacent property may obstruct these new lights. Although an owner of ancient lights may improve them, he must not increase them.

The abandonment of ancient lights is inferred when they are closed up, with the intention of abandoning them, or re-erecting the building which deviates from the original building line.

Where the light of a building has been unlawfully obstructed for six years or more and no action has been taken to have the matter remedied, the court will be very reluctant to interfere. Similarly, where a

building is being made higher on one side of a narrow street, if occupiers on the other side think that it will interfere with their light, they must act before the building is completed.

Rights to water.—Every owner of land on the bank of a river flowing in a defined channel has a right to have the water flow to him in its natural state, quantity, and quality. Each owner may take as much as is necessary for ordinary domestic purposes. Where water is used in any particular manner for twenty years, e.g., for a sewer, the courts assume that he has always had this right.

This rule does not apply to navigable rivers, which are vested in the Crown.

Where water is flowing in an undefined channel, such as into a well, and someone by sinking another shaft drains away this water, the owner of the well has no right of action.

It is a nuisance which the public will be protected against if water is polluted by any solid matter or rubbish, if such pollution endangers life or health. Where a landowner's drainage is affected by the neglect of owners of a river further down the stream, that landowner may enter the lands which are at fault, cleanse the river and attend to the banks, and recover the expenses from the landowner who has neglected his duty.

Rights of common.—This is a right which a person has over the land of another, and if enjoyed for thirty years cannot be defeated by showing that the right began within living memory. Where the right has been exercised for sixty years, it becomes absolute. The most important of these rights are (1) the right to pasture beasts on land, and (2) the right to cut turf to burn in the house to which the right is attached.

Most rights of common are governed by by-laws which are ascertainable from the local authorities. Any fences or other obstructions to these rights can be removed by an order from the county court.

All over the country there are rights which

are claimed by immemorial custom, such as drying nets on certain lands or dancing round the maypole; these are established by undisputed usage for twenty years.

Rights of support.—An owner of land has the right to the natural support of his neighbours' land, which means that his own property shall not be endangered by excavations on a neighbour's land. This is a natural right, and he can acquire a right to the support of buildings on his land by user for twenty years which is unrestricted. Negligence in operations on adjoining land, such as may endanger the safety of buildings, is also actionable, and, even where there is no negligence and property is endangered, it appears that an action will lie; e.g., where pile driving damages the fabric of an old house.

All excavations within 25 yards of the highway must be fenced in.

Where there is a hedge and ditch separating two adjoining properties, it is assumed that both the hedge and the ditch belong to the same person, since when the ditch was originally cut the earth must have been thrown up on the land of the person cutting it; otherwise he would be trespassing.

But the ownership of the hedge may be evidenced by acts of ownership such as a person cutting it and keeping it in proper repair.

Where a wall separates two properties and there is no evidence of ownership, each must contribute to its repair in equal shares. Where a wall separates a house from adjoining land, it is assumed that the owner of the house is the owner of the wall.

An owner of land may cut roots or branches of trees growing into, or overhanging, his land. But where fruit trees overhang another land and the fruit falls into that land, then the owner of the fruit may enter and take it without permission. He must not use force or cause any damage in the process of entering the land to gather the fruit.

Where the eaves of a house are built projecting over another man's land, the

owner of the land over which they project may pull them down even although no damage may be done to his land.

Where trees are overhanging a public highway and the local authorities think that they are doing damage to the highway, they may prune or remove them after giving notice to the owner. If the trees in question are used for the protection of crops or buildings, these need not be removed or pruned.

TRESPASS

Trespass is divided into two parts:—

(1) Trespass to property; (2) trespass against the person.

Trespass to property.—This consists in wrongfully entering upon the land of another.

Where one person enters wrongfully on the land of another, if this is unauthorised by him and unjustifiable at law, a wrong has been committed and therefore some damage has been sustained. Where no appreciable damage has been sustained, only nominal damages are recoverable to uphold the right; but where actual damage to the property has been done, this is assessed and the owner of the land compensated.

Mere treading down of grass has been considered damage. It is necessary for the owner to prove actual damage as damages will not be assumed in the absence of proof.

But this civic right to prevent persons trespassing on your land must be carefully distinguished from the criminal wrong of trespassing with intent to do damage maliciously to any real or personal property. An example of this is where a man has been warned not to walk through a hayfield and deliberately walks through, trampling down the growing hay.

It is said, "As the law now stands, it is no offence to take mushrooms, blackberries, primroses or wild plants of any kind or to trespass to find them. 'Trespassers will be

prosecuted' is a threat as empty as ever it was, unless actual damage is maliciously committed." The offence is not larceny at common law, for there can be no larceny of things forming part of, or attached to, the ground. If the plants are cultivated in a garden or orchard, etc., or used for the food of man or beasts, then one can be convicted of larceny, and people have been convicted of stealing mushrooms where they are proved to be cultivated.

Trespass in a dwelling house is on an entirely different basis from the above and the dictum, "Every man's house is his castle," sums up the views of the law which protects with great jealousy the right to peaceable possession of a house.

The owner of a house or land is justified in using force to eject a trespasser and recover damages from him. But in using such force he is not entitled to commit a breach of the peace.

Where a person enters on the premises of another whilst exercising a legal right, such as the enjoyment of an easement, then of course it cannot be trespass.

Sticking bills on another person's property without his consent is trespass. A man is responsible not only for his own trespass, but for the trespass of his cattle and, if they stray or are driven on to another's land and destroy any herbage, then the owner of the cattle can be sued for damages. Where the owner of the land can detain the cattle, he may do so by way of a pledge until the damages have been paid.

Railway companies must fence their lines properly to prevent beasts from straying on them and getting killed. Where they omit to do this, they are answerable for any cattle belonging to owners of the adjoining property.

One is free from a criminal action if one destroys any animal found trespassing, such as a dog, or fowls eating seed recently sown; but there is a civil liability for damages unless it can be shown that the property could not have been protected in any other way.

It follows, therefore, that dogs cannot be shot for trespassing in pursuit of wild animals, nor has one the right to kill a dog for following game, even although notice has been given to the owner of the dog that it will be shot. Where the dog is actually found chasing game, it may be shot to preserve the game.

Trespass against the person.—This includes any direct injury to the person, such as battery, assault, or imprisonment.

Battery is where one person uses force or violence, or does bodily injury to another without the other person's consent. The least touching in a hostile fashion constitutes a battery. It is not necessary that one party receive an injury. Many examples can be given of assaults, such as striking a person with a missile, and encouraging a dog to bite so that it does bite.

An *assault* is an attempt at battery, a mere threatening attitude which will make a reasonable person believe he is about to be struck; pointing a pistol within range at a person, raising a stick at a person in a menacing attitude and within reach, both constitute assault. If the threatening gestures are used too far away from the person that immediate contact is impossible, then it is not assault.

In a criminal prosecution for assault, absence of consent must be proved before a person can be convicted of assault; if consent was given through ignorance—e.g., by a child of tender years, the child being ignorant of the nature of the act, or through misrepresentation—then this is not considered consent in the true meaning of the word.

Moderate chastisement may be inflicted by a parent upon his child and by a schoolmaster upon one of his pupils; it is not an assault when inflicted by a monitor under the rules and practices of the school. It is an assault for an elder brother, who is not *in loco parentis*, to strike an impudent younger brother.

Any parent who sends his child to school

is presumed to give the teachers authority to administer moderate and reasonable corporal punishment.

A teacher may lawfully punish a boy under the age of sixteen for smoking a cigarette in the street contrary to school rules. The father's consent to the child smoking is of no effect since it is a breach of the law in itself.

A schoolmaster is not guilty of assault for caning on the hand a pupil who deserves corporal punishment, if it be inflicted unobjectionably and without causing serious injury.

A Board schoolmaster is entitled to inflict corporal punishment on a pupil for misconduct to another pupil when both are on their way to, but at a distance from, the school premises.

The detention of a child without authority in a Board school after school hours for neglect to learn "home lessons" amounts in law to a criminal assault.

It is a sufficient excuse to show that the assault happened by misadventure, or while the defendant was lawfully engaged in some sport or game, where bodily harm was not the motive on either side. Where there are assaults in rough or undisciplined sport or play and no one in authority to see that certain rules are kept, it may be more difficult to prove there was no intention of doing any bodily harm.

The mere offer of a person to strike another is sufficient to justify the latter striking him; he need not stay until the other has actually struck him, but the battery need not be more than is necessary for self-defence. A person is not limited to simply warding off a blow.

A battery may also be justified in defence of property, but, in the case of trespass without actual force, the trespasser must be requested to depart before hands are laid upon him, and no more force may be used than is necessary to remove the trespasser.

Mere words do not amount to an assault. Insulting words, however gross, do not justify blows.

False imprisonment.—If a person is unlawfully arrested, confined or detained, he can bring an action for false imprisonment against the person so doing.

Giving a person into custody upon an unfounded charge is a false imprisonment. In the case of an unlawful arrest being made, it is no excuse to say that the party arresting made a mistake and arrested the wrong man.

Any restraint upon the freedom of another, by show of authority or force, is sufficient to constitute an imprisonment. If a person is prevented from going out of a room, or leaving a house, it will constitute an imprisonment.

WILLS AND INTESTATE SUCCESSION

How to make a will.—A will to be valid must be written and signed at the end by the testator. If necessary, the will may be signed by some other person in his presence and by his instructions.

The signature of the testator, or the person signing on his behalf, must be made in the presence of two or more witnesses, who at the same time must sign and witness the will in the presence of the testator and of each other.

It is important that the testator and the witnesses are in each other's presence when signing the will.

Anything written which follows the signature, or anything written in after the will has been signed, is not valid. Of course, a codicil making additions or alterations to the provisions of a will may be made and must be executed with the same formalities as are required for a will.

No figures or abbreviations should be used in a will; everything should be written in words at full length. A will need not be drawn up in any particular form, or couched in "legal" language; where technical expressions are used the advice of a solicitor should be employed. It is sufficient if the will clearly expresses the intentions of the testator, but it must be definite.

With the exception of a soldier or sailor on active service, no person under twenty-one years of age can make a will; or can a person of unsound mind. The test of whether a person is of unsound mind is that he holds a delusion or believes a fact which an ordinary person would not believe. The mere fact that a person has insane delusions does not invalidate a will provided his general mental faculties are of a normal kind, and that his delusions do not affect the making of the will.

Although a man may be capable of conducting his ordinary business affairs, where fraud or undue influence has been used in the making of the will, it may be set aside.

The courts are very suspicious of wills where benefits have been conferred on (1) persons by whom the will has been prepared; (2) confidential advisers, or (3) medical advisers.

Where a will has been lost or destroyed, copies of it may be accepted and it has even been held where a person was able to recite the contents of a will that it was valid.

The law does not allow property to be disposed of just as the testator desires, and it cannot be tied up for a longer period than during the life of a person living at the date of this settlement, or at the death of a testator, and a period of twenty-one years afterwards.

Nor can income be accumulated indefinitely, the length of time being:

1. The life of the testator.
2. Twenty-one years from the death of the testator.
3. The minority of any person living at the death of the testator.
4. The minority of any person who, under trusts would, if of full age, be entitled to the income.

A will may be revoked or cancelled in various ways:

1. By the marriage of the testator.
2. By destruction; e.g., burning or tearing of the signature, but at the same time the testator must intend to revoke it.

- 3 By a subsequent will.
4. Where a codicil is added it may revoke certain parts of the will or even the whole of it.

Witnessing a will.—As mentioned above, a will must be signed by the testator at the end thereof, in the presence of two witnesses who must then sign their names, with their addresses and occupations. It need not be sealed.

If any erasure or interlineation is made during the writing, the testator should sign his name or initials in the margin in the presence of the witnesses, who should also sign their names or initial it.

No alteration whatsoever should be made in a will or codicil after the will has been signed.

Competent witnesses.—Certain people cannot witness wills and, speaking generally, witnesses should be disinterested parties.

No one to whom a gift has been made by a will or codicil should be a witness to that will, nor the wife or husband of such person, otherwise the gift is rendered void but the witnessing is still valid. A creditor of the testator may be a competent witness.

Although a person under twenty-one cannot make a will, persons of any age can witness a will, and provided they are of such an age and intelligence as to understand the nature of what they are doing, they are fully competent witnesses.

Executors and administrators.—Usually the testator names someone in the will to carry out his wishes. This person is called the executor. Where the testator has omitted to nominate executors in his will, or dies intestate, a person, called the administrator, is appointed by the court to administer the estate.

When the testator dies, the executors' first job is to see that the deceased is buried in a manner suitable to the estate he left behind him, but he must not be extravagant unless there are special directions in the will as to how the testator desired to be buried.

When the debts of the estate are being paid, funeral expenses come first.

The next duty is to see that the will is proved; this is called taking out probate; or letters of administration where a person has died intestate, etc. This is granted by the Probate Court, with which there is connected a registry at Somerset House, or district registries in the country.

At the Principal Registry at Somerset House, there is a Personal Application Department where the representatives of deceased persons are given all the information and assistance necessary to enable them to take out probate of a will or letters of administration without employing a solicitor. Usually it is advisable to employ a solicitor, as the rules which must be applied and the points which arise, both in the payment of debts and the administering of the assets, are very complicated.

A living person may, on payment of fees totalling £1, deposit his will for safe custody in Somerset House.

If one desires to read the will of a deceased person, this may be done on the payment of a fee of one shilling, by applying to Somerset House. A copy of the will may be had on the payment of a few shillings.

Where a poor person dies without a will, the officials at the Personal Application Department will assist the representatives of the deceased to fill in the papers requisite for a grant of letters of administration and, if the estate is less than £100 in value, the widow or children of the deceased may apply to the Registrar of the County Court in their district to obtain the desired letters of administration for them on payment of fees amounting from 5s. to 17s.

After the executor has proved the will, he must make an inventory of all the deceased's property, and may employ a valuer to assist him.

He must collect all debts due to the deceased and he must pay all the debts owing by the deceased, in precedence as laid down by law.

When the debts are all paid, the legacies

are paid, and if there is not enough to pay these in full they are reduced in proportion.

If an executor finds the language of the will under which he is acting difficult of construction, he can apply to a Judge in Chambers for directions.

If there is more than one claimant for a specific bequest, he can pay the amount into court, and let the claimants fight for possession themselves.

Generally speaking, any expenses incurred in administering an estate is paid out of the assets of the estate.

Distribution of an intestate's estate.—

Where a person dies intestate, the following rules apply for the distribution of his estate. If the deceased is married, the widow or widower receives:

1. All the household goods.
2. £1,000 free of death duties and costs, with interest from the time of death at 5 per cent.
3. If there are no children, the income derived from the whole of the remaining estate, for life.
4. If there are children, half the income from the remaining estate for life.

The residue held on behalf of the children is to be held on trusts, which are specified by law.

If the intestate has no issue, the residue of the estate is given absolutely in equal shares to his or her parents, or if only one parent is living he or she takes all.

Where there are no children or parents, the residue, i.e., half the income from the remaining estate mentioned in the fourth note above, is held on certain trusts for the following people in the order mentioned:

- (a) Brothers and sisters of the whole blood, and the issue of any who are dead.
- (b) Brothers and sisters of the half blood, and issue of any who are dead.
- (c) Grandparents in equal shares.
- (d) Uncles and aunts of the whole blood, and issue of any who are dead.
- (e) Uncles and aunts of the half blood, and issue of any who are dead.

If none of these are alive, then the estate passes to the surviving husband or wife absolutely.

If the intestate has no relatives as mentioned above, then the estate passes to the Crown.

LANDLORD AND TENANT

Where one person gives another the right to the exclusive possession of land or buildings for a definite length of time, or for a time which though originally indefinite can be made subject to a definite limit by either party, such as a tenancy from year to year, then the relationship of landlord and tenant arises.

The interest in the property which the landlord still holds is called the reversion. Usually the landlord receives from the tenant payment for the use of the property in the form of rent.

Agreements.—In all cases of the hiring of a house, land, lodgings, etc., there should be an agreement in writing and this agreement should be as explicit as possible. It should give the date, the names and descriptions of the parties, the date when the tenant may enter, a clear description of the property to be let, amount of rent, times of payment, length of notice required on either side, and powers of re-entry on non-payment.

If the property concerned is a furnished house, an inventory of the furniture should be taken and signed by both parties and attached to the lease. All these agreements should be properly stamped.

Usually the landlord's solicitor prepares the lease, and the future tenant pays the costs. Whilst the tenant is in occupation he is entitled to the custody of the lease.

All leases should now be made in writing and sealed. It can be for any length of time such as a quarter, a year, during a person's, or persons', life, etc.

Arrears of rent.—Where a landlord makes a demand for rent on the precise

day on which it is due and for the precise sum due, and it is refused, the landlord may bring an action for the recovery of possession and the tenant will lose his term. However, he may be reinstated provided that, all arrears are paid within six months of the ejectment, and the requirements of the court to which the application for reinstatement is made are fulfilled.

The law does not look with great favour on forfeitures, as the following rules will show.

Where an action is started in a county court for re-entry or forfeiture, if the lessee pays into court, five days before the trial, all the rent in arrear and the costs of the action, the action shall cease.

If at the trial the court thinks the lessor is entitled to re-entry, it will give an order for re-entry not less than four weeks from the date of the order; again, the lessee is allowed to pay into court the rent in arrears and the costs of the action.

If within the period of the order the lessee pays all arrears and costs, he can still carry on with the old lease, but if he does not pay at the end of this period, the order for re-entry is enforced and the lessee will have no further relief.

All leases have certain restrictions on the use of the property, or certain conditions which must be observed; these are called covenants. Before any action for re-entry on the part of the lessor for the breach of one of these covenants can be begun, notice in writing specifying the breach must be served on the lessee and also, if the breach is capable of remedy, calling on the lessee to remedy it and to pay reasonable money compensation for the breach.

If a weekly, monthly or other tenant quit premises without giving notice, the landlord may recover a week's, month's or other rent. In any tenancy, the length of time for notice to quit must always be regulated by the length of the letting; e.g., week, month, unless there is a special agreement.

If the landlord subsequently lets premises, which a tenant has vacated without giving notice, during the time which the tenant

should normally be inhabiting the premises, he cannot recover rent for any portion of the time of the original tenancy during which they remained unoccupied.

Any amount paid by a tenant for property tax; i.e., landlord's income tax, or for land tax, should be deducted from the rent for the coming year. This should be deducted from the next payment of rent. Similarly, a payment of ground rent by a sub-tenant to a superior landlord should be deducted out of the next payment of rent.

Tenancies.—Tenancies are of many different kinds. As we have explained before, there may be a weekly or monthly tenancy, or a tenancy from year to year. This last tenancy is where one lets land or houses to another at a yearly rent, without specifying any certain time or specifying a time to expire at the end of the first or any subsequent year, on notice.

Such a tenant is entitled to six months' notice, the notice to expire at the time of the year when the tenancy began.

A tenant on sufferance is one who has lawfully taken possession, such as a letting "for one year," but after the year has expired still continues in possession without any objection on the part of the owner. He may be turned out of his possession by his landlord without demand of possession.

A tenancy at will is a letting at the will of the landlord; e.g., such as a letting "to hold as long as I please." A tenancy at will may be ended by either party, at any time, and without any notice.

A tenancy may be implied by the payment of rent and the occupancy of the premises.

The tenant, at the expiration of his tenancy, must deliver up vacant possession of the premises together with all the landlord's fixtures.

The tenant of any house may sub-let all or any part of the house during his own term, unless he is expressly forbidden in the lease from so doing. A covenant to use premises as a private dwelling house is broken if the tenant sub-lets it in flats.

Where a lessee agrees to pay rent for a house, he is bound to pay it even although the house be burnt down. Here the tenant has accepted a liability and he is bound to discharge it notwithstanding accidents.

In order to get rid of his liability, the tenant should give notice to quit to his landlord. Such notice should, of course, begin and terminate on proper days according to the terms of the letting.

Where the landlord keeps the premises insured against fire, where the premises are burned down, the tenant is still liable for rent and, where the landlord receives the insurance money, cannot compel him to rebuild the premises, although the tenant may request the insurance company to rebuild.

Tenant's liability for repairs.—Leases generally include some provision as to repairs, but every lease impliedly undertakes that the tenant will use the property in a proper and tenantlike manner, such as repairing any damage he may cause, cleansing sewers, replacing broken windows, repairing fences. A tenant is not responsible for mere wear and tear of the premises.

Where a tenant covenants to keep a house in repair, this does not imply that the house shall be kept or put into the same condition as when the tenant took it; it need only be put into such a state of repair as shall render it reasonably fit for the occupation of a reasonable man, the age of the house and the locality all being taken into consideration.

Even where the tenant covenants to leave a house in the same state as when the lease began, he is not liable for ordinary and natural decay, nor is he liable for latent defects in the property. Allowing a house to become infested with vermin is a breach of the covenant to keep the house in good repair.

It is an offence punishable by hard labour for a tenant maliciously to pull down or destroy any part of the premises or to sever any fixture from the freehold.

Landlord's liability for repairs.—So far as the landlord is concerned, he is not liable to do repairs unless he has agreed to do so. If there is no agreement, the tenant takes the premises as they stand and there is no legal obligation on the landlord either to put them or keep them in repair, even although the premises may become uninhabitable.

Except in the case of furnished houses, or houses let to members of the working classes, there is no implied undertaking by the landlord that the house is fit for habitation. An intending tenant should satisfy himself on these points.

A landlord who lets an unfurnished house, even if it is in a dangerous condition, but does not undertake to keep it in repair, is not liable to the tenant or anyone else for injuries caused by the defective state of the house.

Where a house is let in separate flats or rooms and let to different tenants the remaining portion of the house, such as roof, staircase, entrance hall, lifts, etc., remain vested in the landlord who impliedly undertakes to keep them in repair. The landlord will be liable in damages not only to the tenants, but anyone who is lawfully on the premises, who is injured, as by falling through a hole in a floor, by the landlord's neglect.

Where the landlord neglects to have any repairs done after notice has been given by the tenants, he is responsible for damage.

Where the rent of a house does not exceed a rent of £40 per year in London and £26 elsewhere, it is an implied condition that the landlord shall keep the house in a state reasonably fit for human habitation. In these cases the landlord is not responsible for latent defects unless the tenant gives him notice of it.

When a landlord lets a furnished house or rooms, he implies that the premises are reasonably fit for habitation.

Bad smells through defective drains, the presence of bugs, or the fact that someone in the house lately had a contagious disease

are forms of unfitness. But the landlord does not undertake that the premises will continue fit for habitation and he is not liable if infectious diseases do break out.

When a landlord lets a house where there have been infectious diseases recently and neglects to have it disinfected to the satisfaction of a doctor, or denies when asked if there have been infectious diseases, he is liable to very heavy penalties.

Notice to quit.—Notice to quit may be given by either word of mouth or in writing. If possible, notice should always be given in writing. The notice may be sent by post or left at the residence of the person. Where occupation of premises is to cease on a certain day, no notice to quit is necessary.

Fixtures.—When a lease has expired, the tenant must leave all erections, buildings, improvements and what are called "landlord's fixtures", even although the tenant himself has erected them.

Where those fixtures have been erected for purposes of trade, convenience or ornament, the tenant can generally remove them.

Landlord's fixtures are all those things which have been added to the structure or so affixed that they are not removable by him.

A tenant should always remove his fixtures prior to leaving the premises as he has no right to re-enter after he has vacated the premises.

Fixtures which may be removed by the tenant are hangings, pier glasses, ornamental chimney pieces, window blinds, grates, stoves and ranges, fixed tables, coppers, cupboards fixed with holdfasts, bookcases screwed to the walls, wainscot screwed to the walls. It must be remembered that fixtures may be removed only if this can be done without material damage to the freehold.

Normally, all trade fixtures may be removed by the tenant; thus a nurseryman can remove his greenhouses but a private individual may not. Similarly, a nurseryman may remove small trees and shrubs but a private individual is not allowed to do so.

Rent.—The amount of rent and times of payment are usually fixed in the lease. Where it is intended that the rent should be paid in advance during the whole of the tenancy, it should be so stipulated in the agreement, otherwise there is no necessity to pay rent in advance. Normally, the first and the last quarter's rent are payable in advance.

Where a tenant's term has expired—and he wilfully stays on in possession after the landlord has demanded possession in writing, the landlord is entitled to double the yearly rent. This rule as to double rent applies only to tenants holding on a yearly lease or holding for a term of life or lives.

Usually some security for the rent due, such as an undertaking by third parties to make themselves responsible for the rent, is required by every landlord.

Distraining goods for rent.—Where rent is unpaid, the landlord has the right, subject to certain restrictions, to enter on the premises and seize certain chattels and personal effects in compensation for non-payment of rent.

Implements of the tenant's trade or profession may not be seized provided there are sufficient other goods on the premises to satisfy the distress; but these cannot be seized if they be in actual use at the time.

Meat, milk and fruit may not be distrained since they cannot be restored in the same condition as they were taken.

Things which are fixed to the freehold such as furnaces, stoves, ranges and coppers may not be taken, unless they can be moved without doing damage.

Growing trees and shrubs may not be distrained even although they are owned by a nurseryman.

Horses or cattle are distrainable for arrears of rent, although a horse which is being ridden or worked may not be distrained similarly to an article of trade in use.

Goods delivered to a person carrying on a public trade may not be distrained, such as a watch given to a watchmaker for repairs or a pair of shoes given to a shoemaker to repair; or furniture placed in a

depository, or pledges in charge of a pawn broker.

Thus it can be seen that the general rule is that all chattels or personal effects may be distrained.

A distress for rent upon a lodger in furnished apartments may be made of such goods as belong to him, or which may be found in his room.

Only the landlord himself, or a bailiff, or an agent appointed by the landlord for the purpose, can carry out a distress.

If a landlord demands more rent than is due, the tenant in order to prevent distress should pay the amount under protest and then sue the landlord for the excess and damages.

When the rent due is rent for land, the landlord may distrain on most growing crops but must not sell them until they are ripe.

Wearing apparel, and the bedding and bedsteads of a tenant and his family, as well as tools and implements of his trade to the value of £5, may not be distrained. The term "tools of trade" covers a considerable number of things, such as a music teacher's piano and a cab-driver's cab.

Goods and personal belongings of people at an hotel or inn cannot be seized in any distress which is taken against the landlord's goods.

In most cases money is not distrainable.

Cats, rabbits or game may not be distrained, but birds in cages or aviaries and dogs may be distrained.

Great care should be taken by the landlord that more is not taken than is necessary for the payment of the rent due, and the whole of what is due should be taken at one time. A second distress cannot be justified where enough might have been taken at the first, unless of course he makes a *bona fide* mistake as to the value of the goods taken.

Distress may not be levied on a Sunday, or may it be made at night; it must be made between sunrise and sunset.

When distress is being made, the outer

door of a house may not be forced, but if the outer door is open then the inner doors may be broken open. Fences may be climbed over, but may not be broken down. If the key is in the door the landlord may open it and may further open windows which are ajar in order to make an entry, but he is not entitled to break windows which are closed.

Where a person distraining has lawfully entered and is forcibly expelled, he may return with a constable and, being refused admittance, may, if necessary, break open the outer door.

Where a person voluntarily abandons a distress once he has entered, he may not make another distress.

After the goods have been seized, an inventory should be made and, if the owner of the goods seized does not buy them back within five days, they may be sold. The inventory and notice of sale should be served on the tenant who if he likes may have the goods valued at his own expense.

A landlord has no authority to sell the goods before five days, or may he buy the goods himself even at an auction.

Any residue of the proceeds of the sale should be paid to the tenant.

Until the goods are sold they are the tenant's property, and the five days may be extended to fifteen days if the tenant so requests in writing and pays any additional expenses.

Where any goods have been fraudulently removed to avoid distress, the landlord may seize them wherever found unless they have been sold for value to a purchaser who had no knowledge of the fraud.

Sometimes the goods are left on the tenant's premises and are inspected by the bailiff daily; it is an offence for anyone to remove them.

Lodger's goods are now protected from distress, as are also the goods of an under-tenant. To protect themselves, such lodgers or under-tenants, should pay any rent due by them to the superior landlord.

Since 1927, tenants are now entitled under

certain circumstances to compensation for improvements which they may have made to the property, and may even require compensation for goodwill if asked to vacate premises. In cases where the tenant thinks that compensation for goodwill will not adequately make up for the loss he will suffer by vacating the premises, he may in certain circumstances require the landlord to give him a new lease.

RATES

Rates are levied by the local authorities such as boroughs, county boroughs, urban and rural district councils, which also collect them.

Now the only rates levied are a general rate (which takes the place of the old poor rate), rates for sewers and drainage, church rates and water rates.

Rates are subject to a revision every five years.

Rateable valuations.—All rates are levied on the valuation of the property, and the valuation is assessed in different ways, as follows:

To ascertain the rateable value, property is divided into two main classes: (1) houses and land, (2) all other real property.

The "gross value" is the rent at which property might reasonably be expected to let if the tenant undertook to pay all the usual tenants' rates and taxes and tithe rent charges, if any, and if the landlord undertook to pay the cost of repairs and insurance and other expenses, if any, necessary to maintain the property in a state to command the rent.

Certain deductions, set out below, and certain rates are subtracted from the gross value to arrive at the net annual value on which rates are assessed.

PROPERTY	DEDUCTION
Houses where the gross value does not exceed £10	{ 40% of the gross value.
Where the gross value exceeds £10 but not £20	{ £4 or an amount equal to 33 $\frac{1}{3}$ % of the gross value, whichever is greater.
Exceeding £20 but not £40	{ £7 or an amount equal to 25% of the gross value, whichever is greater.
Exceeding £40 but not £100	{ £10 or an amount equal to 20% of the gross value, whichever is greater.
Exceeding £100	{ £20 together with 16 $\frac{2}{3}$ % of the amount by which the gross value exceeds £100.
Land (not agricultural) with buildings valued together	{ 10% of the gross value.
Land without buildings	5% of the gross value.

Rateable valuations in London are compiled in a similar manner but the classes of property and the deductions are different.

Deductions, allowances and exemptions.—

Where the rating authority directs that the owner pays the rates instead of the occupiers of the premises, the owner in these cases is entitled to a deduction on the amount payable.

Where an owner undertakes to pay the rates, the authority may recover the rates from him.

Where an owner agrees to pay the rates whether the premises are occupied or not, he gets an allowance of 15 per cent; where he pays only while occupied he is allowed $7\frac{1}{2}$ per cent. Where the owner collects rates from the occupier for the rating authority the allowance is 5 per cent.

Any owner who pays any rates which the occupier should pay is entitled to be paid by the occupier.

Where an occupier pays rates which the owner should pay, he is entitled to deduct the amount paid from his rent.

On account of the extra expenses which fall on an owner of flats or tenements by way of lighting, repairs, etc., $33\frac{1}{3}$ per cent is usually deducted from the annual rent in order to arrive at the gross value.

All churches and places used exclusively for public worship are exempt from general rates. Where any part of the premises are used for Sunday, infant or ragged schools, this will not make them liable for rates.

So far as the rating of Sunday schools and ragged schools is concerned, the rating authority is not bound to exempt but may exercise a discretion to do so.

Any public elementary school not provided by a School Board is also exempt from rates.

All agricultural land—arable and pasture land, poultry farms, nurseries, orchards, allotments, cottage gardens exceeding a quarter of an acre—and agricultural buildings are totally exempt from rates. No

particulars with regard to such land and buildings should appear in the valuation lists.

Mines, factories and workshops wholly used for industrial purposes, or property used wholly for transport purposes, shall be rated at only one quarter of the net annual value. Freight transport premises are those used by railways, canals and docks.

Unpaid rates.—So far as unpaid rates are concerned, if a person finds that he is unable to pay on account of circumstances beyond his control, the magistrates may remit payment of the rate. The rating authority may also remit payment or reduce the rates on account of poverty. Where the magistrates think there are no mitigating circumstances, they may issue a warrant authorising distraint upon the occupier's goods.

Where a ratepayer tenders in payment part only of a rate, there is no need for the rating authorities to accept it; however, if they do accept it, they will have full liberty to take steps for the legal recovery of the unpaid part.

Where rates are in arrear, the rating authority may ask any person, even a lodger, paying rent for the premises to the person from whom the rates are due, to make all future payments of rent to it until the arrears are paid.

Every ratepayer has the right to inspect the rate books at any reasonable time of the day.

Where a draft valuation list is prepared, any person who feels aggrieved by what he considers unfairness in the assessment may within twenty-five days lodge an objection, which will be considered by the Assessment Committee. During the five years in which the valuation is in force, any person aggrieved may ask to have the list varied and the objection is also dealt with by the Assessment Committee.

If not satisfied with the decision of a committee, a ratepayer may appeal to Quarter Sessions.

LAND TAX

This is a tax levied on all land. The amount due from each parish or place is fixed in perpetuity and apportioned among owners of property liable, in proportion to the net amount or rateable value.

The owners of the land are primarily liable and, unless otherwise agreed upon, the tenant may deduct the landlord's portion of the tax from his rent.

The Crown, charitable institutions and owners in possession whose total income does not exceed £160 are exempt from the tax. One whose income does not exceed £400 may claim relief from half the tax.

Claims for abatement must be preferred before the payment of the tax.

The tax may be redeemed for a lump sum payment on application to the Land Tax Commissioners.

INCOME TAX

All incomes above £125 per annum are liable for income tax. This sum of money is liable to change, as income tax is charged annually.

It is an offence not to return to the income tax authorities an annual statement of income. The statement required is as follows:

1. The annual value of all lands and tenements occupied.

2. The amounts of the profits or gains arising from the sources mentioned in Schedules A, B, C, D and E, after deduction of such sums as are allowed.

Schedule A. Tax under this heading is charged in respect of all property and buildings in the United Kingdom on the annual value of the property.

Schedule B. Tax charged in respect of land and tenements in occupation in the United Kingdom assessed on the annual value. Land used mainly for husbandry is assessed at one-third the annual value.

Schedule C. Tax charged in respect of all income arising from interest, annuities,

dividends and shares of annuities payable out of public revenue (commonly called unearned income).

Schedule D. Tax charged on profits from property wherever situated, and from a trade or profession wherever carried on, and any other gains not charged under A, B, C, or E.

Schedule E. Tax charged in respect of every public office and in respect of every annuity or pension payable by the Crown or out of the public revenue of the United Kingdom.

Income that is taxable.

Profits from business and professions.

Salaries, wages, bonuses and Commissions.

Pensions, whether voluntary or received under the terms of employment: Old age pensions, widows' war pensions.

Annual value of all land and property.

Interest, dividends and annuities.

Rent-free quarters, where occupier has power to let.

Tips received in connection with an employment.

Unemployment relief (where total income including relief makes recipient liable for tax).

Christmas boxes.

Furnished letting (net profits after expenses).

Income not taxable.

Wounds and disability pensions.

Widows' war pensions paid in respect of children.

Interest on War Savings Certificates.

Scholarship income.

Allowances and gifts (not given in respect of services rendered).

Building Society interest.

Compensation for loss of office.

Payments in kind.

Rent-free residence (where occupier has no right to let).

British subjects resident abroad may claim allowances according to the proportion of their English to total income.

Certain deductions are to be made from an earned income before the taxable income is ascertained and these are as follows:

Deduct: (£100 in the case of unmarried persons, £180 in the case of married persons.)

Deduct: One-fifth of the earned income (with a maximum of £300). One-fifth of unearned income may also be deducted where a man or his wife have reached the age of 65 and their total income does not exceed £500.

Deduct: £60 for each child, step-child or adopted child under 16 years of age. This is also allowed for children over 16 years of age who are receiving full time instruction at any educational establishment.

Deduct: £50 for a housekeeper, for a widow or widower. A similar allowance is granted to single persons who have living with them a female relative to look after, a brother or sister subject to a child allowance.

Deduct: £25 for a daughter's services where the taxpayer is old and infirm. Of course, where the taxpayer is a widow or widower the claim should be made for a housekeeper £50 instead of a daughter.

Deduct: £25 for dependent relatives whose income does not exceed £50 and who are kept by the taxpayer.

Deduct: Life Assurance Premiums (not more than $\frac{1}{5}$ of income).

How to obtain allowances.—Normally, the above allowances are deducted in order to arrive at the taxable income. For these a proper claim must be made to the revenue authorities and a form for the purpose should be obtained from the local Inspector of Taxes. These forms are self-explanatory, but it must be remembered that it is necessary to give the fullest information on them—full names, ages, insurance company, etc.

How to claim repayment.—A person who is not satisfied with an assessment is entitled to appeal to the Commissioners of Income Tax on giving notice in writing within

twenty-one days of such assessment. Anyone who delivers a statement of income and discovers any omission or wrong statement therein may deliver an additional statement rectifying it.

Where a person who is exempt from income tax, or is entitled to certain allowances, receives dividends, etc., from which income tax has been deducted at the full standard rate, and has not received the benefit of his due allowance, he can claim repayment of so much of the tax as is in excess of his true liability.

The claim may be made at any time within six years of the year of assessment.

In a business or profession, income tax is normally charged on the profits of the preceding year.

The following are a few items of expenditure which are *not* allowed to be debited in accounts when computing income tax liability:

Expenses not wholly for the purposes of the trade or profession.

Expenses for domestic or private purposes.

The rent or assessed value of property, unless used for business.

Expenses for repair of premises occupied for the business, unless actually expended.

Losses not connected with the taxpayer's trade or profession.

Losses other than actual adjusted losses.

Loss of interest due to employment of moneys as capital.

Debts other than bad debts.

Improvements of premises.

Depreciation.

Income tax paid.

Drawings by the owners.

Ground rent, loans (except in money-lender's business), interest (except for bank interest).

Rebuilding premises.

Removal of business (except where removal is compulsory); e.g., expiration of lease.

This list merely gives a few common examples and is not exhaustive.

Expenditure which is allowed can be summed up roughly as expenses wholly

and exclusively for the purposes of the business, such as:

Advertising expenditure.

Bad debts, bank interest and insurance for business purposes.

Legal expenses.

Lighting, heating, telephone and so forth.

Loss of stock by fire.

Renewals (where no wear and tear allowance is claimed), repairs to premises.

Subscriptions and donations; e.g., to the local hospital where the staff of the business benefit.

Wages, salaries and pensions paid to employees.

Where a loss is made in business it may be carried forward into any year within six years of the loss year in which the loss occurs. The loss is then set off against the first available profits.

Where such assets in a business as machinery, plant, tools or motors, etc., are replaced, the cost of the replacement (in so far as it is not an improvement or addition) may be claimed as a deduction.

In the case of a motor car used in a trade, profession or employment, a special annual depreciation allowance may be claimed based on the written-down value.

It is optional whether the taxpayer claims the cost of replacement, when it arises, or an annual deduction for wear and tear. Which is most advantageous will depend on the circumstances of the case.

Income tax is assessed on all employees under Schedule E.

All expenditure which is money wholly, exclusively and necessarily spent in the performance of the duties of the appointment may be deducted from the assessment under Schedule E.

Deductions.

Compulsory contributions under law or the terms of the employment; e.g., pensions.

Hotel expenses for travellers.

Locums tenens for normal holidays and in illness.

Music and instruments for musicians.

Office accommodation, stationary, etc., where necessary to employment.

Overalls and clothing specially supplied for employment.

Tools where workmen have to supply these.

Travelling expenses incurred in performance of duties, but not going to and from duties.

Schedule A is a tax upon the *ownership* of property, but in most cases the occupier pays the tax and deducts it from rent.

In these cases the landlord pays the tax (1) where he elects to be assessed; (2) on houses of less than £10 annual value; (3) on houses let in tenements, and lands and houses let for less than a year.

Where the tenant pays the taxes he is empowered to deduct tax at full rate on the amount of his rent from his next payment to the landlord. Normally, where the tenant does not deduct the tax from the next payment of rent, he loses his right of deduction.

Interest paid to a Building Society is allowed as a direct deduction from Schedule A assessment on the property.

Schedule B tax is commonly called Farmers' Tax and is charged in respect of the occupation of land. Normally the assessment is made on the gross annual value as adopted for Schedule A where the land is used for husbandry. In other cases the assessment is made on one-third of the gross annual value.

Farmers may claim at any time between April 5 and June 5 to have their assessments for the current year charged on the profits of the preceding year.

If the farmer owns the farm, the annual value of the farmhouse is excluded from the Schedule B assessment. Where the farmer is a tenant the farmhouse is excluded.

Divorced and separated person.--Income tax at the full standard rate should be deducted from all payments made under separation deeds, unless the deed provides for the deduction of tax.

If tax is not mentioned in respect of alimony under a Court Order, it should be deducted from the payments.

Husband and wife.—The income of a wife living with her husband is deemed to be the income of the husband for tax purposes. Either spouse, however, may claim to be assessed separately.

It must be remembered that income tax is a tax which is imposed annually and, therefore, any figures which may be given or any regulations which are mentioned are correct for the year 1937 and are subject to change.

INSURANCE

A policy of insurance is a contract whereby one person called the insurer (generally an insurance company), in consideration of certain premiums or payments, undertakes to indemnify another person, called the insured or assured, against a loss which *may* arise through a stated risk, or to pay a sum of money to him or his heirs on the happening of a specified event; e.g., such as reaching a certain age, or his death.

It is as well to note the difference between the terms "insurance" and "assurance". Insurance is a contract of indemnity, the person insuring receiving a sum to make good any unforeseen loss or damage; but assurance means an assured sum payable in an event that is bound to happen—death or the reaching of a certain age. Thus "insurance" is applied to fire, marine and many other types of policy, where a person is indemnified in case of loss; but "assurance" is applied to only one type of policy; i.e., life.

All material facts must be disclosed by the insured person. If any information which is within the knowledge of the insured is withheld, the policy of insurance will be void.

Life assurance.—Life assurance is a contract by which the insurer, in consideration of certain payments, undertakes to

pay to the person for whose benefit the assurance is made a certain sum of money, on the death of the person whose life is assured.

The law requires that every person who takes out a policy of life insurance shall have an insurable interest in the life of the assured. An insurable interest means a pecuniary interest.

Everyone is assumed to have a pecuniary interest in his own life. A wife has an assurable interest in the life of her husband. A sister an interest in the life of a brother who supports her. A son has no insurable interest in the life of a father whom he supports, but has one in the life of a father who supports him. A creditor may insure a debtor's life for the amount of the debt, and recover that amount from the insurance company at the debtor's death, even although the debt is extinguished, provided that it was in existence when the policy was effected.

A father is not presumed to have an insurable interest in the life of any of his children, but reasonable funeral expenses may be insured by a person who is under a moral obligation to bury a deceased person.

Before a policy of life insurance is granted to the insured, a proposal form has to be filled in. This consists of a number of inquiries as to the life, habits and antecedents of the person proposing to be insured. The answers must be made with the greatest care, and it is not sufficient not to make mis-statements, for no material facts should be concealed.

Where a mis-statement is made or a material fact hidden, the policy may become void. False statements made in answer to verbal questions, as well as those composed in the written questions, will avoid the policy.

The policy names the risks insured against, the time during which the contract remains in force, the names of the parties, the amount of the insurance, and the method of payment of the premium.

Although it is a common custom for insurance offices to allow a certain number

of days of grace for the payment of any instalment of the premium, this does not follow as a matter of course unless a clause to this effect is inserted in the policy. The greatest care should always be exercised in observing the conditions of payment of premiums.

Where a policy contains a condition rendering it void in the event of the assured committing suicide, it is immaterial that at the time of committing the act the assured was of unsound mind. But where there is no such clause or condition, a policy is not rendered void by the suicide of the assured person, whether insane or otherwise.

Where a person lends money on the security of a policy of assurance on the life of the borrower, or it may be even on the life of another person, the lender should, besides having the policy in his hands, see that the borrower sends notice to the insurance office to the effect that a loan has been made, and the policy assigned as security, and specify the amount. The insurer must, on receiving notice, give a certificate acknowledging receipt of the notice.

In the absence of such notice, if the borrower becomes bankrupt, the lender will have no security for his money.

Fire insurance.—The contract of fire insurance, unlike that of life assurance, is one of indemnity, the insurer undertaking in consideration of the premium paid to make good any loss or damage caused by a fire during a specified time. The maximum amount which can be claimed is fixed by the parties, but it must be remembered that this amount is not the measure of the loss. The insured can recover only his actual loss, either by payment or re-instatement. If the thing insured is only partially destroyed, the insured can claim only the value of the injury actually done.

As in life assurance, the insured person must have an interest in the subject matter of the contract. An owner may insure his own goods—a carrier the things he is carrying, a pawnbroker his pledges.

The subject matter of the goods must not be changed. For example, where a motor car is insured and the car is exchanged for another without informing the company, the policy for the old car will not be valid for the new car.

The proposal form and the policy of insurance are very similar in effect to those used in cases of life assurance. The utmost good faith is required in filling in the proposal form and the policy names the risks which are insured against. The policies will vary greatly according to the nature of the property or goods insured and the exact description of each will depend on the particular facts. The property insured, and also the building in which the property is, must be correctly described.

An alteration of the premises such as will increase the risk, after the making of the policy, will make it void. An example of this is where a house is increased from two stories to three stories.

No policy is issued until after the first premium has been paid, premiums always being payable in advance. All subsequent premiums must be paid punctually upon the dates upon which they are due in order to keep the policy alive, although usually a certain number of days of grace is allowed.

When a loss occurs, notice should be given in writing to the insurance office within a certain time, usually stipulated in the policy; and also full particulars of the goods and an estimate of their value.

As a person cannot recover more than the amount of his actual loss, limited by the specified amount of the policy, there is no advantage in effecting numerous insurances with various offices in excess of the total value of the property, for if this is done the insurance offices merely share the total losses.

Fire insurance policies generally run from year to year and the premiums are payable accordingly.

A "cover note" is a contract of insurance for a time, and if any loss occurs before the end of the time stated, the insurers are liable.

Damage resulting from a necessary effort

to put out a fire, as for example, spoiling goods by water or throwing furniture out of the windows, is within the risk insured against in an ordinary fire insurance policy.

Insurance against third party risks.—A policy of insurance in respect of third party risks must be taken out for every motor vehicle. This does not apply to a vehicle owned by the police or a local authority, or does it apply to invalid carriages. The policy must cover liability arising out of the death or injury of any person caused by a motor vehicle. Provision is also made for the insurer to pay a sum of money not exceeding £25 to any hospital where the injured person was treated. With this policy is issued a certificate of insurance, containing particulars for the police. This certificate must be produced to a constable if required. In cases of accident, the accident must be reported to the police within twenty-four hours and the certificate produced. It must also be produced in such cases, to any person who has reasonable grounds for desiring its production.

Thus, when a third party is injured after a third party insurance has been effected and judgment is obtained in respect of any liability covered by the insurance policy, the insurer shall pay to the persons entitled to the benefit of the judgment any sum of money awarded, including costs and interest.

A certificate of insurance must be delivered up within seven days if the policy has been cancelled. If it has been lost or destroyed, a declaration under oath must be made to that effect. It is an offence not to do so.

Fidelity insurance.—This is a form of insurance in the nature of a surety or guarantee. An insurance company, in consideration of the payment of annual premiums, agrees to pay a fixed sum in the event of a default on the part of the person whose fidelity is insured.

These policies usually require the employer to give notice to the insurers of any default of the person whose fidelity is insured. The

employer must make no change in the remuneration or duties of the employed without the consent of the insurers. In the event of any dishonesty occurring which involves a claim under the policy, the company usually insists that the offender be prosecuted before any claim is paid.

There are various forms of national insurance such as national health insurance, unemployment insurance and widows, orphans and old age contributory insurance, but these measures are much too comprehensive and complicated to go into here. It should be noted that one class of persons who do not require to be insured under these acts is teachers, to whom the Teachers' Superannuation Acts apply.

Compensation for death from accident.—Wives or husbands, parents or children may sue a railway company, omnibus company, or cab proprietor or any other person causing an accident, for compensation, if any of the above named persons on whom they depended in any way for subsistence has been killed by the negligence of the railway company, etc.

This action, it must be remembered, is only for the benefit of the wife, husband, parent or child of the deceased, and is merely a right to recover compensation for the pecuniary loss caused by death; e.g., loss of maintenance or of an annuity, or the benefit of education.

Nothing can be recovered for grief or mental suffering.

When the jury are assessing damages, no contract of insurance can be taken into account in reduction of damages. In the same way widows, orphans and old age pensions are not to be taken into account when damages are being assessed.

Where a person injured in an accident receives compensation during his lifetime, which he accepts in full satisfaction of his claims arising out of his injuries, if subsequently he dies from the effects of his injuries, his representatives cannot claim compensation in respect of his death.

CHEQUES AND BANKING ACCOUNTS

A banker.—A banker is the debtor of the customer for all sums paid by the latter into his account at the bank. There is an implied contract between the parties that the banker will honour the cheques of his customer so long as there is a balance in his favour, and that he will further honour them to the extent of any overdraft agreed upon.

A banker who fails to honour his customer's cheques under the above conditions is liable to an action for damages. Substantial damages have even been recovered from a bank in a case of a trader whose cheque was dishonoured after she had received a promise from an official of the bank that it would be paid even though she had already exceeded her overdraft. The duty and authority of a banker are ended by (1) countermanding the payment; (2) notice of the death of the customer; (3) notice of an act of bankruptcy; (4) where an order is made by the court when a person from whom a debt is owing to another person is warned not to pay the debt, which is thus "attached" by a creditor of the person to whom the debt is owing.

Cheques.—A cheque is an unconditional order in writing, addressed by one person to a banker, signed by the person giving it, requiring the bank to whom it is addressed to pay on demand or as at fixed or determinable future time a certain sum in money to, or to the order of, a specified person or to bearer.

No precise form of words is essential to the validity of a cheque provided it substantially complies with the above definition, but it must be an unconditional order and it must not order any act to be done in addition to the payment of the money.

It can be written on any piece of paper, provided the stamp duty of 2d. is paid.

Where a person draws a cheque on a bank without having any assets to meet it the banker is not liable to the holder of the cheque for refusing payment on it.

A cheque should be presented within a reasonable time, which depends on the circumstances of the case or trade usage. The person drawing the cheque is not discharged by delay in presenting it for payment, unless in the meantime the bank fails. In such a case, provided that when the cheque was drawn the drawer had sufficient money deposited to meet it, the holder of the cheque must prove for the amount of the cheque in the winding up or bankruptcy of the bank.

A "customer" of a bank must either have a deposit or current account, or hold some similar relationship. Where a bank had been in the habit of changing cheques for a person not having an account with them, they were held liable to the drawers of a cheque improperly obtained from them.

A banker is bound to know his customer's signature, and therefore is liable if he pays a cheque on which the signature of the drawer is forged; but he is not liable if he pays in good faith and in the ordinary course of business (i.e., having proper regard to the crossing) a cheque on which the signature of the endorser has been forged.

When a cheque has been drawn and handed to the payee, it is presented at the bank named for payment. If it is made payable to "X.Y. or order", X.Y. must endorse it (i.e., sign his name on the back of it) before payment is demanded. If the cheque is made payable to "X.Y. or bearer", no endorsement is required.

In endorsing a cheque, the endorser should write his name in the same manner as it is entered as payee on the face of the cheque.

The titles Mr., Mrs., Esq., should never be used. If a cheque is made payable to a married woman, e.g., Mrs. Smith, she should endorse it in the name of Smith and prefix her Christian or first name.

If a customer draws a cheque so carelessly as to facilitate an alteration or a forgery, any loss which occurs must fall upon the customer and the banker will be protected.

To minimise the risks run through loss or forgery, it has become the common

practice, when paying accounts, for the drawer of a cheque to "cross" it, that is, to draw two parallel transverse lines across the face of it, and to write the words "& Co." between them. A cheque of this kind must not be paid over the counter of a bank. It must be presented by another bank. This is called a "general crossing". If, in addition, there is added the name of a particular bank, then the presentation must be made through that bank; this is called a "special crossing".

The mere crossing of a cheque does not affect the negotiability of the instrument, negotiability meaning that the property, or ownership, passes by delivery from one person to another. The legal holder of the cheque has a perfect title to it.

But the character of negotiability may be taken away if the words "not negotiable" are added. The holder of such cheque has no better title to it than the person from whom he took it. For example, if a cheque marked "not negotiable" is stolen from the payee, or a subsequent holder, and the thief transfers it for value to another person, the transferee has no right to retain it. He holds it illegally as the thief did, and he must restore it, on demand, to the rightful owners.

As the relationship between the banker and "customer" is confidential, the banker must not disclose the state of the "customer's" account, except when such disclosure is made under compulsion by law, or in the banker's own interests (e.g., where he sues for an overdraft) or by the consent of the customer.

A post-dated or ante-dated cheque is not invalid by reason only of being so dated. Usually bankers refuse to pay undated cheques although the validity of this practice is doubtful.

It has been doubted whether a post-dated cheque is valid, if its amount exceeds £10, and a 2d. stamp is used. It is thought that the drawer may render himself liable to penalties for issuing such a cheque, since it is a bill of exchange and therefore insufficiently stamped. But no liability is

incurred if a cheque is drawn and then held by the payee until the date of payment.

Cheques with receipts on the back, which are quite common, present some difficulty, because if the wording amounts to an instruction to the paying banker not to pay unless the receipt is signed and stamped, the instrument becomes a conditional order and ceases to be a bill of exchange; where there is a form of receipt but no direction to the paying banker, the instrument is probably not conditional and does not cease to be a cheque.

Promissory notes.—"A promissory note is an unconditional promise in writing made by one person to another signed by the maker, engaging to pay on demand, or at a fixed or determinable future time, a sum certain in money, to, or to the order of, a specified person or to bearer."

It is usually drawn thus:

Hastings, 1st Jan., 1938.
<p>£100</p> <p>Three months after date (or On Demand or at Sight) I promise to pay to John Smith or order (or bearer) one hundred pounds.</p> <p>(Stamp)</p> <p>(Signed) JAMES BROWN</p>

James Brown is the "maker" and John Smith the payee of the promissory note. It is a transferable bill of exchange and may be endorsed in the same manner.

The maker is the person primarily liable upon the instrument, and in default of payment each of the endorsers can be sued. But no endorser is liable until the note has been presented to the maker for payment, and payment has been refused.

Bank notes are promissory notes made by a banker. In England and Wales the

Bank of England has had since 1921 a monopoly of issuing notes.

I.O.U.—An I.O.U. is a distinct admission of a sum due, and is evidence of a promise to pay the amount to the person who is in possession of the document.

It is usually drawn up as follows:

	Jan. 1st, 1938.
To John Smith	
I.O.U. £100	
(Signed) JAMES BROWN	

It is not a negotiable instrument, neither is it an agreement, and it requires no stamp.

An action may be brought upon an I.O.U. lawfully given, and the amount thereon may be recovered, but not if it is given for an illegal or gambling debt.

Where an I.O.U. goes on to state for example "I.O.U. £100 to be paid on the 1st April," it is a promise to pay on a particular day and the document is in effect a promissory note and must be stamped accordingly.

Legal tender.—Unless there is an agreement to the contrary, a creditor is entitled to the payment of his debt in cash. The tender must be absolute and unconditional, and the money be actually produced. If a time is fixed for payment it must be observed; if not, a reasonable time is to be allowed.

Gold coin of the realm, or Bank of England notes, are legal tender to any amount, but silver coins may be refused in payment beyond forty shillings, and bronze coins beyond twelve pence. Postal orders and Post Office money orders, whilst a good discharge of the debt, if accepted, are not legal tender.

The payment of a smaller sum of money will not release a debt of a large amount. Thus if A owes B £20, and B agrees to

accept £10 in full payment, and the money is paid in legal tender, A is still indebted to B for £10. But the payment of something else of a different nature, however insignificant its value, is a sufficient performance of the contract, and a legal discharge of the debt.

Where a person obtains money from another by deceit, extortion or mistake, the former may be compelled to refund it. Thus if one makes an extortionate charge for repairs, etc., to goods and in order to get possession of the goods the charge is paid, an action may be begun for the recovery of the sum charged in excess.

Similarly, where a carrier makes an excessive charge for the carriage of goods, the money can be recovered from him later.

Even where an account has been settled and it afterwards turns out to be incorrect, either by mistake or fraud, the account can be re-opened.

Where a cheque is sent by a debtor with the notification that it is sent "in settlement" of a debt, it is a mistake to assume that the creditor must return the cheque if he maintains that a larger sum is due to him. He can keep the cheque and still sue for the balance of the claim.

Where money is sent through the post in payment of a debt and it is lost, the loss must be borne by the sender of the money. But where the creditor has expressly asked the debtor to send the money through the post, and it is lost, then the creditor must bear the loss. It must always be remembered that under the Post Office Regulations the transmission of money in unregistered letters is forbidden.

THE STOCK EXCHANGE

The London Stock Exchange is a society of stockbrokers and stockjobbers for the purchase or sale of stocks and shares. Membership is by election and the Stock Exchange does not recognise in its dealings any parties other than its own members.

These members are bound by very strict rules, and anyone having dealings with them can obtain a copy of these Stock Exchange Rules.

It is very unwise to have any dealings with anyone who is not a member of the London or one of the provincial stock exchanges. The courts have issued many warnings against dealing with unauthorised brokers, or what are known as "bucket shops." As members of the Stock Exchange are not allowed to advertise, these unauthorised persons are easily recognised by the fact that they usually send out very alluring "prospectuses" of shares which they are asking you to buy.

Sales and purchases.—Bargains in the nature of wagers on the future price of stock are absolutely void. Thus an agreement for the sale and purchase of stock or shares to be transferred on a future date, where no purchase money is intended to be paid, or no stock transferred, but the parties intend to settle the difference between the price at the time the contract is made and the price on the day of settlement, is a wager and cannot be enforced.

A broker making a purchase or sale is the agent of both parties and as such may bind them by signing on behalf of both buyer and seller.

Persons buying or selling shares through a member of the Stock Exchange are bound by the contract as qualified by the usage of the Stock Exchange.

If a sharebroker, directed to buy certain shares, buys what is ordinarily bought and sold in the stock market as shares, he has fulfilled his commission and he cannot be made responsible for the fraud of anyone who may have issued the shares without authority.

If a broker is employed to sell shares and he does so, and the principal neglects to deliver the shares, the stockbroker is entitled to recover from the principal any damage he may have sustained, such as having to buy the shares himself, and all costs and expenses incurred.

Transfer of shares.—Unless there is a special restriction or limitation in the Articles of Association of the Company, the holder of shares in a public company is entitled to transfer them to whomsoever he pleases. The transfer is made either by deed or an instrument in writing, signed by the transferor and transferee.

Share certificates are sometimes deposited as security for a loan, together with a blank transfer, that is a transfer executed by the borrower only. This gives to the lender an implied authority to fill in the name of the purchaser of the shares if the borrower fails to repay the money. The lender may even sell the shares after giving notice to the borrower if the loan is unpaid.

Liability of shareholders.—While the shareholder in a company limited by shares has the same right to participate in the profits of a business that is enjoyed by a partner, proportionately to the amount of capital he has invested, and to take such part in the affairs of the company as is allowed by the Articles of Association, his liability is limited to the amount unpaid on shares held by him. If he has paid up the whole nominal amount of his shares, he is absolutely free from any further liability. If he has paid only a certain proportion of the nominal value, he is responsible for the portion which remains unpaid. Should the remaining portion, or part of it, be required, a demand is made on the shareholder by what is termed a "call."

Stock and share warrants.—When the capital of a company has been fully paid up, the shares are frequently converted into stock. The difference between shares and stock is this; shares must be transferred whole, stock can be split up into fractional amounts.

A share warrant is an instrument authenticated by the seal of the company, which entitles the holder to the shares or stock mentioned, and can be transferred by mere delivery.

Preference shares.—Certain holders of shares of a company are often entitled to a portion of the profits of the business before any payment is made to the holders of other shares. Shares to which a priority of payment of profits is given are called "preference shares" to distinguish them from those called "ordinary shares." Various classes of preference shares may be created, their rank being settled according to circumstances and the time of their creation. The priority may have reference to the profits of each year separately, or the preference may be "cumulative," that is, a deficiency which occurs in any one year must be made up in any succeeding year before any payment whatever is made to any other shareholder.

Debentures.—The most common way in which a company borrows money, apart from increasing its capital, is by the issue of debentures.

The debentures usually take the form of a bond or written promise by the company under seal, to repay the amount lent with interest.

The two main forms of debentures are:

1. Mortgage debentures, which form a charge upon the assets, or part of the assets, of the company.
2. Debentures which do not form a charge, but merely amount to a promise to pay a sum of money.

The company must keep a register containing particulars of all charges and mortgages affecting its property, and these must be filed with the Registrar of Companies. This register is public and may be inspected on the payment of one shilling.

Dividends.—Dividends can be paid only out of the profits made by the company. The company may in no way authorise the diversion of any part of the capital of the company for the payment of dividends.

Meetings.—The management of the affairs of a company is in the hands of the directors. However, since the directors are elected by

the shareholders, and it is necessary that the shareholders should have a knowledge of the affairs of the company, a general meeting of the company must be held once in every calendar year.

At any time an extraordinary general meeting of the company may be called (1) by order of the directors, or (2) on the request of the holders of not less than one-tenth of the issued capital of the company, upon which all calls have been paid.

At general meetings of the company it is usual to discuss the affairs of the company for the past year, decide the dividends, if any, to be paid, or decide questions raised by a majority of the members, whether present in person or by proxy.

A "proxy" is a written authority from one member to vote on his behalf when absent.

These questions when decided are called "ordinary" resolutions, that is a resolution decided by a bare majority.

In certain cases a "special" or an "extraordinary" resolution is required. A "special" resolution is one of which at least twenty-one days' notice has been given and in which there is a majority of three-fourths of the members voting. An "extraordinary resolution" is one passed by a three-fourths majority and of which usually seven days' notice has been given.

The proceedings of a company at its meetings must be duly recorded in a book kept for the purpose. These are called the "minutes," and are signed by the chairman of the meeting.

GUARANTEES AND SECURITY

A guarantor usually has a most thankless task and the duties of guarantor or surety should not be undertaken lightly.

A guarantee is a collateral promise or agreement in writing to answer for the payment of some debt, or the performance of some duty, in the event of failure by another person, who is himself in the first instance liable to such payment or duty.

A guarantee must be in writing and a verbal guarantee cannot be sued upon, but it must be remembered that it is only a collateral promise which can be sued on, that is a promise, that if one person does not pay a debt, and that person is primarily responsible, the guarantor will.

Where a person undertakes to pay the debts of another, and the undertaking is the only one given, this does not need to be in writing and can be sued on.

Where several persons guarantee a man's debts there is what is called the doctrine of "contribution." That is they are all liable to contribute. Where one of the sureties becomes insolvent, the surety who pays the entire debt can compel the solvent sureties to contribute towards payment of the entire debt.

If the person guaranteed does any act injurious to the surety, or if he omits to do any act which omission proves injurious to the surety, the surety will be discharged; e.g., where no advances are to be made beyond a certain limit and advances are made beyond those limits.

The surety who pays off the debt stands in the place of the creditor and has all the rights and remedies which the latter had to obtain repayment. A surety may even begin proceedings for the purpose of being indemnified against the debt for which he is liable before he himself has paid any part of it.

MONEYLENDERS

The term moneylender does not include pawnbrokers or registered loan societies.

Where proceedings are taken by a moneylender for recovery of money lent and there is evidence which satisfies the court that the transaction is harsh and unconscionable, the court may re-open the transaction and relieve the borrower from payment of any sum in excess of that adjudged to be reasonable, and may set aside and alter any security and agreement.

Where money is lent and the interest

charged exceeds 48 per cent per year, the court shall presume that the transaction is harsh and unconscionable. The court may even satisfy itself that the interest, although below 48 per cent, is excessive.

The payment of compound interest on loans is forbidden, as are also agreements for the rate of interest being increased in default of payments of sums due under the contract. Charges by a moneylender on account of costs or incidental expenses relating to loans are illegal and may be recovered by the borrower by deducting them from repayments.

Every document or letter published by a moneylender must show his true name, which is written on his licence. He is not allowed to publish any documents which might imply that he is carrying on a banking business.

No moneylender is allowed to employ an agent or canvasser, or shall he give money or gifts to persons by way of commission for introducing any persons who desire to borrow money.

No contract for the repayment of money is enforceable unless there is a memorandum signed personally by the borrower and a copy must be sent to the borrower within seven days. This memorandum must contain all the terms of the contract and the interest payable.

HIRE PURCHASE AGREEMENTS

These arrangements are contracts, usually in writing, by which it is agreed that goods are to be transferred or hired in consideration of a certain number of periodical payments called instalments; when these payments are completed the goods become the property of the hirer.

There is a distinction between a hiring and a hire purchase agreement, and it is this: in the former case the goods are let out temporarily and there is no intention that they shall become the hirer's property; in the latter it is intended if the terms of the

agreement be fulfilled that eventually the hirer shall become the owner.

All such agreements should be entered into with great caution.

Until the whole of the payments is made, the property in the goods remains in the vendor or letter. But as the hirer—who is to become the eventual purchaser—gains possession of the goods, he can dispose of them and give a good title to a third person if the agreement is enforceable as a sale.

It is now the common practice to have the hire purchase agreement drawn up in such a manner that the hiring may be terminated on the happening of certain events, or at the option of either party, and where this is so, the hirer is unable to give a title to any person who takes the goods from him, so long as the hiring agreement lasts.

It has even been decided that where payments have not been tendered on the proper day for payment, but where tendered later, that the hirer was entitled to keep the whole of the instalments already paid and also to seize the property which had been hired. Hence the warning to scrutinise all such agreements carefully.

There is an important distinction between "purchase by instalments" and "hire purchase."

Purchase by instalments is a sale and the property in the goods passes to the buyer at once; the seller's remedy in cases of default is to sue for the price. Hire purchase is merely hire and the seller's remedy is the return of the goods and an action to recover the arrears of the instalments.

CHILDREN

Liability of children.—It is an irrefutable presumption that no child under the age of eight years can be guilty of any offence. With regard to children between the ages of eight and fourteen, it must be proved in a positive manner that they had sufficient intelligence to understand the

exact consequence of what they were doing before they can be charged criminally.

Between the ages of fourteen and seventeen an infant is presumed to have sufficient discretion and can be prosecuted criminally for any offence he has committed.

With regard to contracts by infants, an infant—who in law means a person under twenty-one—generally speaking, is responsible only for contracts for necessities and contracts of service.

No precise definition of the term "necessaries" can be given, as this must obviously depend on his social position, as to whether he is already sufficiently supplied with the article in question, etc.

Tradesmen act at their peril in supplying an infant with what nominally would be considered necessities, even although the tradesmen did not know he was sufficiently supplied. Even although an infant deceives a tradesman as to his age, he will not be bound by a contract entered into in infancy, but the courts will make every effort to prevent an infant obtaining a benefit through his fraud.

Where it is proved that a contract of service, such as an apprenticeship deed, is generally for the infant's benefit, then the infant is legally bound by it.

After an infant has become of age and he ratifies a contract entered into by him during infancy, he cannot be bound by it.

The following contracts are absolutely void:

1. For the repayment of money lent or to be lent.
2. For goods supplied (other than necessities).
3. On admissions of liability for money due.

A judge will admit child witnesses to give evidence, provided they understand what they are talking about and they understand the duty of telling the truth.

Anyone who, for the purpose of making a profit, sends to an infant any document which can be reasonably construed as inviting the infant to borrow money, can

be charged criminally. Similarly, anyone sending a circular to an infant inciting to betting or wagering is guilty of an offence.

All the rights and powers of a parent can be vested in a county council or county borough for the following reasons:—Because the child has been deserted by his parents, or that his parents are unfit to have proper control over him, such as lunatics, people with vicious habits, etc.; where the parents are serving a sentence of penal servitude, or detained as inebriates; where the parents are bedridden or disabled in a workhouse; where both parents are dead.

Employment of children.—Where a "child" is mentioned, it is to be assumed as a person under the age of fourteen, and a "young person" as "a person who has attained the age of fourteen and is under the age of seventeen."

No child shall be employed so long as he is under the age of twelve years, or shall he be allowed to assist in an occupation carried on for profit, notwithstanding the fact that he receives no reward for his labour.

No child may be employed before the close of school hours on any day on which he is required to attend school, or before 6 o'clock in the morning or after 8 o'clock in the evening on any day, or for more than two hours on any Sunday, or to lift or carry anything so heavy as is likely to cause him injury.

The local education authority may make by-laws with respect to the employment of children and may authorise (1) the employment of children under twelve years by their parents or guardian, in light agricultural or horticultural work; or (2) the employment of children for not more than one hour before the beginning of school hours on any day on which they are required to attend school.

At the same time, the authorities can prohibit absolutely the employment of children in any specified occupation, and may prescribe:

1. The age below which children are not to be employed.

2. The number of hours daily or weekly, or the times of day, they may work.

3. The intervals to be allowed to them for meals and rest.

4. Holidays or half holidays to be allowed to them.

5. Any other conditions to be observed in relation to their employment.

Similar by-laws to the above may be made by the local authorities in respect of the employment of persons under the age of eighteen years other than children.

Such by-laws, however, cannot apply to employment in or about the delivery, collection and transport of goods; factories, mines, shops, offices, engineering trades;—except the child is employed in the capacity of van boy, errand boy, or messenger—or in employment in agriculture, as a domestic servant (except as a non-resident daily servant), or in a British ship or fishing boat.

Street trading.—No person under the age of sixteen shall be allowed to be employed in street trading, provided of course that no by-laws are made by the local authority, which *may* permit young persons under the age of sixteen to be employed by their parents in street trading.

By-laws may also be made regulating or prohibiting street trading by persons under the age of eighteen years.

Entertainments.—A child shall not, except in the circumstances mentioned below, take part in any entertainment, in connection with which any charge, whether for admission or not, is made to any of the audience.

A licence may be granted by the local authorities excepting a child from this rule, and the licence may be granted subject to certain conditions. A licence is not necessary where:

1. The child has not during the preceding six months, taken part on more than six occasions in entertainments in connection with which a charge was made.

2. The net proceeds of the entertainment are devoted to purposes other than the private profit of the promoters.

These two regulations do not apply when the entertainment is given in premises licensed for the sale of intoxicating liquor, unless the premises are also licensed for the performance of stage plays, singing or dancing, or where two justices of the peace give special authority to the child in writing.

A local authority may grant a licence to a child who has reached the age of twelve years to take part in any specified entertainment, provided it is satisfied that the child is fit to take part in the entertainments and that proper provision has been made to secure his health and kind treatment; no licence may be granted in respect of any entertainment which is to take place on a Sunday.

No person under the age of sixteen years shall take part in any public performance in which his life or limbs are endangered.

With regard to the training of children or young persons for performances of a dangerous nature, no person under the age of twelve years shall be trained to take part in them, and no person under the age of sixteen years shall be trained except in accordance with the terms of a licence granted by the petty sessional court.

No one in charge of any person under the age of eighteen years shall allow him to go abroad for the purpose of performing or exhibiting himself for profit, unless he shall have attained the age of fourteen years and a licence has been granted in respect of him by the appropriate authority.

All these provisions imposing restrictions on the employment of children in entertainments shall not apply to a person who has attained the age of twelve years taking part in an entertainment which is being broadcast by the British Broadcasting Corporation, so long as the public is not admitted by payment. Also, if the local education authority for elementary education is satisfied by a report of the school medical officer or otherwise that any child is being employed

in such a manner as to be prejudicial to his health or physical development, or to make him unfit to obtain the proper benefit from his education, it may prohibit or attach such conditions to his employment as it thinks fit, even although the employment may be authorised under any of the provisions mentioned above.

Infant life protection.—Where persons undertake, for any money payment, the nursing and maintenance of an infant under the age of nine years, they must notify the fact to the local authority.

If any such infant dies or is removed from the care of the person who has undertaken his care, this person must notify the local authority and the person from whom the child was received within twenty-four hours.

Certain persons are prohibited from keeping children for reward:

1. Any person from whose care a child has been taken through contravening the Infant Life Protection Act.

2. Those who keep the child in dangerous or insanitary premises.

3. Any person who has been convicted of any offences or cruelty against children.

The local authority may fix the number of infants who may be kept in any dwelling in order to prevent overcrowding.

In the case of the death of any infant, the person who had the care of the infant must within twenty-four hours notify the local coroner, who will hold an inquest, unless he is satisfied with the death certificate of a doctor.

All persons having the custody of the infants must have no insurable interests in their lives, and it is an offence having the custody to insure such children.

These provisions, of course, do not extend to any relative or legal guardian who is caring for an infant, or to any hospital or home maintained by a public authority.

An order may be made for the removal of an infant kept in unsuitable premises, or by unsuitable persons, or in an environment detrimental to the child. Local

authorities have the power to appoint inspectors with powers of visiting.

Anonymous advertisements offering to undertake the care of infants are prohibited.

Cleansing of verminous children.—A local education authority for elementary education may direct its medical officer to examine the person or clothing of any child attending its schools, and if, on examination, the medical officer finds that the person or clothing of such a child is verminous or in a foul or filthy condition, the authority may require the guardian to cleanse the child within twenty-four hours.

Prevention of cruelty.—Any person over the age of sixteen years who has the custody of a child or young person and who wilfully assaults, ill treats, neglects, abandons or exposes the child in a manner likely to cause him unnecessary suffering or injury to health, will be liable to be fined or imprisoned.

A parent or other person legally liable to maintain a child or young person shall be assumed to have neglected him if he has failed to provide adequate food, clothing, medical aid, or lodging; or neglected to obtain these comforts under the Poor Law Acts.

Where a child under the age of three years dies of suffocation when in bed with another person over the age of sixteen who was under the influence of drink, that other person is deemed guilty of neglect.

A person may be convicted of this offence notwithstanding that actual injury to health was obviated by some other person.

Where a person charged with this offence is interested in any sum of money payable on the death of the child, then the court may raise the fine payable to £200 or inflict five years' penal servitude.

Begging.—If any person causes any child or young person under the age of sixteen years, or having the custody or care of a child or young person, allows him to be in a street, premises, or place for the purposes

of begging or receiving alms, or of inducing the giving of alms, whether or not there is any pretence of singing, playing, or offering anything for sale, he shall be liable to be fined or imprisoned.

If a child is in such a place for the above purposes and he is allowed to be there for the unlawful purpose, unless the contrary is proved, it is an offence.

If any person while singing, performing, or selling anything in a public place has with him a child who has been lent or hired out to him, he is deemed to be in the street or public place for the purpose of receiving alms.

Children and intoxicating liquor and tobacco.—If any person gives any intoxicating liquor to any child under the age of five years, except on the order of a qualified medical practitioner or in a case of sickness or apprehended sickness, he shall be liable to a fine of £3.

No child is allowed in the bar of a licensed premises during the permitted hours. Both the person bringing the child into the licensed premises and the licensee are liable to be fined.

Where a licence holder is able to show that he had used due diligence to prevent the child being admitted to the bar, or that the child was apparently fourteen years old, he shall not be convicted.

These regulations do not apply to the child of a licence holder—or a child resident but not employed in the premises, or children in railway refreshment rooms or other premises to be used in good faith for any purpose to which the holding of a licence is merely auxiliary.

Selling tobacco or cigarette papers to a person apparently under the age of sixteen years, whether for his own use or not, is an offence.

Where it is proved to the satisfaction of a Court of Summary Jurisdiction that any automatic machine for the sale of cigarettes is extensively used by persons under the age of sixteen, they may order special precautions to be taken against such use, or order its removal.

It is the duty of any constable or uniformed park keeper to seize any cigarettes or cigarette papers in possession of persons apparently under the age of sixteen, whom they find smoking in a public place.

It is not an offence to sell tobacco to a uniformed boy messenger and employed as such at the time.

It is an offence for a pawnbroker to take a pawn from a person apparently under the age of fourteen years.

Dealers in old metal are liable to be fined if they make purchases from persons under sixteen.

Vagrants preventing children from receiving education.—If a person who habitually wanders from place to place and takes with him any child who has attained five years, he shall be liable to be fined unless he can show that the child is totally exempted from school attendance, or that the child is not prevented from receiving efficient elementary education. In such cases a constable may arrest without a warrant.

During the months of April to September inclusive these regulations shall not apply to a child whose parents' trade is of such a nature as to require him to travel from place to place, and who have a certificate that the child has made two hundred attendances at a public elementary school during the preceding months from October to March.

Exposing children to risk.—A person over sixteen years of age having charge of a child under the age of seven years must not allow the child to be in any room containing an open fire grate not sufficiently protected to guard against the risk of his being burnt or scalded. If the child is injured, he is liable to a fine of £10. This will not prevent him being charged, if necessary, with a more serious offence; e.g., manslaughter.

At an entertainment at which the majority of the persons attending are children, and if the children exceed a hundred in number, it is the duty of the person providing the entertainment to station a sufficient number

of adults, properly instructed as to their duties, to prevent more persons than the building can accommodate from entering, and to control the movement of the children where entering and leaving the building and generally take all reasonable precautions for the safety of the children.

If these precautions are not taken by a cinema or theatre proprietor, his licence may be suspended.

A constable may enter any building to satisfy himself that the regulations are being carried out.

THE EDUCATION ACT, 1921

This act was passed to consolidate a vast body of legislation passed between the years 1870-1921 and the following are the main features.

Local education authorities.—The local authorities for elementary education are: county boroughs; boroughs with a population of over 10,000; urban districts with a population of 20,000; county councils (excluding borough and urban areas); and for higher education county councils and county borough councils.

All local education authorities must establish an education committee constituted in accordance with a scheme laid down by the council and approved by the Board of Education.

Most of the members of the committee are appointed by the council, the other persons appointed are usually women and those experienced in education.

No person is qualified to sit on the committee who is disqualified for election to or membership of the local authority which appoints the committee, but teachers holding appointments in non-provided schools in the authority's area are often members.

Higher education.—So far as higher education is concerned, the local education authority has to take such steps as seem to

it desirable, after consultation with the Board of Education, to supply or aid the supply of higher education or the training of teachers, and for that purpose is empowered to employ any available Parliamentary grants, including those which were formerly available for technical education, and moneys raised from local rates.

No pupil, on account of religious belief, is to be excluded from, or placed in an inferior position in, any place of higher education provided by the local education authority, and no catechism of any particular religious denomination is to be taught or used in any such school or college. Where any school or college receives a grant under the act, no scholar shall be required to attend or abstain from attending any Sunday school or religious observance, or instruction in religious subjects.

Elementary education.—With regard to elementary education, the local education authority is to have throughout its area the powers and duties of the old School Board under the Elementary Education Acts (school boards and school attendance committees are now abolished under those acts) and are responsible for all secular instruction in public elementary schools not provided by them.

Local education authorities are obliged to pay the expenses of any religious instruction given in a non-provided school and the authorities are not entitled to withhold any such part of the teacher's salary as may be referable to the time spent in the religious instruction.

They must also maintain and keep efficient all public elementary schools in their area which are necessary and to have the control of all expenditure necessary for that purpose, excepting that the managers of non-provided schools are to provide the school house free of charge to the authority, for use as a public elementary school and for other educational purposes, and out of funds provided by themselves are to keep the school house in proper repair.

Religious instruction is to be given in a non-provided school in accordance with the terms, if any, of the trust deed, and is to be under the control of the managers.

The managers of a non-provided public elementary school are to include foundation managers, not exceeding four in number, appointed under the provisions of the trust deed, and two others, not exceeding two in number, appointed by the local authorities.

In all non-provided schools, the consent of the authority will be required as to the appointment of teachers, but it is not to be withheld by them except on educational grounds; and the consent of the authority is also required as to the dismissal of a teacher, unless the dismissal is on grounds connected with the giving of religious instruction; but assistant teachers and pupil teachers may be appointed without reference to religious creed or denomination.

In addition to money raised from the local rates, the local education authorities receive Parliamentary grants towards the maintenance of public elementary schools.

Borough councils are to have a voice also in the choice of sites of new public elementary schools.

Attendance at school.—Every child between the ages of five and fourteen must receive elementary education, and any parent who, after due warning, fails to provide such education without reasonable excuse will be fined £1. "Reasonable excuses" are the sickness of the child, the fact that there is no school within three miles, or that the child is under efficient instruction.

Local education authorities have power to make provision for meals for children in attendance at a public elementary school and may recover the cost of such meals from the parents of the child.

Where an education authority finds that any of the children attending a public elementary school are unable by reason of lack of food to take full advantage of the education provided and that private funds are not available to defray the cost of food

provided under the act, it may spend out of the rates such sum as will meet the cost of the food.

Medical inspection.—Proper medical inspection and treatment must be provided for elementary school children, and the local education authority may recover the costs of medical treatment from the parents. But it must be remembered that there is no obligation imposed on a parent to submit his child to medical inspection or treatment.

A verminous child may be cleansed compulsorily.

DOMESTIC SERVANTS

Contract of service.—Where a servant works for a master, there is a contract of service, either expressed or implied, under which he is bound to work subject to the control and orders of an employer.

This contract may be ended by:

1. Mutual consent.
2. Reasonable notice given by either party.

In the case of domestic servants, there is a custom that they may at any time be dismissed by being paid a calendar month's wages or being given a calendar month's notice.

3. A master is entitled to dismiss his servant without notice in cases of wilful disobedience, or incompetence whether arising from ignorance or personal disability, or any serious misconduct either in the course of, or outside, the service.

If a servant is improperly dismissed without notice, he may recover such damages as will compensate him for the loss he has sustained. This does not necessarily mean full wages.

A servant properly dismissed without notice, or even improperly leaving without notice, does not forfeit any wages which may have accrued.

An employer may get rid of a servant by giving a month's wages without notice, but the servant has no such right of paying the master a month's wages and then leaving.

Governesses and tutors cannot be con-

sidered menial or domestic servants and cannot be discharged at a month's notice, unless there is an agreement to that effect. If hired by the year, they can be legally dismissed only at the end of the year and if dismissed at any other time they are entitled to a year's salary.

Careful discretion should be exercised by a master in taking the extreme step of dismissing a servant without notice. Unless the misconduct of the servant is extremely gross and can be corroborated by at least one independent witness, it is safer for the master to pay the month's wages.

"Characters" of servants.—A master is under no legal obligation to give a servant a character. But if a character is given it must be truthful, whether good or bad, or the employer will be liable to an action. If the character given be wilfully false, the giver may be convicted and sent to prison.

A *bona fide* character honestly given and in the belief that it is true is a privileged communication, and even if it contains incriminating statements no action can be brought on it. But where mis-statements injurious to the servant or greatly exaggerated statements are maliciously and wantonly made, they are not privileged.

Answers given to enquiries by persons interested as to the causes which led to the dismissal are also privileged.

All facts must be disclosed which might be supposed to influence another in engaging or rejecting a servant; for the suppression of the truth is as unjustifiable as an untrue statement.

If a master knowingly give a false character to a servant and the servant afterwards injures the new master in any way, the latter may recover damages from the former master.

Masters and mistresses are not liable for medical attendance and medicine supplied to their servants, unless they take the responsibility of sending for the doctor or medicine themselves without the knowledge of the servant.

Enticing away servants.—An action can be brought against anyone who, without lawful justification, deprives a master of the services of his servant, as by wrongfully inducing the servant to break his contract of service or by injuring him so that he is unable to perform it.

In the case of a suspected theft by a servant, a master should not under any circumstances give the servant into custody or search the servants' boxes. If he has reasonable grounds for suspecting the servant he should apply to the magistrates for a search warrant, or mention the facts to the nearest policeman and leave him to take the best course, for a policeman has only to have reasonable suspicion that a theft has been committed before searching, whilst a master must not only show that a theft has been committed, but that he has reasonable grounds for suspecting the accused person.

DOGS

Licences.—Licences to keep dogs can be obtained at post offices. The licence for each dog costs 7s. 6d.

No licence is required for dogs under the age of six months, or for a dog kept by a blind person for guidance. A special exemption may be obtained for dogs kept solely for the tending of sheep and cattle.

Cruelty to dogs.—Any court which convicts a person for cruelty to a dog may order such person to be disqualified from keeping a dog and for holding or obtaining a dog licence for any period of time the court thinks fit. Any time after six months the disqualified person may apply to the court to have his disqualification removed.

Ferocious dogs.—Any person is entitled to keep a ferocious dog for the protection of his premises and to turn it loose at night, but no one has a right to put his dog in the way of access to his house in the daytime, so that an innocent person coming there

on a lawful purpose in the daytime may be bitten or injured by it. Nor is he allowed to put the dog on a chain of such length that it can bite any person going along a path.

Any person who keeps a dog or other animal which is in the habit of attacking people can be sued by a person so attacked. The real offence is keeping the animal after knowledge of its dangerous habits. But it is necessary to show that the dog had to its master's knowledge bitten or attempted to bite another person before it bit the person complaining. It has even been held that it was sufficient to know that it had attacked and bitten a goat.

Magistrates, when a complaint is made to them that a dog is dangerous and not under proper control, may order it to be destroyed.

Where a ferocious dog is at large it does not justify anyone shooting it, unless the dog is actually attacking the person who shoots it.

If by common report a dog is mad, or has been bitten by another which is mad, it is the owner's duty to put it in such a position that it is out of the animal's power to do further damage.

The owner of a dog shall be liable for damages for injury done by the animal to any cattle. It is not necessary for the person seeking redress to show that there was any previous mischievous propensity in the dog, or that the owner had any previous knowledge of the dog's viciousness. Nor is it necessary to show that the owner was neglectful.

When a dog is in a public place it must wear a collar with the name and address of the owner on it.

Stray dogs.—Where a police officer has reason to believe that any dog found in a public place is a stray dog, he may seize it and detain it until claimed by the owner; the owner pays all expenses.

Where the police can find out the name and address of the owner, they may give notice to the owner that it will be sold or destroyed if not claimed within seven days.

No dog so sold is to be given or sold for purpose of vivisection.

It is an offence for anyone to leave unburied the carcase of any animal in any field or place to which the dogs can gain access.

Besides cattle, dogs may not "worry" horses, mules, asses, sheep, goats, swine and poultry of all kinds.

Where anyone finds a stray dog, he should either return the dog to the owner, if known, or the nearest police station and state where the dog was found. When it is taken to the police station and the finder desires to keep it, the police officer makes out a certificate stating the dog's description, where it was found, and the name and address of the finder. The finder may then remove the dog, but shall be under no obligation to keep it for more than a month.

Where a person lays traps for dogs or cats with such a strong smelling bait that the normal instincts of these animals lure them to the bait and so to destruction, he can be answerable to the owner of the dog or cat for injuries.

Trespass.—Dogs may not be destroyed for trespassing in pursuit of wild animals. A gamekeeper has no right to kill a dog for following game, even although the owner of the dog has received notice that trespassing dogs will be shot. But if a dog be actually chasing game in a preserve, or deer in a park, or sheep in a fold, it may be killed to prevent their destruction, but not after the chasing is discontinued and the peril has ceased.

ROAD TRAFFIC ACT

Licences.—It is an offence to drive a motor vehicle without holding a licence. Driving licences are issued by county or county borough councils on payment of 5s. to any person who makes a declaration that he is not disqualified by reasons of age or otherwise.

It is an offence if a driver fails to produce his licence if required to do so by a constable, unless within five days the licensee produces the licence in person at a specified police station.

Every applicant for a licence must make a declaration as to his physical fitness, and a licence will not be granted if he suffers from any disease or physical disability which would cause the driving of a motor vehicle by him to be a source of danger to the public. As an exception to this, a licence limited to the driving of an invalid carriage may be granted.

A licence to drive a motor vehicle will not be granted unless the applicant has either (1) passed the prescribed test of competence to drive, or (2) at some time before April 1, 1934, held a driver's licence. So far as the test is concerned, the applicant must provide the motor car for the test and pay a fee not exceeding 10s.

No one under seventeen years of age is entitled to hold a licence to drive a motor vehicle other than a motor cycle or invalid carriage.

A person under twenty-one shall not drive a heavy locomotive, motor tractor or heavy motor car.

All convictions and disqualifications must be endorsed on the licence of the persons so penalised.

Offences.—It is an offence to drive recklessly or dangerously. What driving recklessly or dangerously is, of course, impossible to define in a general manner. Anything might be taken into consideration such as the nature, condition and use of the road and the amount of traffic on the road. This is a question which must be left entirely to the judgment of the individual motorist.

Motorists must not drive on any common land, moor land, or other land of whatever description, or any path being a bridleway or footway.

Parking a vehicle within 15 yards of the road is allowed.

It is, of course, a very serious offence to be in charge of a car whilst under the influence of drink or drugs.

Only one person in addition to the driver must be carried on any two-wheeled vehicle and such person must sit astride on a proper seat securely fixed behind the driver's seat.

Any driver who is alleged to be guilty of reckless, dangerous or careless driving must give his name and address to *any* person having reasonable grounds for requiring them. In any case where a constable suspects that a false name or address is being given, he has power to arrest the driver. Any driver must stop when required to do so by a uniformed constable.

Restriction on prosecutions.—No one can be convicted of exceeding the speed limit, reckless or dangerous driving unless (1) he was warned at the time of the offence that he might be prosecuted or (2) served with a summons within fourteen days or (3) served by registered post or personally within fourteen days with a notice specifying the nature, time and place of the alleged offence. Where an accused person makes it impossible for anyone to ascertain particulars about himself, failure to comply with the above rules is not a bar to a conviction.

Where an accident does occur through a motor car, the driver is obliged to give his name and address to anyone who has reasonable grounds for requiring it, or report the accident to a constable or police station within twenty-four hours. The accident may involve any person, vehicle or domestic animal.

Any person who takes away a car without the owner's consent ("joy riding") is liable to a very heavy fine or imprisonment.

To take or retain hold of, or get on, a motor vehicle or trailer is an offence.

Where anyone loses his licence on a charge of reckless or dangerous driving, the court may order him to be disqualified until he passes the prescribed test of competence to drive.

Crossings for foot passengers may be established by local authorities on roads and the rules with regard to the precedence of foot passengers and vehicles on these crossings are still vague. However, where a motorist knocks down a pedestrian on a crossing he cannot plead that the pedestrian brought the accident about by his own negligence. The motorist in this case is absolutely liable.

All bicycles must carry a red reflector and it is an offence to carry more than one person on a bicycle, unless it is adapted for the carriage of more than one person.

Lighting-up time is in summer between one hour after sunset and one hour before sunrise. During the rest of the year it is half an hour after sunset and half an hour before sunrise.

Every vehicle on the road during the hours of darkness must carry two lamps showing to the front a white light and one lamp showing a red light on the rear. Invalid carriages need carry only one white light to the front. Under no circumstances must a red light be carried on front and a white light behind.

A motor cycle without a sidecar or a bicycle may be wheeled without a light as near as possible to the left hand side of the road.

No one must use on the highway a motor vehicle making an excessive noise, unless the noise is of an accidental or temporary nature.

HELPS TO THE TEACHING OF ENGLISH HISTORY

This section of the work deals with three main topics suitable for a three years' course of work: (1) The Church in England; (2) Exploration and Colonisation; (3) Queen Victoria and Modern Times. There is also an article on the General Treatment of Teaching History.



After a wood engraving by Durer now in the British Museum

[Photo: Mansell]

THE FOUR HORSEMEN OF THE APOCALYPSE

This is the most marvellous artistic work ever inspired by the Book of Revelation. It shows the supreme power of invention, originality and imagination of the artist and the perfection of his craftsmanship. The four riders are Conquest, War, Famine and Death. Famine shows Durer's opinion of the War-Profitier who fattens himself while others starve, for this figure is richly clothed and well-nourished.

THE CHURCH IN ENGLAND

I. THE RISE OF CHRISTIANITY

Constantine the Great.—Constantine was the son of the emperor Constantius, upon whose death at York in 303 he was proclaimed emperor by the soldiery. Until 312 he ruled Gaul and Britain and showed himself as cruel as any of his predecessors when he gave whole companies of barbarians to the wild beasts of the amphitheatres. It has been said of him that he was called "the Great" rather in virtue of what he did than of what he was. This remark is just, since two of his deeds changed the course of history. These were the recognition of Christianity and the founding of Constantinople.

For many years there had been a growing dissatisfaction among the people with their religion. Greek thinkers were no longer satisfied with the crude worship of the gods of their ancestors, and educated Romans gained little spiritual comfort from the worship of their pagan gods and of the Caesars. Their religion as then practised threw no enlightenment on the future world and life beyond the grave. Greek Stoicism, such as we see expounded in the writings of Marcus Aurelius, became to many men a real religion, but it appealed only to the educated.

The conquests in the East had brought the Romans in contact with many oriental forms of worship. Of these forms one of the most remarkable was that of Mithraism. Mithra, the Persian sun-god, was a god of light, truth and purity. Mithraism was a mystery religion and attracted neophytes by claiming to possess ancient and divine wisdom, and by holding out hopes of immortality in union with the god. Towards the close of the second century the cult had begun to spread rapidly throughout the army, the mercantile classes and slaves.

The emperors encouraged it because of the support which it afforded to the divine right of monarchs. Mithra was represented as a young hero miraculously born from a rock, and for this reason his worship was carried on in underground caves and cellars. The 25th of December was the day of the great annual celebration of this deity, and after the triumph of Christianity this day was kept as the anniversary of the birth of Christ. Mithraism, however, had only a temporary success, for it could never be universal, as women were, apparently, excluded from its mysteries.

Christianity rose among the Jews. The exact date of the crucifixion of Christ is unknown. It took place during the reign of Tiberius, when Pontius Pilate was procurator of Judaea. At the time of the crucifixion Christ's followers probably numbered not more than a hundred persons, and His execution cast them into utter despair. Only a few weeks after the event, however, this same handful of men and women had become a vital force. Proclaiming that Christ was risen from the dead, and that salvation was to be found in His name, they moved fearlessly through the streets of Jerusalem, making converts as they went. The Jewish leaders seriously opposed the new doctrines, and the followers of Jesus withdrew to Samaria, Damascus and Antioch.

So far the faith had been spread only among the Jews, but a new convert, Saul of Tarsus (afterwards the Apostle Paul), admitted pagans, or Gentiles, to the privileges of the new religion. St. Paul laboured for thirty years in spreading the Gospel, and Christians established their headquarters in many cities, and from them missionaries spread far and wide, gradually carrying the

Gospel throughout the Roman Empire. By the end of the first century A.D. there were Christians throughout Asia Minor. A hundred years later almost every one of the forty-three provinces of the Roman Empire had its church. A century later still, the message had been spread beyond the boundaries of the empire, and missionaries were making converts among the Germanic tribes, the Goths and the Britons. A Christian writer of this time thus describes the universality of the Christian faith: "We are but of yesterday, yet we have filled all your places of resort—cities, islands, fortresses, towns, markets, the camp itself, the tribes, town councils, the palace, the senate and the forum. We have left you only the temples of your gods."

Circumstances had prepared the way for this wonderful missionary success. The conquest of the Macedonian empire in the east and the Roman empire in the west had provided facilities hitherto unknown for travel and intercourse between nations. Since the Mediterranean peoples spoke either Greek or Latin, Christian missionaries could be understood wherever they went. In every city of the empire there were colonies of Jews, and their numbers were increased after the destruction of Jerusalem. Naturally the Jews were eager to hear the news of the coming of the Messiah. All these conditions were favourable to the rapid spread of the new faith.

The believers had early begun to organise themselves into communities, or assemblies. These little groups met in private houses, where they listened to readings of the scriptures, sang hymns and joined in a sacrificial meal in memory of the last supper of Jesus with His disciples. As time went on beautiful churches were erected and it was found necessary to appoint certain officers known as *presbyters* (the original form of our English word *priest*) to conduct the services and teach the converts. The chief presbyters were known as *bishops* (from the Greek word *episkopos* meaning, literally, *overseer*).

The new faith spread so fast that it soon attracted official notice, which was, however, unfavourable, not to the faith itself, but to its social implications. Christians declared that the recognised State worship of the gods was pagan and they refused to join in it; they refused to pay the customary sacrifices to the guardian spirit of the emperor, for they regarded it as idolatry; and they refused to swear by pagan gods in law courts. In short, Christians seemed to the authorities to be bad citizens, and the emperors attempted to crush Christianity by a series of persecutions. We have noted that during the reign of Nero Christians were accused of having caused the great fire in Rome, and many of them were put to death in consequence.

The fiercest of the persecutions took place during the reign of Diocletian (A.D. 284-305) and lasted eight years. He began the "Great Persecution" in February, 303, at Nicomedia. The church, which stood high up in the city, was destroyed, and an edict was published to the effect that all churches were to be destroyed and any who refused to attend the religious rites of the State were to suffer torture and death. Every form of cruel death was inflicted on the *martyrs*, or *witnesses* to the power of Christ. But "the blood of the martyrs is the seed of the Church." The victims welcomed the death which they believed would gain them a heavenly crown. Their fellow Christians buried their mangled bodies in underground caverns, or *catacombs*, and there those who had escaped the Roman soldiers met for worship. Furthermore, the sight of such quiet fearlessness and certainty in the martyrs influenced many men and women to adopt the faith which produced it, and the emperors began to realise that persecution was useless.

In A.D. 313 Constantine and his colleague, Licinius, issued the Edict of Milan, which gave the Christian religion equality with the other religions of the empire. Constantine himself presided in 325 at the first general council of the Church at Nicæa in Asia

Minor. Many of the bishops and priests who attended this council bore scars showing what tortures they had endured for their faith. The council drew up the Nicene Creed, which for the first time definitely formulated the beliefs of the Church. About fifty years after Constantine's death (A.D. 392) the emperor Theodosius made Christianity the State religion. The pagan temples were closed and sacrifices to pagan gods forbidden.

Hellespont (now known as the Dardanelles) where, centuries before, Xerxes' Persian army had crossed into Europe. The supposed celestial vision which induced him to choose this site was supported by a number of human considerations. The place had great natural beauty; it was an excellent centre from which to direct operations against the eastern barbarians, and overland trade from both East and West passed that way. From



A CHAMBER IN THE ROMAN CATACOMBS
(See NOTE at end of the chapter).

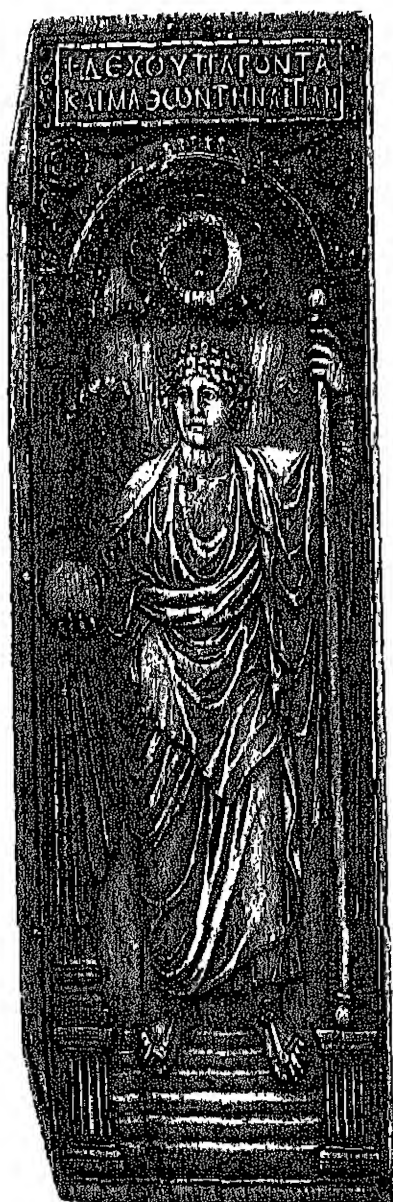
Constantine's act of religious toleration had far wider results than he had anticipated, for it gave to the world the ideal of the Christian life, and also the institution of the Christian Church, which alone stood firm in the troubled centuries when the barbarian hordes swept through the empire.

Foundation of Constantinople.—The second important action of Constantine was the removal of his capital from Rome to Byzantium, an ancient Greek colony on the

the religious viewpoint, it was desirable to have a city free from all pagan traditions in which to establish the new Church.

A vast amount of money was spent on the building up of the new city, with its walls, gates and water supply. Young men who showed any aptitude for architecture were specially trained and pressed into service, and in a very short time, some say only a few months, the city was finished.

That much of the construction was of the type now known as "jerry-building" and



LEAF OF A BYZANTINE IVORY DIPTYCH: THE
ARCHANGEL MICHAEL

British Museum.

A beautiful piece of ivory carving executed in the first period of the Eastern Empire. At the top is a Greek inscription: "Receive these gifts and having learned the cause—", doubtless continued upon a second leaf, now lost.

needed constant repair mattered not at all to the joyful populace who assembled at the inauguration of the "New Rome" A.D. 330, when the city was dedicated by Christian priests to the Virgin Mary. Their rejoicings were not disturbed by the fact that the ancient cities of the empire had been despoiled of their treasures of art to decorate the new capital, or that the wealthiest patricians and most skilful artisans had followed their emperor East, leaving Rome sadly denuded. "New Rome," as Constantine christened the city, was soon called "Constantinople"—the "City of Constantine."

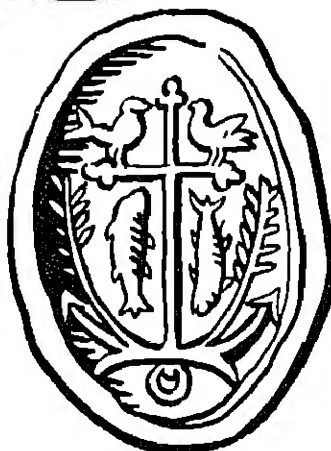
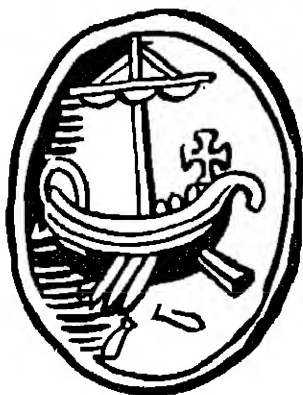
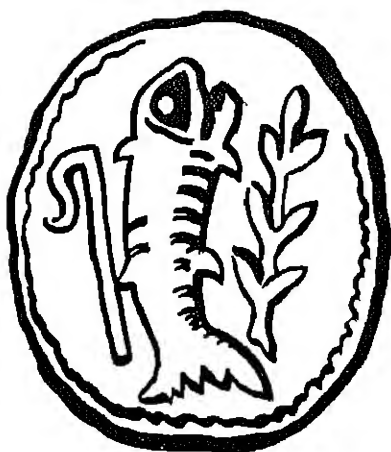
This transfer of the capital meant the division of the Roman Empire into two halves which were never to be permanently united again. Gradually, too, antagonism arose between the eastern and western Churches till at last, in 1054, the Latin and Greek Churches separated into two distinct bodies, and such they have remained till this day.

For eleven hundred years Constantinople guarded western civilisation against its eastern foes, and it was not till 1453 that it was captured by the Turks, and the Byzantine empire came to an end.

The last years of Constantine's reign were sullied by many murders, among them those of his own wife and son. He became effeminate and luxurious, and lost the respect of his subjects. Moreover, for all the favour he showed to the Christians, he delayed his own baptism till he was on his death bed, A.D. 337, when he was baptised by the bishop Eusebius, the "Father of Church History," who has left us the fullest account of his life. Constantine died at Nicomedia, and was buried in the Church of the Apostles at Constantinople; the figures of the apostles were placed around his tomb, while the Roman senate gave him divine honours.


NOTES

The catacombs.—This name originally referred to the Christian cemeteries excavated on a certain section of the Appian Way near



EARLY CHRISTIAN SYMBOLS
(See NOTE at end of the chapter.)

Rome, but in time it came to be used for all similar burial places. The Roman catacombs, like the pagan tombs, were outside the city walls. The Christians did not burn their dead but followed the Jewish custom of burial in subterranean chambers. Later, when the pressure from persecution arose, the chambers were used as places of refuge. The practice of collective burial spread rapidly, and no fewer than fifty catacombs are now known to exist. The catacombs were systems of corridors and small chambers often cut in several tiers one above the other. Artificial light was almost always necessary and this was provided by the usual oil lamps of the period. Along the sides of the narrow vaulted corridors in which a man could just stand upright, rectangular niches (*loculi*) were cut one above the other, and in these the bodies were placed, the openings being sealed by slabs of marble or tiles.

The sacred monogram.—This sign  was supposed to have been seen by the Emperor Constantine on the eve of the battle at the Milvian Bridge in which he overthrew Maxentius. It is formed from *Chi* and *Rho* the first two letters of the Greek word *Xpistos* (Christ—the anointed), and is therefore often called the *Chi-Rho*.

Early Christian symbols.—Earliest Christian art avoided the direct representation of historical events, and used symbols, types and allegorical scenes. One of the chief reasons for this practice was the desire to avoid, at a time when persecution was imminent, the representation of sad or terrible scenes. Symbolism, too, was common to the pagan religions of the time, and especially to the mystic religions introduced from the East. The more prominent symbols adopted by Early Christian Art are illustrated in the sketches on page 319.

The *Fish* was among the earliest symbols of the Saviour, for the Greek *Ιχθὺς* (*ikhthus*—fish) gave rise to an acrostic, the five component letters standing for the initials of the five Greek words meaning *Jesus Christ, Son of God, Saviour*.

The *Ship* is the symbol of the Church in which the faithful are borne safely over the sea of life to the haven of eternity.

The *Anchor* is the symbol of hope. It is sometimes placed on a fish, to indicate that the Christian's hope is based on Christ.

The *Dove* usually represents the soul of the departed. Frequently it bears in its beak an olive branch, which is itself the symbol of peace.

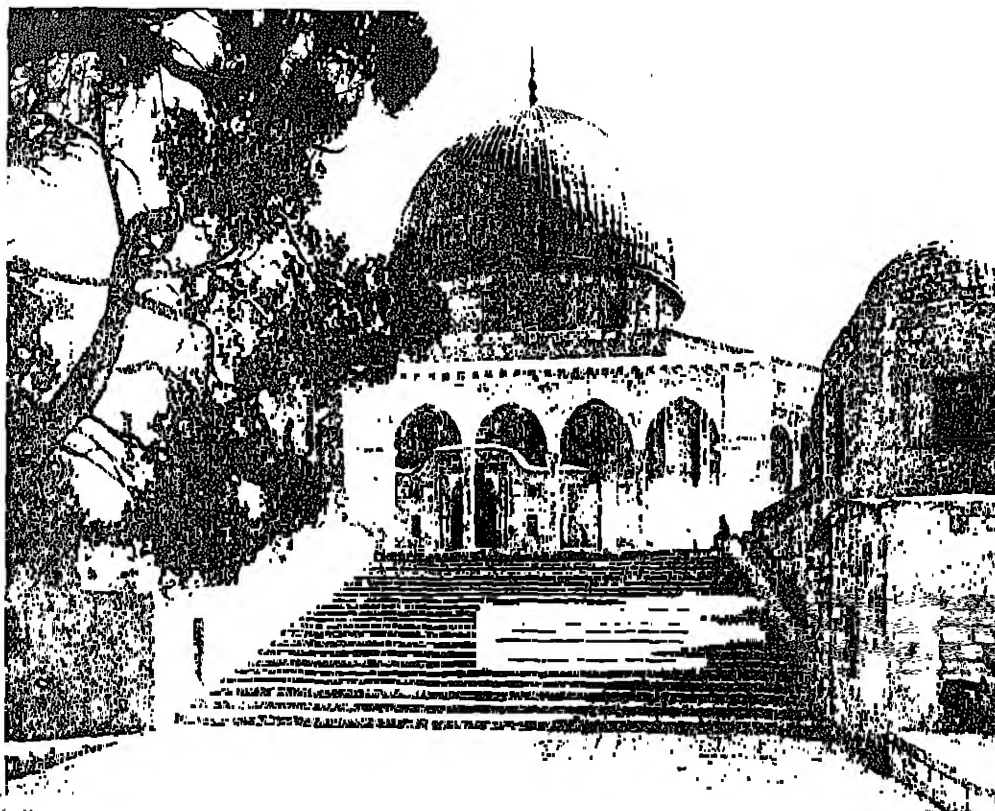
The *Palm* in both the pagan and Christian world is the emblem of Victory.

II. THE RISE OF MONASTICISM

Jerusalem.—The later history of Jerusalem may be roughly divided into three periods—the Jewish, the Christian and the Moslem. During the first of these, Jerusalem, as the "city of David," was the centre of Jewish life and religion. For one half of the term, however, it lay under tribute to foreign powers—Egypt, Assyria, Babylon, Persia, the Seleucids and the Ptolemies (inheritors of the empire of Alexander), Parthia and finally Rome. The period reached its culmination in the supreme event of Calvary,

and closed with the destruction of Jerusalem by the Emperor Titus in A.D. 70.

The second or Christian period opens with the rebuilding of the city by Hadrian in A.D. 135, under the name of Aelia Capitolina, so called in honour of (Aelius) Hadrianus. Jews were forbidden to enter the city on pain of death; temples were dedicated to Bacchus, Venus and Serapis. For two centuries little was heard of Jerusalem, but during this period the eyes of Christendom turned toward the city on account of its



(Photo: E. N. A.)

THE MOSQUE OF OMAR AT JERUSALEM

connection with the Founder of Christianity. Pilgrims began to make their way to the Holy City and in A.D. 326 Constantine ordered a search to be made for the holy places, the sites of the Crucifixion and of the burial of Jesus. Two great churches were built, one of which, the church of the Holy Sepulchre, stood where its present namesake now stands. In A.D. 406 the empress Eudisia repaired and extended the walls and built other churches. In A.D. 637 the Caliph Omar, leader of the great Mohammedan power, added Palestine to the Moslem empire, and himself entered Jerusalem, but he was careful not to harm the city; he showed himself tolerant to the Christians and in no way interfered with the visits of the pilgrims. He built a wooden mosque which the Caliph

Abdul Malik rebuilt in A.D. 688; this is the mosque el-Aksa. Abdul Malik also constructed the Dome of the Rock or Mosque of Omar. The end of the eleventh century saw the beginning of the Crusades, the "holy wars" which aimed at re-conquering Palestine from the Turks. In 1099 the first Crusaders, under Godfrey de Bouillon, entered Jerusalem, and set up a Latin kingdom, which lasted till the city was retaken by the Moslems under Saladin in 1187. This event ended the second, or Christian, phase of the history of Jerusalem.

The most important event in the third, or Moslem, period was the occupation of the city by the Ottoman Turks under Selim I., and the erection of the present city walls by his son, Suleiman the Magnificent, in

1542. The period ended with the surrender of the city to the British, under General Allenby, on December 9th, 1917.

On account of its remoteness from the great trade routes of western Asia, Jerusalem has never become economically important. Its handicrafts were exchanged for the produce of the native villages, and only one commodity, olive oil, was manufactured in sufficient quantities for export. The present population of over sixty thousand is accommodated in four quarters—Mohammedan, Jewish, Christian and Armenian. Since the British occupation, the water supply has been improved, the streets cleansed of refuse, a department of antiquities formed, and a Hebrew university opened in 1925. A movement is in progress for the revival of the national life of the Jews in their original home. Its adherents are known as "Zionists."

The Church in East and West.—We have seen that Constantine the Great placed Christianity on an equality with paganism, and that at the end of the fourth century the emperor Theodosius made it the State religion. The Church was by this time becoming a powerful organisation. Each provincial city had its bishop, priests and deacons. Over the bishops presided an archbishop (sometimes called a metropolitan), and a patriarch had jurisdiction over the archbishops. By the fifth century there were five patriarchs, four in the East—the bishops of Antioch, Alexandria, Jerusalem and Constantinople; and one in the West—the bishop of Rome. In the early Church the clergy received no special training. Many carried on business as farmers and shopkeepers, and most of them were married men. During the early Middle Ages, especially in the West, the Church was much in favour of celibacy of the clergy, and at length priestly marriage was prohibited where papal influence prevailed, and gradually it came about that the clergy abstained from worldly occupations. During the fifth century the clergy began to adopt a distinctive dress developed from two pieces of ancient Roman

dress—the tunic and the toga. Gradually Church doctrine was elaborated. Councils of higher clergy discussed matters of belief, and when the Church had once expressed itself on any matter of Christian faith, those who maintained contrary opinions were called heretics and their teaching heresy. The emperor Theodosius began persecutions for heresy.

As Christianity spread through the Roman Empire magnificent church buildings were erected. Many of them followed the models of the Roman law courts, or basilicas; the interiors were decorated with paintings, mosaics, images and the figure of the cross. To add impressiveness to the service candles were lighted on the altars and fragrant incense was burned. Among the ancient beautiful hymns that were composed were the *Gloria in Excelsis* and the *Te Deum Laudamus*. By the time of the fourth century, Sunday (as the Lord's Day was now generally called) came to be recognised as a day of rest.

Christianity early expanded in the East as far as such distant regions as Abyssinia and India. The eastern Church was under the supreme control of the eastern emperor. This union of the Church and State was a distinctive feature of Christianity in the East, but the Church was torn by numerous heresies, and finally the only remaining orthodox body in the East was the Greek Church, known as the "Holy Orthodox Church," which finally separated from Rome in A.D. 1054.

In the West the development of the Church took a different form. Since there was no Roman emperor to act as temporal head of the Church, there was no union of Church and State. Gradually men began to turn more and more to the Pope who had come to be recognised as its spiritual head; and the Papacy, as the Pope's dominion was called, was the most potent power in the West. Among the many causes of this supremacy of the Pope were the following:

(1) The organisation of the Church was so closely modelled on the lines of the government of the empire that men naturally



DAVID AND HIS CHOIR

Anglo-Irish; Early Eighth Century

The two upper figures on each side of David are thought to be scribes holding styles, one having in his left hand a roll, the other an open book, or a waxen tablet for writing. The figures are of Roman or Byzantine character.

MS. Coll. Vesp. A.1.

turned to the Pope at Rome as they had formerly turned to the emperor.

(2) It was accepted that the Church at Rome had been founded by Saint Peter, that he had been its first bishop and had transmitted his authority to all later bishops of Rome.

(3) The Roman Church was untainted by heresy, and stood firmly for the creed formulated at the council of Nicaea.

(4) Rome became the great centre of missionary activity, as she had once been of military conquest.

The authority of the Papacy was not confined to spiritual matters alone. As early as the fifth century tradition declares that Pope Leo I. succeeded in diverting Attila from attacking Rome, and again when the Vandals sacked the city he intervened with success to prevent its entire destruction.

After Leo the next eminent Pope, Gregory the Great, was both a statesman and churchman. In the first capacity he did much to make the Popes virtual rulers of Italy. The peninsula was at the time overrun by the Lombards. Gregory drilled soldiers, appointed officers and issued orders, and was largely instrumental in preventing the Lombards from conquering central Italy. As a churchman, by his writings and his personal influence, he greatly furthered the spread of Christianity in the West, especially by sending out missionaries. One of his most important missionary enterprises was the sending of Saint Augustine and forty monks to Britain. Pope Gregory assumed the title *Servus servorum Dei* (Servant of the servants of God) a title which the Popes after him have retained. In later ages Gregory was canonised.

Monasticism.—During the Middle Ages the strongest supporters of the Papacy were the monks. Pope Gregory himself had been a monk, and by the time of his death monasticism was firmly established. The clergy of the Middle Ages were divided into (a) the *secular* clergy—the bishops, priests and deacons who lived active lives in the world; and (b) the *regular* clergy—the monks who lived secluded lives according to rule, and (later) the friars.

The origin of monasticism is to be found in the need, often felt by spiritually-minded people, of withdrawing from the stress of ordinary life and seeking a life of solitude and meditation. Such a solitary recluse was known as a "hermit," and later the word "monk" (from a Greek word which means "living alone") came to be used. Except in rare instances, a life of complete solitude is too hard for ordinary men, and the Christian hermits, who had been in existence since the early days of Christianity, began to live in companies, or communities, which in time developed into the monastic orders.

Probably monasticism was first introduced into Egypt, A.D. 305, by Saint Anthony, who is sometimes called "the

founder of monasticism." He lived for twenty years in a deserted fort without seeing a human face, and his monks continued to live in separate huts, holding no intercourse with one another.

Monasticism developed independently in East and West. In the East its great organiser was Saint Basil, who in the fourth century drew up *Saint Basil's Rule*, which is still followed by the monks of the Greek Church.

Saint Benedict.—In the West, the organiser of monasticism was Saint Benedict (c. 480-c. 544). While still a young man he fled from the luxury of Rome to a cave in the Sabine hills forty miles from the city. Here he lived a hermit's life apart from all human society, and inflicted on himself various mortifications of the flesh, such as wearing a hair shirt, and rolling in beds of thistles. He finally came to the conclusion, however, that this was not the best means of obtaining peace for the soul. He found what he sought in a community of consecrated disciples who, attracted by the rumour that he had found peace, flocked to him, and were by him organised into a community housed in a "monastery."

These monasteries rapidly increased in numbers, till at Saint Benedict's death there were fourteen which he himself had founded. The most important of them was Saint Benedict's own at *Monte Cassino*, midway between Rome and Naples, and this became the capital of western monasticism. It was for the monks of this monastery that Saint Benedict drew up the rule of life (see NOTE at end of the chapter) known as the *Rule of Saint Benedict*. By the eighth century it was in use all over Europe. The emperor Charlemagne commanded that no other rule should be followed.

Saint Benedict was anxious that the monasteries should have no contact with the outside world, but should be entirely independent and self-supporting. In time, many a monastery appeared like a small fortified town. Within its walls stood the

church in which centred the religious life of the community, the monastery proper, where the monks lived, and the various buildings and workshops needed for supplying food and clothing and other necessaries of life. Around them lay the vegetable gardens, orchards and cornfields, and sometimes, if the monastery were built near a stream, a mill and fish ponds.

This great establishment was ruled over by an abbot (from the Syrian word "abba" meaning "father"). It was he who watched over the lives of all the monks, and to him the novices made their vows of *poverty*—for no brother might have possessions of his own; *chastity*—for a monk might not marry; and *obedience*—both to the rule of the order and to the directions of the abbot. Under the abbot were the prior and sub-prior, and below them each man had his place in the service of the community, from the almoner who saw to the distribution of food, clothes and money to the needy, down to the humblest lay brother who worked in the fields. All had their share in the work of this great "school for the service of the Lord," which was Saint Benedict's definition of a monastery.

This regular, peaceful and useful life attracted men of many types. Scholars found in it a secure retreat in which to study. The friendless or disgraced found there a refuge from a cruel world. Those whose consciences were heavy with a load of evil deeds found there forgiveness and a chance to make amends. Women often found in a nunnery their only safety and their only means of preserving self-respect. In view of the attractiveness of the monastic life in a barbarous age, it is small wonder that the number of these institutions rapidly increased.

It is impossible to over-estimate the influence of the monks as civilisers. They numbered among them almost all the cultured men of the time, and the monastery was often the only stronghold of civilised life in a barbarous neighbourhood. It was at once a model farm, a hospital, an inn, a

library and a school; it set the people who dwelt around it an example of peaceful and cultured life and of active goodness. The monks, too, were the chief scholars of the age. They copied the valuable manuscripts of classical writers, they chronicled events of mediaeval history and kept records of the most important happenings of their own time. By the end of the eleventh century almost all Europe had been won over to Christianity, and that largely owing to the zeal of the monks.

NOTES

St. Benedict's Rule.—The manner of life instituted by St. Benedict was not one of any great austerity when judged by the standard of his own day. His monks were allowed proper clothes, sufficient sleep and ample food. Midnight office was no part of St. Benedict's Rule.

Benedictines in England.—When Gregory the Great became a monk and turned his palace in the Caelian hill into a monastery, the monastic life there carried out was based on the Benedictine Rule. From this monastery went forth St. Augustine and his companions on their mission to England in A.D. 597, carrying their monachism with them; thus England was the first country out of Italy in which Benedictine life was firmly implanted.

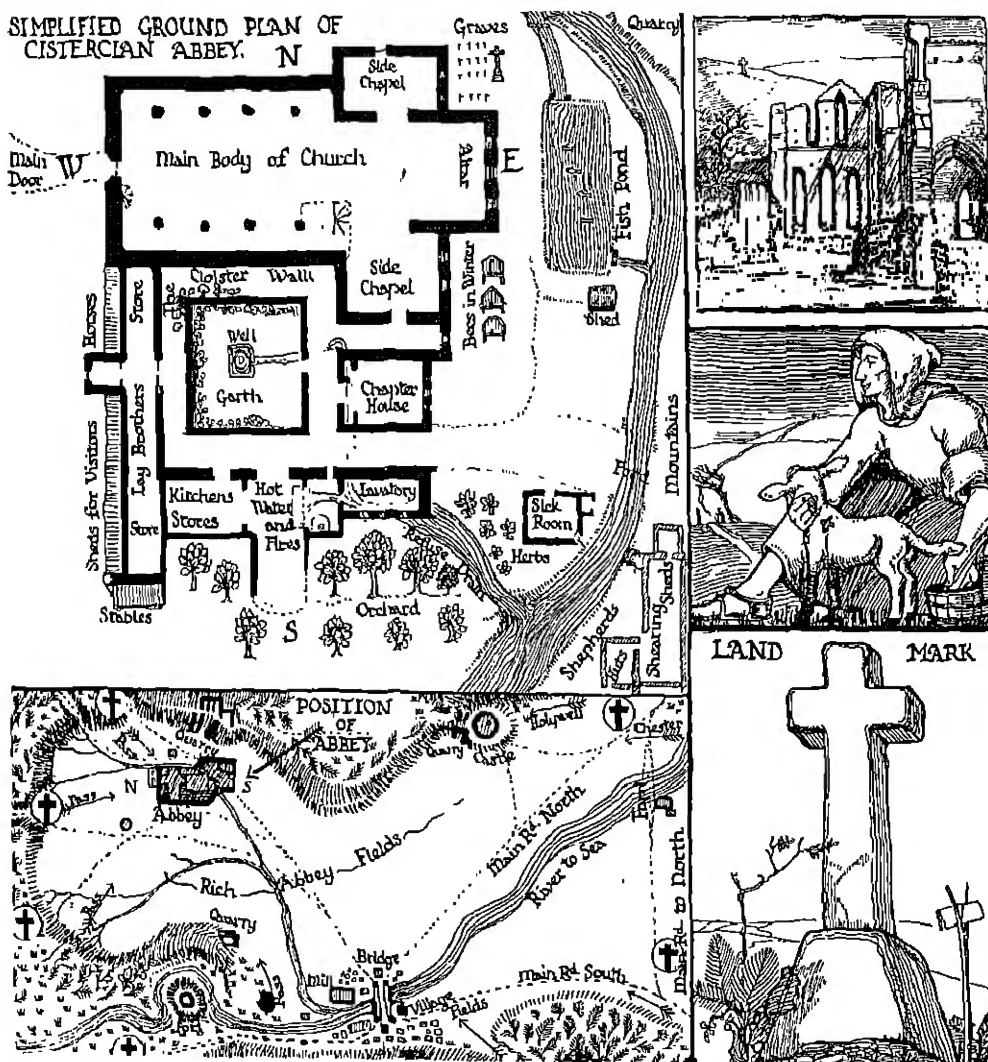
Benedictine nuns.—The number of women living the Benedictine life was almost equal to that of the men. St. Benedict's sister, Scholastica, is looked upon as the foundress of Benedictine nuns. As the movement spread to other lands nunneries arose on all sides, and nowhere were the Benedictine nuns more numerous or more remarkable than in England, from Saxon times to the Reformation. The Benedictine nuns played a great part in the settlement of north-western Europe. At the present day nuns carry on every imaginable form of good work—education, the care of hospitals,

orphanages, penitentiaries, prisons; of asylums for the deaf, dumb, blind and insane; of refuges for the aged poor and the destitute.

Class Picture.—It should be realised that the different types of monks would build slightly different types of abbeys and be interested in different things and therefore

choose different places for the buildings. The Cistercians were very good sheep farmers, so they liked England and usually built their abbeys in districts good for sheep-walks. Their careful breeding of the sheep did much to improve English wool.

The particular abbey illustrated is in North Wales. It was built in 1200 by the owner of the castle (seen to the east in the



PLAN OF A MONASTERY
(Class Picture No. 49 in the Portfolio.)

plan). He gave the monks the small shut-off valley near his land (to the west). The Cistercian monks came over from France, built a church which they dedicated to the Virgin Mary, and founded an abbey which in time became very rich. It was called the abbey of the Vale of the Cross—*Valle Crucis*. Some people think that this is because there is an old landmark there of an earlier date—but that may never have been a cross; it may have been merely a pillar. Far more likely the abbey got the name later because the monks put up crosses all around where mountain tracks led towards it. These crosses, in some cases, would be well made and carefully finished alongside a road, but on a hill-track would be roughly cut out of some convenient block of mountain stone, rolled down and reared up into position. Many of these smaller crosses will have fallen down, broken and perished but several can be found and they marked the way, so that travellers would know they had reached the edge of the hill and if they turned downhill would find the abbey in the valley and there they would pass the night. These crosses would be particularly useful to distant herdsmen bringing wool on pack-ponies, for the monks were wool merchants.

The quarries (where the monks got the stone for building) can be found on the hill-side, and the old grass-worn tracks where they slid it down are still there. *N.B.* Stone

is so heavy that it is sometimes easier to work from rock that is further away if the route is down-hill, rather than drag it along the level.

A small stream, well stocked with trout, went by the abbey and the monks made a fishpond with sluices, so that they could keep the pond stocked with fish.

There was a spring in the abbey garden from which the water welled up and bubbled in a clear stream. This was led underground into a proper drain, so that there was plenty of water handy in the kitchens and for baths in the lavatory, and the refuse drain went into the river below the abbey.

The ordinary build of the church and chapels and cloisters, etc., is shown.

Note the strategic position of the abbey. All traffic down from the hills must pass it—far enough away not to trouble the monks, but close enough for convenience. The main roads, north and south, led to the wool markets, and the tracks over the hills were in all directions to enable the monks to gather the wool.

A small drawing shows a characteristic stone cross. In a slit stick at the side the artist has shown how a scrap of parchment with a message would be left for some monk or drover who would be passing. Above, a young monk is marking one of the new lambs with the abbey mark; he probably used red raddle as they do to-day. His costume would be made of natural coloured wool fleece.

III. THE CONVERSION OF ENGLAND

Class Pictures.—The illustration shows the type of wooden hall such as would be built by some Saxons or by Viking conquerors or any forest folk from the Black Forest of Germany or the forests of the Northlands.

These wooden halls or castles were in no way uncomfortable or crude. The description of the great hall in *Beowulf* tells how,

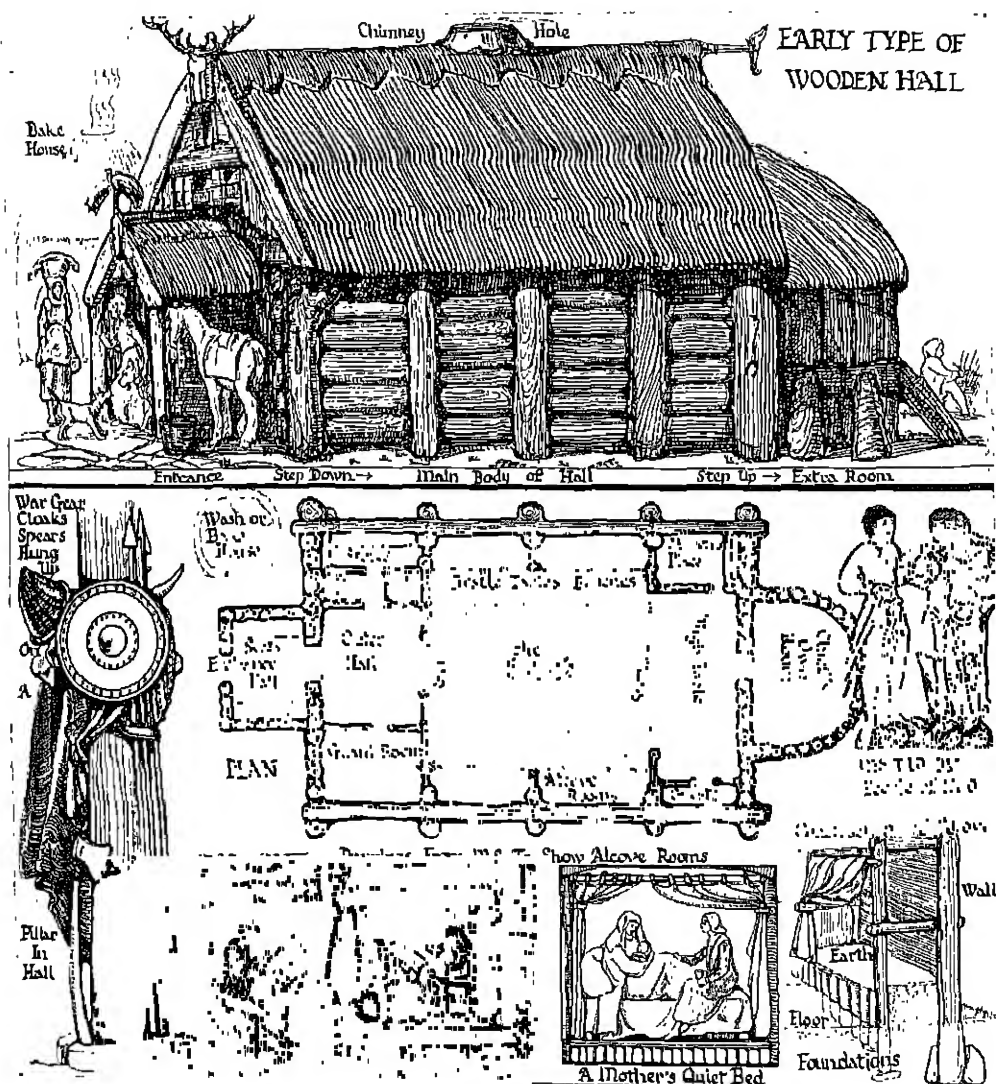
during the battle with the great bear, they overturned the benches scattering the fire-brands, and brushed against spears and shields hung up on walls and pillars, and how the enemy got past the guard sleeping in the outer porch. The plan of the hall makes the story easily understood.

The drawing shows how the wooden pillars standing out from the walls developed

constructionally into natural alcoves or small rooms. These varied in size and number according to the build and grandeur of the hall. In some halls, it appears that shut-off rooms were made, for we hear of them being granted to the doctor, the minstrel, the retired warrior, etc., in perpetuity—something like pensions. Beds

were built into them for special people; others would sleep on the rushes.

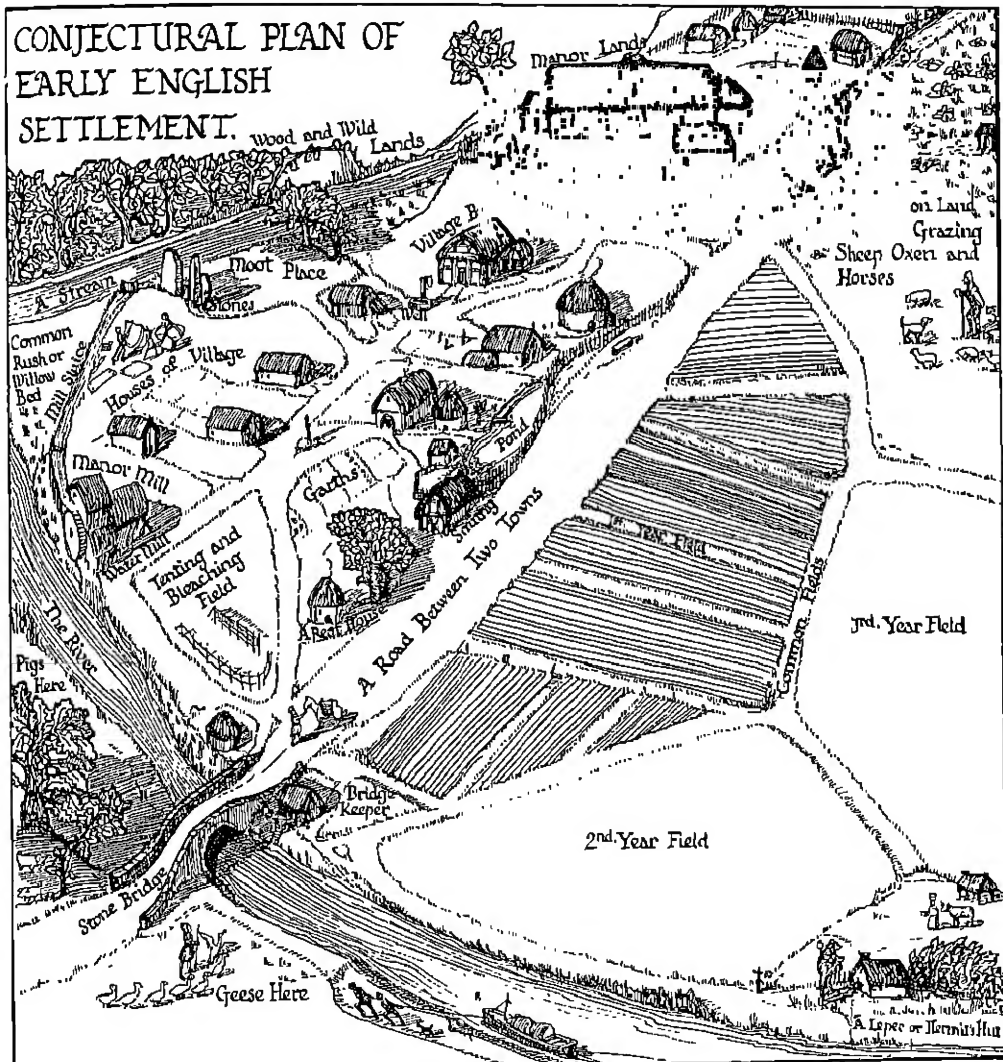
A fire was sunk in a trench in the middle of the hall, but there would probably be, in addition, a cook-house outside. The children's attention should be called to the resemblance between the plan and that of a modern church.



EARLY TYPE OF WOODEN HALL
(Class Picture No. 11 in the Booklet)

For country schools it would be a good idea for the children to make a plan of the nearest village, and then to compare it with this drawing of the plan of an Early English Settlement. It will usually be found that there is still a bridge over the river, a main road through the town, a mill, a manor or castle or big house, a church, and the farm fields. Instead of the moot place,

there will be the Town Hall; and instead of a big important smithy, there will be a large garage on the main road and a small smithy somewhere in the village. However, with the help of this drawing it will be possible in most villages to trace the salient points and to recognise the similarity of villages of to-day and those old English settlements.



PLAN OF EARLY ENGLISH SETTLEMENT
(Class Picture No. 47 in the Portfolio.)

Villages varied just as much in mediaeval times as they do to-day. Probably the greatest difference is that in those days there were no hedges, while all the fields were gathered together—where possible—to form one big space, or common. This land was held in common by all the villagers and because this common land was the only open level ground, it was usually the scene of any pitched battle. It can easily be understood why it was that war devastated villages, and also why it was that battles were so often fought near some big village. The fields of this common ground were worked in rotation. One part would lie fallow for a year, during which time it would be used as common grazing ground, or perhaps sheep and cattle would be turned on to it during the night in order to manure it. The second year field would be just finished and the third year field would be in crop.

Other things shown in the picture are the rush beds, where there would be common rights to cut the rushes, and also open land where the women could wash clothes, and the weavers stretch and shrink their cloth.

Most villagers would fix up a small rest house for travellers or pedlars passing through with their pack-horse train, from which villagers often purchased goods.

In the village shown on the chart, the moot place is near some old Druid stones. In some villages it formed the centre of the community, but it was always in some place well known to all. The manor was usually strategically placed and well fortified, for in those days there was frequent trouble. The manor dove-cote was often a cause of complaint for the pigeons would fatten on the common people's fields.

The huts of the people who worked at the manor would cluster round close to the main house.

The village barn existed before it became a "tithe" barn—there are many tithe barns remaining to-day. The village well was very important.

There was often a little hut built near the

bridge for the bridge keeper to live in, while hermits always lived alone outside the village. Lepers were obliged to live alone by law and they had to live down-stream so that there was no danger of their polluting the water.

Pope Gregory the Great.—On the coming of the Jutes, Saxons and Angles to Britain, nearly all traces of Christianity in the land were swept away. Churches were destroyed and priests were killed; only in parts of Wales, Scotland and Ireland did the Christian faith remain. The Britons sent out missionaries to convert their neighbours. Early in the fifth century, St. Patrick went to teach the heathen in the north of Ireland. St. Columba, an Irish missionary, founded a monastery at Iona, a tiny island off the west coast of Scotland, and from this island monks were sent to preach the faith to the Picts of Caledonia. Many monasteries were founded in Wales. Towards the end of the sixth century a famous monastery near Bangor contained two thousand monks. St. David, the patron saint of Wales, lived at this time.

Late in the sixth century Pope Gregory the Great conceived the idea of converting England, as a result, so the well-known story goes, of seeing English boys exposed for sale in the slave market at Rome. His first opportunity came in connection with Kent. This kingdom was the nearest to the continent of all the Saxon kingdoms, and had long maintained a trading intercourse with the Franks in Gaul, who were already Christians. Its king, Ethelbert, married a Frankish princess, a Christian lady who brought her chaplain with her to England. Ethelbert installed him in the ruined church of St. Martin's, at Canterbury, with permission to hold services and to convert any whom he could persuade to accept the new faith.

This was Gregory's opportunity. The duties of his office prevented him from visiting the island in person as he had hoped; but in A.D. 597 he despatched St.



ST. MARTIN'S CHURCH, CANTERBURY,
AS IT IS TO-DAY

It is not known for certain when the present church was built, but Christian services have been held in it for at least 1,300 years.

Augustine, with forty brother monks, to the court of the already friendly Ethelbert, and was rewarded in time by the news that they had converted Kent.

Between the years 600 and 700 the foremost of the English kingdoms was Northumbria, and one of its greatest kings was Edwin. To guard his land against the Picts and Scots he placed a fortress, named after himself, Edwinsturh, or Edinburg, on a rocky height near the Forth. He launched a fleet at Chester and won the islands of Man and Anglesey. To show that he was ruler over a large part of Britain, a standard bearer, with a banner of purple and gold, went before him as he rode through the villages, and as he walked in the streets a man went before him carrying a spear decorated with a tuft of feathers. Edwin became overlord of the East Anglians and Mercians, for his war-band was greater than theirs. To win Kent to his side he married Ethelburga, a sister of the king of Kent. Then he marched against the West Saxons, defeated them in battle, and forced Wessex to own him as overlord.

The well-known account of the conversion of Northumbria is preserved for us by Bede.

Mercia was still a heathen kingdom, and Penda, its king, was the fiercest warrior of his day. He made himself overlord of all the states of middle England from the Severn to the borders of East Anglia; he defeated

Wessex in a great battle, and gained more land; then he called on Cadwalla, a king of north Wales, to help him, and marched against Edwin. It seems strange that a British Christian king like Cadwalla should join to help the heathen king Penda, but perhaps Cadwalla wished to be revenged on the people who had driven the Britons from their homes. In a great battle at Hatfield, in Yorkshire, Edwin the Great was slain.

The Welsh king, Cadwalla, remained in Northumbria burning and slaying, till in 635, Oswald, a nephew of Edwin, defeated him, and was chosen king of the Northumbrians. Oswald had been converted to Christianity in the monastery of Iona, and he asked that an abbot should be sent from Iona to convert his people once again. A saintly British monk, called Aidan, was sent. He made his home in Holy Island (Lindisfarne), off the Northumbrian coast, and by his preaching and good example converted many heathen Northumbrians. Thus there were two Churches converting the English, the Roman Church in the south-east and the British Church in the north.

Oswald now became overlord of Wessex, and Wessex became Christian also; but Penda came against him, and defeated his army, and Oswald fell in battle, praying with his last words that God would have mercy on the souls of his followers (642). The heathen king, Penda, continued for some years conquering, burning and slaughtering, but at last he was slain in the battle of the Winwaed by Oswy, a brother of Oswald, A.D. 655. After Penda's death missionaries converted Mercia, so that most of England at last became a Christian land.

There were, as we have seen, two missionary Churches at work in England, the Roman and the British. On certain matters these Churches could not agree, and king Oswy called a meeting, or synod, at Whitby, 664, to talk matters over. To this meeting came bishops from both parties. King Oswy listened to their long speeches, and decided that the Roman rule of the Church should



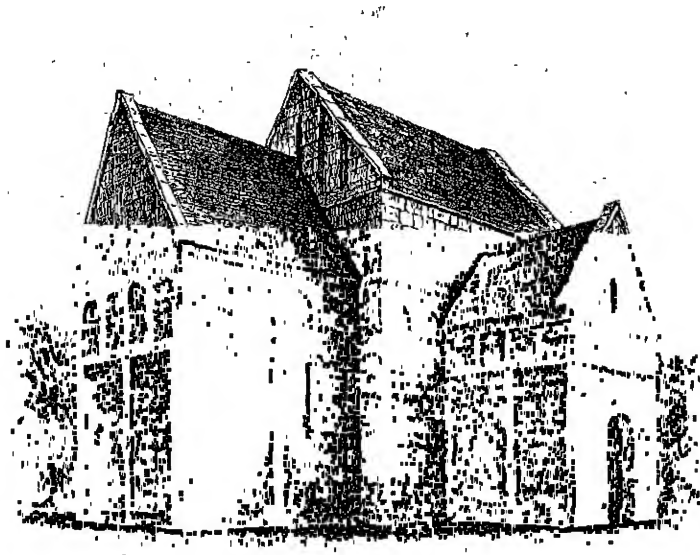
S. LUKE, FROM THE GOSPEL BOOK OF S. AUGUSTINE—c. SEVENTH CENTURY
Now at Corpus Christi College, Cambridge.

be followed. The Roman and the British Churches were united under the Pope and were ruled for him in England by the archbishop of Canterbury. A few years later, a great archbishop, named Theodore, was sent from Rome to arrange all matters concerning the now united English Church.

With the coming of Theodore to England many new bishops were appointed, and parish priests began to live in the townships,

taught and helped others, so that we find stone churches taking the place of the first simple wooden ones. One of these early Saxon churches, built by Ealdhelm, the abbot of Malmesbury, is still standing at Bradford-on-Avon.

Mercia and Wessex.—We have seen that during the greater part of the seventh century, Northumbria, under the kings



CHURCH AT BRADFORD-ON-AVON, BUILT BY EALDHELM

This little building is the only complete specimen now remaining of early English construction in stone.

where they could always be at hand to help those who needed them. In the open spaces of the townships where their meetings were held, the people gathered round to hear the priests. Doubtless they often set up a rude cross, and probably that is why in later years a market cross was built in so many towns and villages of England. In the monasteries the monks had churches of their own, but, gradually, through the gifts of kings, thanes and others, parish churches were built. Theodore had at Canterbury a school of learned monks, and these men

Edwin, Oswald and Oswy, was the most powerful kingdom in England. During the eighth century, that is, from the years 700 to 800, Mercia was the chief kingdom. The long reigns of two of Mercia's kings, Ethelbald and Offa, covered eighty years. King Ethelbald invaded Wessex, and made himself overlord of all the kingdoms south of the Humber. The West Saxons rose against him and finally defeated him. The next king, Offa the Mighty, took up the work of making the Mercian king overlord of southern England. He brought Kent,

Essex and East Anglia under his sway; he defeated Wessex and took from them all their land north of the Thames. He did not, however, go farther south, for Wessex, though smaller, was still strong in fighting men. Then Offa turned to Wales. He forced the Welsh back from the Severn, and is said to have had an earthen rampart and a ditch made from the south of the Dee to the Wye, close to where it joins the Severn, to form a barrier between England and Wales. This embankment is called "Offa's Dyke." Whether this is true or not, we do know that Offa was unable to go farther west and defeat the Welsh.

Six years after Offa's death, in 802, a great ruler named Egbert came to the throne of Wessex. This king had spent several years at the court of Charlemagne, the powerful and learned king of the Franks, and there Egbert had learned much of the duties of a king. Like all kings of those days, he was a warrior, and under his rule Wessex became the chief power in England. He defeated the Mercians in a great battle at Ellandune, 823; added Kent to his kingdom, and was looked on as overlord of all the other English kingdoms. Egbert was not only a great soldier, he was also a wise ruler, and under him there was peace in the land. He helped the archbishops

and clergy in spreading Christianity, but even yet the English were not united under one king.

NOTE

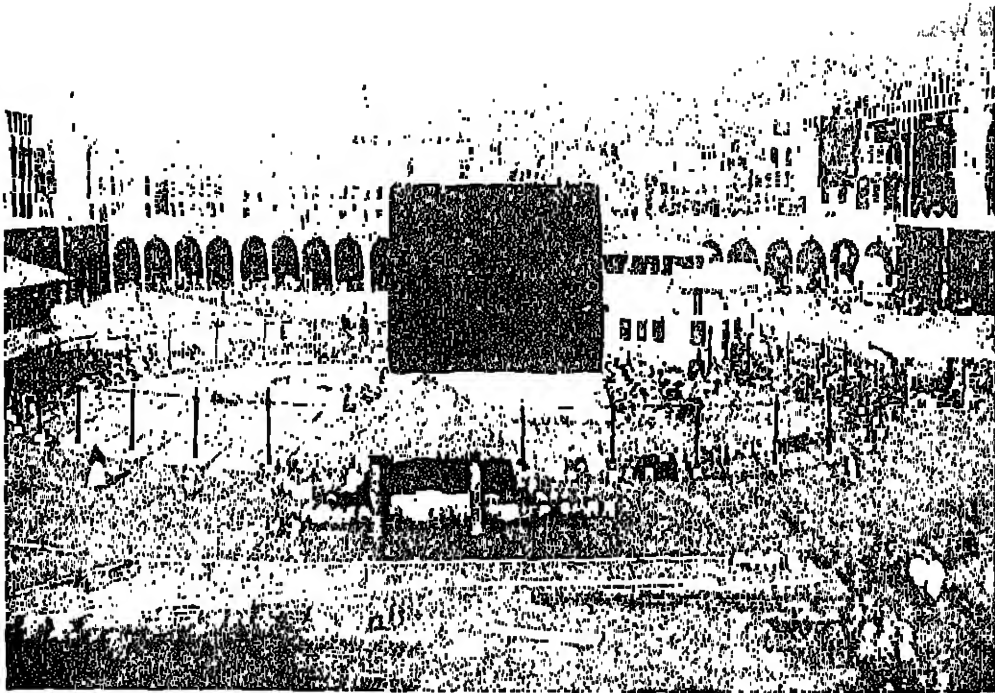
Church.—This is not only the name given to the building in which Christians worship, but it also means the whole body of Christian people following the same rules, such as the English Church and the Roman Church. At the present time the government of the Church of England is divided between two archbishops—the Archbishop of Canterbury and the Archbishop of York. The country is divided into districts called *dioceses* which are ruled each by its bishop. A bishop's church, which is the chief one in a diocese, is called a cathedral. Each diocese is further divided into a number of *parishes* which are looked after by priests, who have their own parish churches.

For about 1,500 years there was, for western Europe (including England), only one Church, of which the father and ruler was the Pope, who lived at Rome. As the Vicar of Christ, the Pope claimed to be supreme over kings and princes. No king was regarded as a lawful king until he had been crowned and anointed by the representative of the Church.

IV. THE RISE OF MOHAMMEDANISM

The Arabs.—Arabia, the home of the Semites, like Central Asia, the home of the Indo-Europeans, is "a great reservoir of men." From Arabia, since the dawn of history, one tribe after another—Babylonians, Assyrians, Phoenicians and Hebrews—have gone out to populate the lands of the near East. But for twelve hundred years after the last of these migrations, Arabia lay quiescent, till, in the sixth century, there were signs that the people were once again becoming active.

The Arabs were originally a nomadic peasant race divided into many hostile tribes who inhabited the more or less desert lands between the wide valleys of the Nile on the west and the Tigris and Euphrates on the east. They were at this time a semi-civilised race, who had learned, besides their ordinary occupation as hunters and herdsmen, to trade with Egypt and Babylon, exchanging in return for the grain, tools and weapons they needed, their horses, camels, skins and bales of wool, together



MECCA

(Photo: E.N.A.)

A general view showing the Ka'bah in the court of the Great Mosque. This small and nearly cubical stone building contains the famous black stone fabled to have come down from Paradise whiter than milk, but to have become changed to black by the sins of the children of Adam who have touched it.

with the spices which have made "the perfumes of Arabia" a proverbial expression. The lives they led in the wilderness closely resembled those of the Hebrew patriarchs—Abraham, Jacob and Joseph—as described in the Old Testament.

Contact with more cultured races had raised their standard of living, and they had learnt a system of writing with an alphabet based on that of the Phoenicians. In many ways, however, they were barbarous still, especially as regards their religion, which was a primitive nature worship of stones, trees and other natural objects, and of the gods who were supposed to inhabit these objects. The centre of Arabian heathenism was at Mecca, which was also the commercial metropolis. For four months in each year

there was no fighting between the tribes, and they went to Mecca to visit the sanctuary called the Ka'bah. By nature the Arabs were hardy, vigorous and passionate, with a great love of fighting, and they needed only national unity to become a power in the world.

Mohammed.—This unity they found in the teachings of Mohammed "the much praised" (A.D. 570-632), whose religious career began in A.D. 610 at the age of forty, and ended only with his death. He was born in Mecca, apparently of distinguished parents. His mother dying when he was six and his father two years later, Mohammed was brought up by his uncle, who took him with him on caravan journeys, on one of

which, it is said, a Christian monk met him and prophesied his future greatness. On these journeys the lad learned to know his country and its people, and he came in touch with the teachings of the Jews and the Christians, which he was thus able to compare with the religion of his race.

Mohammed had no regular education, and spent his early manhood as a camel driver and a shepherd. When he was twenty-five a wealthy widow named Khadija entrusted him with the safe conduct of some caravans across the desert from Mecca to Syria; and he fulfilled his task so well that, when he asked her, Khadija married him, and she became the prophet's inspiration and his faithful companion till death. "She was his first convert, she comforted him when he was mocked, she encouraged him when he suffered persecution, she strengthened him when he was wavering." Mohammed returned this devotion by his own faithfulness, and while she lived never took another wife as by Arab custom he was allowed to do, though after her death he considered himself excused from fidelity to her memory and married several wives.

After his marriage he settled down in Mecca as a merchant. We have a description of him at this time in the speech made by his uncle at the marriage feast. "Although poor in goods, which are but transient possessions," he said, "my nephew Mohammed excels all the men of his tribe in nobility of soul, virtue and understanding." The following description of him was written by an Arab: "He was fair of complexion, with a measure of redness; eyes intensely black; his hair not crisp, but depending; beard bushy and thick. Where he walked it was as though he walked from a higher to a lower place; and when he walked it was as though he wrenched his feet from the stones. He was neither long nor short; he was neither weakly nor vile; and the like of him I never saw before or after. . . . Whoever saw him for the first time would be awe-stricken by his appearance, but on close intimacy this would give way to love."

For more than ten years Mohammed lived as a merchant, but he was restless and ill-content, and developed the habit of spending days, and once in the year a whole month, alone in a desert cave near Mecca. Here in a kind of trance he saw visions and thought deeply on the nature of God. At last, in his fortieth year, so he declares, a vision appeared to him in which the angel Gabriel bade him publish abroad the thoughts that had come to him in the solitude. At first he doubted whether the dreams were of good or evil origin, but, reassured by further dreams and encouraged by Khadija, he accepted his vocation.

During the first three years he worked secretly, making a few converts among his own kindred and friends. At the end of this time he appeared in public and announced the message which has since become the creed of all Mohammedans—"There is no god but Allah, and Mohammed is the prophet of Allah."

He immediately encountered persecution, which increased till it finally became a conspiracy to kill him. The prophet and his adherents were obliged to flee from Mecca to the place now called Medina, (the city of the Prophet), about 200 miles farther north. This flight, known as the Hegira, is considered of vital importance by the faithful, since it marks the beginning of the independent rise of the new religion. So important is it that the year A.D. 622, in which it occurred, is counted by them, as the year 1 of the Mohammedan era.

In Medina, Mohammed began to formulate the doctrine of Islam, a word meaning *surrender* or *resignation* to God's Will, and to work out a way of life for all faithful Moslems. He gave his followers five simple rules of conduct which must be observed by a true follower of Islam.

1. He must recite aloud, once in his life, correctly and with full understanding, "There is no god but Allah, and Mohammed is the prophet of Allah."

2. He must pray five times a day—at dawn, just after noon, at sunset, just after

sunset, and at night. Before prayer he must wash face, hands and feet, and during prayer he must turn toward Mecca, with his head to the ground.

3. He must fast during one month of the year, the month of Ramadan when Mohammed received the heavenly vision.

4. He must give alms to the poor.

5. He must go at least once, if he possibly can, on pilgrimage to Mecca.

These and a few other important regulations, such as abstention from strong drink, and the duty of showing kindness to the sick and poor, and to helpless beings, such as widows and orphans, slaves and animals, are to be found in the Koran, or sacred book, of the Mohammedans. This book is made up of the inspired sayings of Mohammed which throughout his life he was wont to utter while in a trancelike state. They were taken down by friends or relatives on fly leaves, which were actually any materials that came to hand—stone, leather, bone or wood—and after his death these leaves were collated, together with many remembered utterances, and made into the book which became the sacred scripture of Islam. In the religious system of Islam there are no priests and no elaborate ceremonies of worship, nor are there in the mosques any altars, pictures or images. On Fridays, the Mohammedan Sabbath, an official offers up public prayer and delivers a sermon in the mosque; after the service the worshippers go about their ordinary occupations.

Mohammed enjoined on his followers as a sacred duty the propagation of their faith, and, if they failed to achieve this aim by peaceful means, he ordered them to proselytise by force of arms. Moreover, any believer killed in battle against the infidel was promised an immediate ascent to paradise, the eternity of bliss prepared for the faithful. In this way Islam became a fighting creed which swept the then known world.

One of Mohammed's first military expeditions was the siege and capture of Mecca itself in A.D. 630. The worship of Allah was installed and Mohammed made several

further pilgrimages to the holy city before his death at Medina in A.D. 633.

The historian Gibbon, in writing of the private life of Mohammed, says: "The good sense of Mohammed despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the hearth, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life many weeks would elapse without a fire being kindled on the hearth of the prophet. The interdiction of wine (forbidden to all Mohammedans) was confirmed by his example; his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey, but his ordinary food consisted of dates and water.

The Arab Empire.—Mohammed's great achievement was the unification of the Arabs into a nation. In the hands of his successors, the caliphs, this nation became a mighty empire, which embraced Persia, Syria, Egypt, North Africa and Spain.

Within ten years of Mohammed's death the Moslems seized from the Romans the provinces of Syria and Palestine with the famous cities of Damascus, Antioch and Jerusalem. They overthrew the Persian power and subjugated Egypt. The conquerors did not, however, treat their new subjects with ferocity. There were neither massacres nor persecutions, nor were the conquered compelled to adopt Islamism. So long as they paid ample tribute they were left to follow their own devices. In many of the conquered countries the Christians adopted Islamism, so that they might acquire the rights of Moslem citizens.

In later years Arab expansion threatened Constantinople. The vital question in the eighth century was, "could Christendom

hold out against Islam?" The answer came when the Arabs failed after a desperate siege by land and sea to take the city, A.D. 716-717.

In the West the Arabs made permanent conquests in North Africa, and Arabs and Berbers (the native race) still comprise the bulk of the population, though the once independent states are now under the governments of France and Italy. In A.D. 711 an army of Arabs and Berbers under Tarik crossed the straits and entered Spain, and within a few years mastered the country to the Pyrenees. Crossing the mountains they captured many cities in southern Gaul, but were finally stopped by the Franks under Charles Martel at the battle of Tours, A.D. 732, and were finally driven back to Spain by the Frankish ruler, Pepin the Short.

A few years later the great Moslem empire split up into portions, one in the East ruled by the caliph of Bagdad, and the other in the West ruled by the emir (later caliph) of Cordova in Spain. A third caliphate afterwards arose in North Africa, with its capital at Cairo.

The Arab Empire endured till early in the eleventh century, when the Seljuk Turks, recent converts to Islam, crossed the Oxus and gradually conquered the empire. The menace of the Turks to Christendom was the immediate cause of the Crusades.

Arab civilisation.—The Arabs were the most cultured people of the Middle Ages. The caliphs protected and encouraged learning; new ideas gave rise to many writings of all kinds, and most of these writings, the vastest literature ever known, are still extant. Unlike the German races, the Arabs brought with them a finished language and a store of poetry, as well as their own religion.

The centres of Arabian civilisation were the great Moslem cities of Bagdad, Damascus, Cairo and Cordova. The genius of the Arabs lay chiefly in their power to absorb and improve upon the achievements of others. They learned all they could from the Greeks,

Romans, Jews, Persians and Hebrews, and from it built up a culture far surpassing that of western Europe.

Agriculture.—The Arabs made many improvements in agriculture, practising rotation of crops and using fertilisers. They had a good system of irrigation and understood grafting and producing new varieties of plants and fruits. Arabs loved gardening, and brought into Spain and Sicily camellias, jasmine, yellow roses, artichokes, asparagus, oranges, apricots and other fruits and flowers. From the Arabs, too, we have received rice, coffee, the sugar cane, flax, cotton, buckwheat, hemp, various vegetables including beans, and fruits such as melons, lemons and plums.

Manufactures.—During the early Middle Ages the peoples of Europe obtained most of their articles of luxury from the Arabs. They understood dyeing, made a kind of paper, and their weaving and pottery far excelled any in western Europe. Metal work and textile fabrics were noted for beauty of design and exquisite workmanship. From Damascus came the famous blades of tempered steel, beautiful brocades and tapestries. In Spain Moorish cities were famous for special productions,—leather from Cordova, splendid silks from Granada, and armour from Toledo. Even the Venetians were taught by Arab craftsmen to make their crystal and plate glass.

The religion of the Arabs made work a duty. Commerce and agriculture were considered as pleasing to God. Much respect was shown to all those in trade; even persons of high position were merchants, tailors, druggists and jewellers. Free passage was made through armies for merchandise, roads were made safe, in the desert water was provided in wells and cisterns, and at certain points inns for caravans were built.

Literature and education.—In Moslem lands, schools and universities flourished, while Europe was still in the "Dark Ages." From the ninth to the fifteenth century many books, still existing, were written, and from these many copies were made. These

writings contain invaluable material for a history of the Middle Ages, accounts of voyages, and the idea of the first biographical dictionary. Extensive libraries were carefully catalogued. In everything the Arabs have shown extraordinary industry and ability. They restored to Europe a knowledge of the ancient Greek authors, whose language had been forgotten. Every branch of art and learning was studied and copied by the Arabs; but they had creative art and were not mere copyists. They had a passion for books, and their rulers had tremendous libraries of books, every word of which had been copied carefully by hand. The flowing Arabic script was more easy to copy than the separate Roman letters and there were many copyists, for it is said that under the Saracen rule of Spain every man and woman could read and write.

The Saracens were a poetic race; from the eighth century onwards, caliphs encouraged poets and song writers to stay at their courts. Their poems included love songs, epic poems and religious verse. The two Moslem writings in prose and verse which have become very widely known in Europe are the *Thousand and One Nights* and the *Rubáiyát* of Omar Khayyám. The *Thousand and One Nights* is a collection of tales written in Arabic, many of which are gathered from early Arabic sources. The book appears to have been put together about the fifteenth century; the stories describe life and manners at the caliphs' courts, and all are distinctly Moslem in colouring.

Omar Khayyám was the astronomer-poet of Persia; he wrote about the beginning of the twelfth century. There are some five hundred quatrains in his *Rubáiyát*, where wit, satire and melancholy are mingled. In his poem he puts forward his view of life:

"A chequer board of nights and days,
Where Destiny with men for pieces plays."

Geography and science.—There are many records of Arab voyages across the Indian

Ocean and down the coasts of Africa by the help of the compass and astrolabe long before the Christian nations knew those instruments. The Arabs were the best geographers of the Middle Ages; for their great trade, their wide conquests and their religious pilgrimages to Mecca vastly increased their knowledge of the world. Before Marco Polo went to China, Arabs journeyed over Asia, and across the Sahara from Morocco to Timbuctoo. One of the caliphs had the Greek *Geography* of Ptolemy translated into Arabic with added maps. Encyclopædias describing foreign countries and peoples were compiled by Arab scholars; five centuries before Louis XIV. had a degree of the meridian measured geometrically to find out the size of the earth, astronomers of Bagdad had performed the same operation.

The Arabs preserved what science was known to the Greeks—the philosophy of Aristotle and Plato, the works of Hippocrates, Dioscorides, Euclid, Ptolemy, Strabo and many other less illustrious grammarians, rhetoricians and sophists. Having studied the various branches of knowledge possessed by the ancient Greeks, and having enlarged these studies in all directions, the Arabs laid them open to the peoples of Europe, Spain being naturally the first to take and hand on these gifts. In the tenth century, the time of the most profound ignorance of the Middle Ages, Spain had several illustrious scholars well versed in mathematics and astronomy.

The Arabs were most successful in mathematics. In arithmetic they used our present system of numerals, the so-called Arabic figures; in the twelfth century they introduced zero, and thus were able to make calculations by decimals; they studied algebra, and developed the theory of trigonometry. Gerbert, afterwards Pope Sylvester II., renowned for his adventures, his learning and his labours, learned most of what he knew from the Arabs; and his knowledge, which to the world appeared supernatural, was "stolen from the Saracens." He was even accused of having given himself over to the devil,

as being the only explanation of such prodigious learning. Gerbert is said to have introduced the Arabic figures into France, Germany and Italy, together with some ideas of algebra; he has the credit also of being the first to make clocks. Gerbert is believed to have studied in the homes of the Arabs in Cordova and Seville, after vainly trying elsewhere to satisfy his thirst for learning. After him followed other eager students to gather in Spain the rudiments of mathematics, physics and astronomy. Algebra is practically the creation of the Arabs; in geometry they added little to Euclid; other Arabic inventions are conic sections and spherical trigonometry.

All their special mathematical knowledge enabled the Arabs to make good progress in astronomy; in the ninth century observatories were raised at Bagdad and Damascus. The gnomon and the sextant, still in use, were astronomical instruments constructed by the Arabs.

Medicine and chemistry.—The Arabs have influenced the knowledge of the natural sciences of chemistry and medicine. They were comparatively skilful chemists; they discovered alcohol, aqua regia, corrosive sublimate and other new compounds; they understood the preparation of mercury and of various oxides of metals. Roger Bacon and Raymond Lully studied their works on alchemy. It was from Spain that all the doctors in Europe came, and through them the love of science and learning was spread. The Arabs also practised many difficult surgical operations, they studied hygiene and physiology, they wrote treatises on diseases like small-pox and measles, they dissected the human body, and they used anaesthetics. (In England anaesthetics were not in use until after Queen Victoria had ascended the throne.) The famous medical school of Salerno, whose teachings were once followed all over Europe, owes its origin to the Arabs. It will be remembered that in *The Talisman* Sir Walter Scott writes of the medical skill of Saladin in curing Richard I.

Architecture.—Architecture, the only one of the fine arts which religion allowed the Moslems to practise, reached a high level of excellence. The distinguishing mark of the Moslem architecture is the horseshoe arch, and that of Christian architecture is the pointed arch (substituted for the pagan round arch). But the Arabs had used the pointed arch before the Christians. Probably the name Gothic is used for the pointed arch style because its use dated from the time when Spain was the domain of the Goths. A striking resemblance exists between the Arab monuments and those of the Middle Ages. A Saracen architect was called in for the church of Notre Dame in Paris. In the present cloisters of Norwich cathedral there is the arch like those in Cordova.

In architecture the Arabs borrowed the horseshoe arch from the Visigoths, the dome from the Byzantines, and the abundance of ornament from the Persians, but their own genius appeared in the delicate minarets, the intricate carving, and the bulb-shaped domes. The highest point reached in Arab art is shown in the Alhambra at Granada. The exterior is simple yet dignified, the entrance is merely an immense arch. But within is seen every manifestation of genius—immense gilded and painted galleries, arcades of many designs cut up with festoons, in stalactites, and with abundance of stucco open-work. The celebrated Court of the Lions measures 116 feet in length by 66 feet in breadth. Surrounding the court is a gallery supported by marble columns and in the centre is the Fountain of Lions, a magnificent basin of alabaster resting on the backs of twelve lions in white marble. The colours of the halls surrounding the Court of Lions still keep their brilliance. Water gushes between innumerable little columns picturesquely arranged; it flows into marble trenches, forms cascades, and throws up jets of spray to water the surrounding shrubs and flowers. On all sides there are inscriptions expressing noble sentiments. This palace of charm and marvel was partly destroyed by Christian kings. The principal

halls of this ancient dwelling place of Moorish kings are decorated in plaster, the relief is geometrical but is of great beauty and delicacy. The paintings have been protected by the Andalusian climate and the colours are still fresh to-day.

NOTES

Meanings of Arabic names.—There are many names associated with this lesson which the teacher may like to explain to the children. Some of the most important are the following:—*Mohammed*—praiseworthy (the earlier spelling was *Mahomet* and it is now often spelt *Muhammad*); *Moslem*—one who surrenders himself (to God's will); *Hegira*—flight of the prophet; *Islam*—surrender, or resignation; *Koran*—thing read, or thing recited; *Allah Akbar*—God is Great; *jiha*d—holy war; *Gibraltar*—Gibal al Tarik, "the mountain of Tarik," the

leader of the Arab forces that crossed the strait from Africa to Spain; *Harun-al-Rashid*—Aaron the Just; *caliph*—successor.

Names of some common articles.—The European names reveal the Arabic source of some well-known articles:—*dantash*—from Damascus; *muslin*—from Mosel; *gauze*—from Gaza; *cordovan* (leather)—from Cordova; *morocco* (leather)—from North Africa.

The reign of Harun-al-Raschid (hā-rōōn ar rah shēd) was one of the most brilliant in the annals of the caliphates of Bagdad. He reigned from A.D. 763 to 809, and was contemporary with Charlemagne, to whom he sent presents, among which were elephants and a water clock which struck the hours. He was a scholar and poet and is known to western readers as the hero of the stories in the *Thousand and One Nights*, popularly known as *The Arabian Nights*.

V. THE FRIARS

St Francis (1181-1226).—The founders of the first orders of friars were two men, St. Francis in Italy and St. Dominic in Spain. St. Francis was born in Assisi, a small town in Umbria. He was the son of a rich merchant, but as a result of a change of heart brought about by a spiritual awakening (about 1206) he renounced a promising career, put away his old associates, and gave himself up to the service of God, and particularly to tending the lepers and the very poor, both of which miserable classes swarmed in Italy at that time. In 1209, while at Mass in the little ruined chapel of St. Mary and the Angels, known as the Portiuncula, the call came to him to go forth and preach the Gospel throughout the world. Renouncing all worldly possessions, he threw himself into the work in Assisi with all the energy of a passionate nature. His simple earnestness and charm of manner

soon drew followers around him. In 1209 (or 1210) a little band of twelve travelled from Assisi to Rome to obtain the papal sanction for their work, and Pope Innocent III. authorised the founding of a society which was at first known by the humbler title of *Friars Minor*, or *Lesser Brothers*, but was afterwards named the *Franciscan Order*. Francis was elected as its superior and he made a promise of obedience to the Pope, while the rest of the brotherhood vowed obedience to Francis.

On their return to Assisi, the brothers obtained the use of the Portiuncula as their chapel, and round it built themselves huts of branches. This was their headquarters, and from it they wandered in pairs over the countryside, living in absolute poverty, rendering what services they could, and earning their food and lodging as they went. The number of brothers increased with

extraordinary rapidity. In 1212 the reception into the order of a young girl of eighteen named Clara resulted in the founding of the "Second Order," that of the nuns, who were known as *Poor Clares*. Later, a "Third Order" arose, the *Tertiaries*, who endeavoured



A FRANCISCAN

Drawn by Matthew Paris, a Benedictine Monk of St. Albans.

to carry out the precepts of the Order without withdrawing from the world.

Soon there were settlements of friars in other Italian towns, and Francis himself even attempted missions to the Moors and Saracens. About 1217 missionaries set out for Germany, Spain, France, Hungary and Palestine. A few years later the first Franciscans arrived in England. Thus in fourteen years the Order had spread throughout Europe and into Asia.

In 1226, at the early age of forty-five, Francis died in the Portiuncula, worn out by hard work and the austerities which he had inflicted on himself. In 1228 he was canonised as St. Francis of Assisi.

St. Dominic (1170-1221) was born at Calaroga, in Old Castile, Spain. He had an orthodox religious education. He became a cleric and a student of theology. At the age of twenty-five he became a canon of the cathedral of Osma. In 1205 he was sent by Pope Innocent III. to preach among the Albigensian heretics of Languedoc. In 1215 he and his followers established themselves in Toulouse. In 1218 the full permission to found an Order of preachers was given to Dominic by Pope Innocent III. The last years of his life were spent in journeying through France, Italy and Spain, establishing friaries and organising the Order wherever he went. It spread so rapidly that by Dominic's death in 1221 there were over five hundred friars, and sixty friaries divided into eight provinces, which embraced all western Europe.

Later history of the Friars.—Probably under the influence of St. Francis, St. Dominic adopted the rule of poverty for his Order, and the Franciscans and Dominicans, together with the various other lesser Orders which soon arose, were known collectively as the Mendicant or Begging Orders. But as the years passed, and the Orders grew in numbers and power, it became no longer possible to adhere to the rigid standard of poverty, and gradually the friars became more and more like the monastic Orders, with houses, lands and riches at their command.

In spite of many vicissitudes the two great Orders still remain, scattered all over the world and employed in teaching, social, and missionary work. During the thirteenth century the friars did a great deal to arouse a religious revival in Europe and, in particular, they helped to strengthen the papal authority.

Churches.—The Normans built large, solid churches and cathedrals in stone; the stones used were generally small, about one foot square, because it was difficult in those days to transport heavy loads. The pillars were thick and massive; the arches rounded; the windows small and round-headed, and the doorways were also round-topped. The rounded arches were frequently decorated with quaint carvings of patterns in zig-zag lines. In many cathedrals and churches to-day can be seen Norman arches, windows and doors. The cathedral of St. Cuthbert, Durham, contains some beautiful Norman work, the most notable of which is the Galilee chapel. The founding of the cathedral arose from the fact that here, after wandering far over the north of England, the monks of Lindisfarne rested with the body of St. Cuthbert, which they had moved from the tomb in fear of Danish invaders, A.D. 995. Soon afterwards a church was built, and this was replaced in 1093 by the

grand Norman buildings which still stand, although with numerous additions of a later date. The Galilee contains the supposed remains of the Venerable Bede.

On one of the doors of Durham cathedral is a sanctuary knocker. It is a reminder of the days when a fugitive from justice might seek refuge for a certain time in a sacred place. At Durham the fugitive had to confess his crime, surrender his arms, swear to obey the rules of the religious house and pay a fee. He had to toll a special bell, the Galilee bell, as a signal that he prayed sanctuary, and put on a gown of black cloth, on the left shoulder of which was embroidered a St. Cuthbert's cross. Generally, sanctuary was only afforded for certain crimes for forty days, then the accused person, clothed in sackcloth, confessed his crime and promised to quit the kingdom. Clothed in a long white gown and carrying a wooden cross, he walked as quickly as he could along the king's highway, for he was allowed but a few days to get out of the land.

There is a famous building in London called Westminster Hall, which was completed for William II. The walls were raised and a beautiful wooden roof added in the reign of Richard II. This hall is the most notable remaining part of the old palace of Westminster. Many important historical events took place in Westminster Hall; among others Richard himself was deposed in this hall and Charles I. condemned to death.

Chivalry.—Just as religious men became united into monastic orders, so there sprang up a brotherhood of fighting men, which was called knighthood. The knight, or horse-soldier, was a man of gentle birth, trained from childhood in the arts of fighting and horsemanship, and taught to devote his life to certain Christian ideals. This spirit of knighthood, with its high ideals, is called chivalry, a word derived from the French *chevalier*, meaning *horseman*. The principles of chivalry were: (1) to defend the Church; (2) to protect the helpless; (3) to punish evildoers; (4) to be ready to



KNOCKER OF SANCTUARY DOOR
DURHAM CATHEDRAL

die in defence of their cause. The knights of all the countries of Europe were members of the same Christian brotherhood.

The would-be knight started life at the age of seven as a page to some noble family; at the age of fourteen he became the servant, or *squire*, of one particular knight, and at twenty-one he was himself made a knight. The young man, dressed in his armour, knelt before his chief, who struck him on the shoulder with the flat of his sword. This act was called *dubbing a knight*. The newly-made knight was given a pair of golden spurs, which was the badge of knighthood, and he vowed to obey the laws of chivalry. In later days, the king kept to himself the right of making knights.

Miracle Plays.—Drama is the art of expressing thoughts and feelings by action. Ancient Greece and Rome had perfected their drama several hundred years before the birth of Christ, but it was not until one hundred years before the Norman Conquest that we can find the beginning of plays in England. In the days of the Normans, before the Bible was translated into English, the priests used to teach the people the Bible stories by acting them in the church. At Christmas time the priests would make up a scene representing the birth of Christ, with Joseph and Mary, the Three Kings and angels singing praises, and the shepherds standing near. In these scenes the priests represented the various people and stood quite still, speaking no words. Such scenes are called *tableaux*.

After the 10th century, the priests who took the parts in the *tableaux* taught Bible stories by means of short plays, in which both words and actions were used. Thus the people learned about the Flood and Noah and the Ark, Abraham and Isaac, and incidents in the lives of Christ and His followers. Then the speeches became so long, the number of performers increased so much, and the audience grew in numbers to such an extent that it was impossible to have the performances inside the church,

and they were given in the churchyard. Here we have the beginnings of real plays. The priests no longer took the parts; they were played by clerks connected with the church. Sometimes the boys and men of the choir performed part of a play.

Because of the spoiling of the graves, it was soon thought unwise for the plays to be acted in the churchyards, and the performances then took place on the village common, or green, or in the open spaces near a village. In towns the custom grew up of having a travelling stage on a wagon which could be moved from one place to another by horses. The actors who played on this travelling stage were men belonging to various merchant companies or gilds, such as the gilds of wine-merchants, cloth and silk merchants, tanners, ship-builders, goldsmiths, bakers, butchers and many more. The men belonging to each gild, as far as possible, acted a section of the plays which fitted in with their trade. Thus, the shipbuilders acted the part in which God warns Noah to make an Ark of wood; the goldsmiths showed the three Eastern Kings bringing their gifts to the babe Jesus; the vintners played the scene where Christ changes the water into wine.

The actors did not now keep to the Bible story, but introduced other events in order to make the plays more interesting and amusing. Scenes from the Old Testament were very popular; sometimes plays about notable historical personages were acted, such as Robin Hood, St. George and Guy of Warwick. Of course the clergy did not like these changes, and tried to prevent such plays being acted, but the people generally were so pleased with them that the plays grew more and more numerous. These Miracle Plays were written in English during the 14th century.

Later, a somewhat different type of play, called a Morality Play, was acted. Moralities tell the story of the life of a man, sometimes from birth to death, and the temptations with which he meets. The players took the characters of the vices and virtues



A MIRACLE PLAY
ON A VILLAGE
FARM WAGON
14th. CENTURY



A RICH TRAVELLING COACH - LUTTRELL PSALTER A.D. 1340.

See 8 Horses to Pull

et memores sunt mandatorum
ipsius: ipsius: ad faciendum ea:

nedic anima mea domini
Enedic anima mea domini

A MIRACLE PLAY
(Class Picture No. 50 in the Portfolio.)

and acted them. Greed would be played by a man who acted in a greedy manner, Flasehood by a man telling lies, Envy by a man showing envy towards the other actors. Justice, Revenge, Courage, Patience, Faith, all played their parts. The stories showed that Virtue is triumphant, that Honesty is the best policy, that Thieves

never prosper, and so on. The best Morality Play is *Everyman*; we do not know who was the author of it.

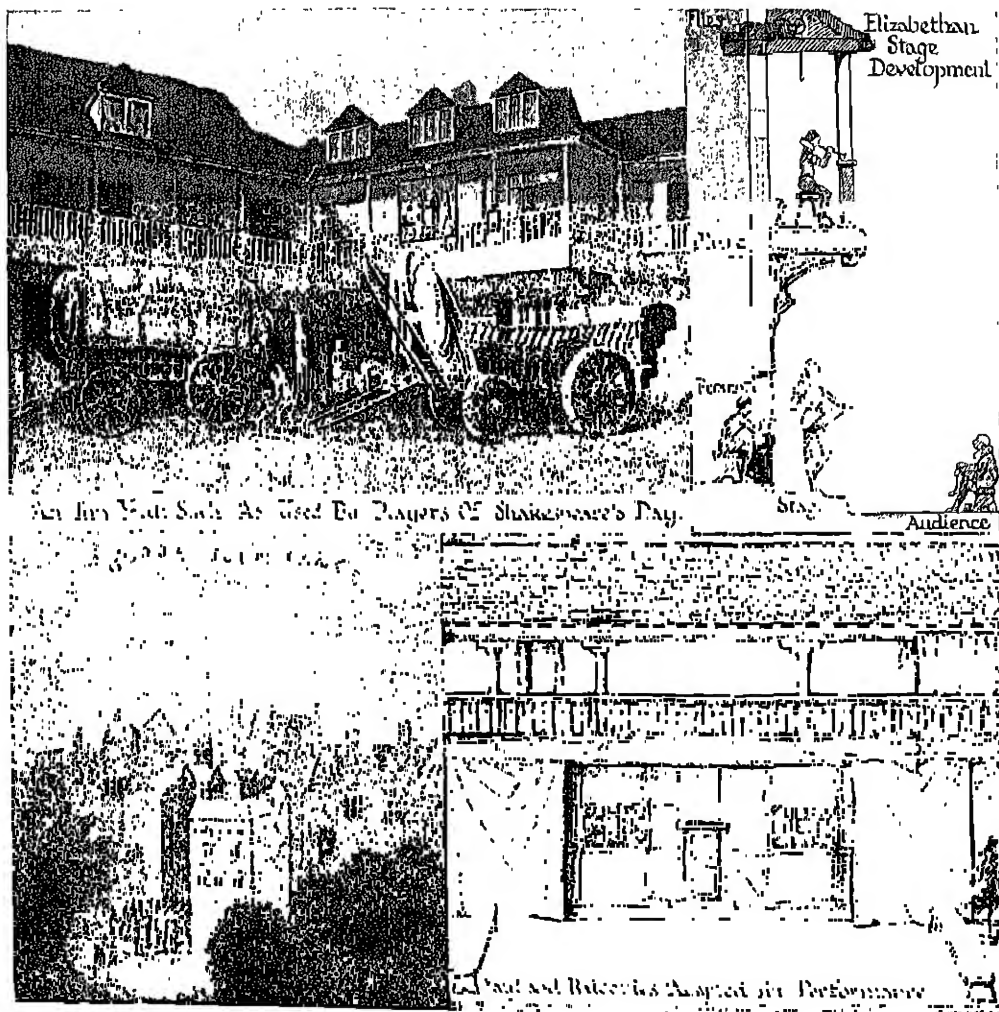
Sometimes, at the king's court or in the houses of the nobles, short amusing plays were acted. These were known as Interludes. Miracles, Moralities and Interludes remained as acting plays till about the middle of the

Tudor period. Gradually the representations became fewer, as more perfect and more interesting plays were written.

Class Pictures.—In this drawing is illustrated how a small community would make a little show with an ordinary farm cart. It is worth noting that fancy carts and show carts in modern fêtes and processions are lineal descendants of these holy-day carts. The whole thing could be pulled through the

village, and stopped, and the little play acted on the cart. Probably, various scenes would be acted in various places.

Mediaeval people liked *very* dramatic effects and there are instructions how to make saints rise from the dead by means of pulleys with half a dozen men hauling on the ropes, and how sheep's wool could be teased out to look like clouds for the angels to sit on. This illustration is a purposely simple reconstruction in which two angels (notice



THE ELIZABETHAN STAGE
(Class Picture No. 55 in the Portfolio.)

they are wearing the ordinary dress of the period, *not* art muslin or sheets), stand against a rail to which (conveniently) their painted wooden wings are nailed, the joints being hidden by their flowing head-dresses with boughs of fresh green leaves covering the barrier. They are holding in check the personified evils of greed and jealousy, made up with cow's horns, etc.

The cart is decorated and there are cow bells and sheep bells hung to clatter as it moves along. Beside it the artist has drawn some local saint with his jailer and, *N.B.*, the jailer is wearing any old armour or "wild looking" clothes he can get hold of—an old helmet, (derelict from the battle of Hastings—) leg guards unearthed at the village smithy—exactly as villages and schools dig out their old clothes when dressing up to-day. The blacksmith has made a spear which pierces right through the saint, and horrifies the mediaeval people none the less because they know it is made in a circle that *really* goes round his body! especially as the realists have bedabbled him well with sheep's blood and the jailer has been told to "use the ox-wagon chains" and to "look fierce."

This illustration is a corollary of No. 50, the Miracle Play and, when tracing the development of the secular play from the religious play, these two charts should be studied together. They will probably be found most helpful during talks on such subjects as *The Dissolution of Monasteries*.

The following points should be noted:—

1. Carts and wagons are still used as impromptu stages. The actors are strolling players and they use the yard of an inn as their theatre.

2. The prevalent balconies of the inns of the period lend themselves to the numerous balcony scenes of contemporary plays. These balconies, and the lack of any elaborate stage scenery, made it possible to have as many short curtain scenes as the author wished.

The Knight of the Burning Pestle, by Beaumont and Fletcher, and other similar plays should be studied as these were probably produced originally in the yard of an inn like that shown in the picture.

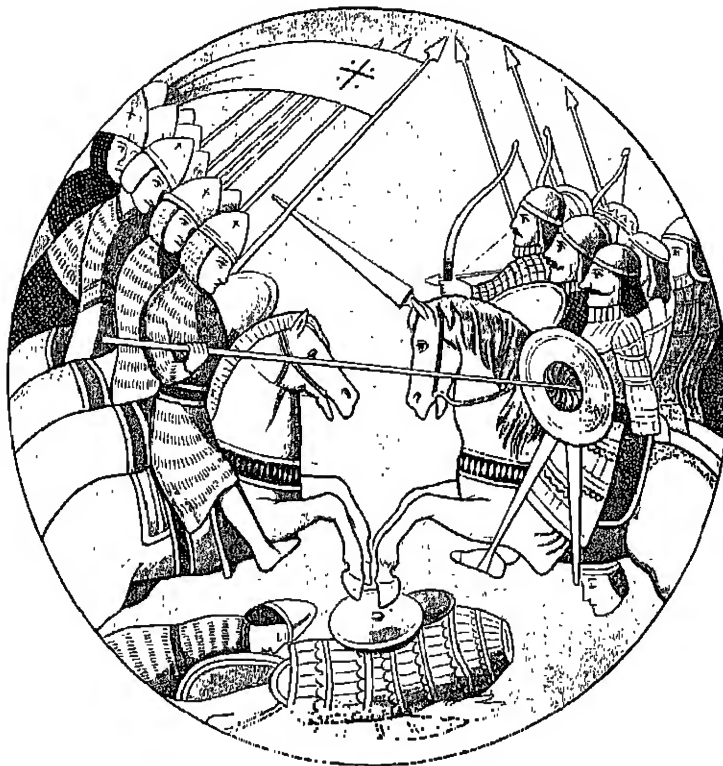
If there is a good Elizabethan building or inn in the neighbourhood, it would be entertaining and instructive for the children to imagine that they are a company of strolling players and to produce some of Shakespeare's plays—or scenes from the plays.

NOTE

It is important to note the development from the childish "big bangs" and lurid scenic effects of the mediaeval miracle plays. Note, too, the development of the actual text of the plays—compare a mediaeval play with its long speeches and separate diversions with an Elizabethan play such as *A Midsummer Night's Dream*, where the country people's simple classical play is embodied in the newer form of Elizabethan play.



VI. THE CRUSADES



A combat between Crusaders and Moslems. It is taken from a picture of an eleventh century window which was formerly in the church of St. Denis, near Paris. The arms and armour of the combatants are plainly depicted. The Crusaders are shown with clean-shaven faces, while the Moslems wear heavy moustaches,

The crusades.—The crusades, which took place during the eleventh, twelfth and thirteenth centuries, were "Wars of the Cross" undertaken for the purpose of recovering from the Moslems the Holy Land of Palestine where Jesus Christ had lived and died. In their widest sense they were a renewal

of the age-long struggle between the East and the West. This struggle had changed its character by the eleventh century. The conversion of Europe to Christianity and of Asia to Mohammedanism had given the conflict a religious significance, so that it stood for the pitting of the Cross against the Crescent.

It is usual to speak of seven or eight chief crusades, but it should be remembered that they were only episodes in the long struggle which lasted for nearly two hundred years. Throughout this period a continuous stream of crusaders travelled to and from the Moslem territories in Asia Minor, Syria and Egypt.

The original and most important cause of the crusades was spiritual fervour. Since early in the fourth century of our era, European Christians had been accustomed to make pilgrimages to the Holy Land. During the eleventh century the number of these pilgrims greatly increased, and for security on the long and dangerous journey they were wont to travel in armed bands.

The capture of Jerusalem and the annexation of Palestine by the Arabs in A.D. 637 interfered but little with these pilgrimages. The Arabs, although Moslems, allowed Christians to continue unmolested their visits to the Holy Places. But when the Seljuk Turks, a race which had migrated westward from Central Asia, began to settle in Palestine during the eleventh century, the difficulties and dangers of pilgrimages were greatly increased. The Seljuks were a less cultured race than the Arabs, and having been only recently converted to Islamism were fanatically hostile to all other creeds. In A.D. 1071 they captured Jerusalem and immediately began to persecute the Christians, and to desecrate their sacred places. Soon the stories of these outrages began to penetrate westward. The indignation which they aroused found outlet in the determination to rescue the Holy Land from the "unbeliever."

These religious considerations, however, are not sufficient in themselves to account for the appeal of the crusades. There were other and less lofty motives in operation. For rich and poor alike, there were definite advantages to be gained by joining a crusade. The nobles found in these wars, sanctioned by the Church, a lawful outlet for their love of fighting which the Church ordinarily repressed. The crusades also presented opportunity for acquiring riches and power, and possibly an estate in Syria. To the Normans in particular, still imbued with the traditions of the roving Norsemen, the prospect of booty and adventure appealed especially strongly, and many of the crusading armies contained a large proportion of Norman knights.

The lower orders, too, had much to gain by joining the crusades. The wretched life of a poor man in mediæval Europe, with its accompaniments of famine and pestilence, poverty and oppression, made the leaving of his home in search of adventure in the East more of a relief than a hardship.

The Church also provided added inducements toward crusading. A soldier of the Cross received a promise of absolution from his sins. If he died in battle against the infidel he was assured of a reward in heaven. Moreover, he was exempted from paying interest on his debts, and his wife and children were cared for by the Church during his absence.

The First Crusade, A.D. 1095-1099.—The occasion of the first crusade was given by the advance of the Seljuk Turks who, having overrun Syria and Asia Minor, were threatening Constantinople. The presence of a Moslem host so near the walls of the great city, the eastern bulwark of Christendom against Islam, constituted a menace to all Europe.

The eastern Emperor, Alexius I., in 1095 appealed to Pope Urban II. for western forces to recover the provinces of Asia Minor which the Seljuks had taken. Pope Urban's response to this appeal was the great crusading sermon which he preached to an assembly of clergy and nobles at Clermont in France. During the months which followed the Council of Clermont there was an outbreak of religious fervour throughout Europe.

A vast and ragged army was gathered from among the poorer classes. Without waiting for the leadership of the nobles this vast horde, unorganised, undisciplined and poorly armed, set out for the Holy Land. Many perished by the way; the remainder of the ragged adventurers were not the troops for which Alexius had asked, and he rapidly had them transported to Asia Minor, where most of them were butchered by the Turks.

In the meanwhile, the nobles of Europe

had been forming themselves into genuine armies. The majority of them came from France, with the result that the Moslems usually spoke of the crusaders as "Franks." There was no commander-in-chief, each band having its own leader and setting out by its own route at its own time. The crusaders included a detachment from Provence in the south of France; a mixed contingent of French and Germans from the Rhine lands, led by the brothers Godfrey and Baldwin de Bouillon; a force from Normandy under William the Conqueror's eldest son Robert, and another from Italy and Sicily, under Bohemund, son of Robert Guiscard, the original founder of these two Norman kingdoms in the Mediterranean.

Numerically the crusaders were not strong, totalling probably not more than fifty thousand fighting men; but the Turks were at war among themselves, a fact which increased the Christian chances of success. They recognised the suzerainty of the eastern Emperor, captured Nicaea, overran Asia Minor, and after many privations took Antioch. This city was the key to Syria, and its capture after a siege of four months left the crusaders free to make their way southward to Jerusalem, which was taken after forty days' fierce fighting, 1099.

After the capture of Jerusalem the crusaders elected Godfrey de Bouillon as "Protector of the Holy Sepulchre." He was succeeded on his death in the next year by his brother Baldwin who took the title of king. The rest of the land conquered by the crusaders in Syria was divided into fiefs held by lords who did homage for them to the king of Jerusalem. The chief of these fiefs were Tripoli, Antioch and Edessa, and these and the other small states were administered in accordance with the European feudal system which was thus introduced into Asia. The ruins of the great castles built by these Syrian barons may be seen to this day. The kingdom thus formed was known as the "Latin Kingdom."

To aid in retaining these conquests, two orders of fighting monks were formed, the

Hospitallers and the *Templars*. The Hospitallers or Knights of St. John were originally a brotherhood in Jerusalem who cared for the sick; and the Templars were so called because their headquarters in Jerusalem lay near the site of Solomon's Temple. These two orders took the usual monastic vows of poverty, chastity and obedience, and, further, bound themselves to aid and defend all



KNIGHT TEMPLAR

pilgrims to the Holy Places. They wore distinctive uniforms, the Templars being dressed in red with a white cross, and the Hospitallers in black and white. The memory of the Templars is preserved in the district of London known as the "Temple," which was once the property of the Knights Templars, and the Hospitallers are remembered in connection with the St. John Ambulance Association, which is descended from them.

The crusading forces were constantly recruited by fresh arrivals of pilgrim knights from Europe. Gradually more friendly

relations were established between Christians and Moslems, and they even began to trade with one another. The Syrian estates of the crusading barons thus eventually became meeting places of East and West.

The Second Crusade, A.D. 1147-1149.—The crusaders' success in the first crusade had been largely due to the dissensions among their enemies; but during the years which followed the capture of Jerusalem the Moslems learned to act together, and in 1144 re-captured Edessa. This threat to the "Latin Kingdom" roused Europe to a second crusade, first preached by St. Bernard, abbot of Clairvaux. So moving was his eloquence that there were scenes of the wildest enthusiasm everywhere. On one occasion the number of crosses available for distribution gave out and the preacher was obliged to tear his own garment in pieces to make more. When the churches could not hold the crowds who flocked to hear him, the saint preached on a platform erected in the fields.

As a result of his eloquence, two monarchs, Louis VII. of France and Conrad III. of Germany, "took the Cross." But in spite of this auspicious beginning, the second crusade met with no success. Most of the crusading army was annihilated by the Turks in Asia Minor; the remainder, after an ineffectual attempt to take Damascus, returned to Europe having accomplished nothing.

The Third Crusade, A.D. 1189-1192.—Some years after the end of the second crusade, the Moslems, now strongly united, embarked on a counter-crusade against the Christian invaders. Their leader was the famous Saladin, a Mohammedan of the best type, scrupulous in his observances of the Moslem rules of life and a fierce foe to the Christians, but remarkable at the same time for his humane treatment of his Christian prisoners. Under his able leadership the Arabs defeated the Christians near the Lake of Galilee. Following up this victory the

conqueror took the Christian cities of Syria one by one; in 1187 Jerusalem itself surrendered to him after a short siege, and Tyre, Antioch and Tripoli were the only cities remaining in Christian hands.

Great was the universal consternation when the news of the fall of Jerusalem reached Europe. Everywhere arose the cry for a third crusade. Thousands took the cross, among them the three greatest rulers of Europe—Philip Augustus, king of France; Richard I., king of England; and Frederick Barbarossa, the aged emperor of Germany. The Germans took the land route, and reached Asia Minor, but their emperor was drowned in attempting to cross a swollen river without waiting to find a bridge. Many of his discouraged followers lost their way and died in the mountains, some returned to Germany and only a few continued their journey till they met the rest of the crusaders who were besieging Acre. Richard and Philip were the first crusading leaders to take the sea route across the Mediterranean. They wintered during 1190-91 in Sicily. Early in 1191 Philip set sail for Acre, but Richard stayed for a few months on the way to capture Cyprus. When he reached Acre he was able to bring the long siege quickly to an end, 1191.

Quarrels which broke out between the two leaders, Philip of France and Richard of England, prevented them from following up their victory. The quarrels grew so violent that at last Philip and his forces returned to France and Richard was left to carry on the warfare alone. The English king conducted a fourteen months' campaign in Palestine, which earned for him the name of "Richard the Lion-heart." His knightly exploits and adventures did not, however, enable him to re-take Jerusalem. He finally concluded a treaty with Saladin, by the terms of which Christian pilgrims were allowed to visit Jerusalem. Richard then set sail for England, but was ship-wrecked on the return journey and taken prisoner by the duke of Austria, whom

he had offended at the siege of Acre. The duke handed him over to the Emperor Henry VI., who kept him until the people of England had paid an enormous ransom for him.

The Fourth Crusade, A.D. 1202-4.—This crusade was originated by Pope Innocent III. whose zeal equalled that of Pope Urban II. A number of knights took the crusading vow, but the original religious fervour had died down, and the crusade degenerated into an inglorious piratical expedition. The objective was Egypt, a great stronghold of Moslem power, but the way thither lay by ship from Venice, and the crusaders could not pay the enormous prices demanded by the Venetians for transport. Accordingly, they hired out their military services to the Venetians, and attacked the Christian town of Zara, a rival port of Venice on the eastern coast of the Adriatic. They then allowed themselves to be persuaded into attacking Constantinople. They sacked the city, slaughtered the inhabitants without mercy, destroyed the priceless paintings, statues and manuscripts and carried off all the available plunder. Some of the plundered lands in Greece were given to Venice, and the chief crusaders founded another "Latin Kingdom" in Constantinople with Count Baldwin of Flanders as its ruler. This kingdom or empire lasted for nearly sixty years (1204-1261), but at the end of that period the Greeks returned to power and held the city until it fell before the Ottoman Turks in 1453.

The ill-fated Children's Crusade of 1212 was the next attempt at what had become a hopeless task. During that year thousands of French children assembled in bands and marched through the towns and villages till they reached Marseilles. Here captains of ships took them on board, and, later, sold them as slaves in Africa. In the same year, in Germany, a lad named Nicholas launched a crusade. He led a host of men, women and children over the Alps into Italy,

whence they hoped to take ship for the Holy Land. Many perished from the hardships of the journey, many more were massacred, and the crusade ended in tragedy.

Throughout the thirteenth century the rulers of Europe made constant but abortive efforts to regain the lost cities of Palestine. The astute emperor Frederick II. of Hohenstaufen actually succeeded in 1229 in concluding with the Turkish sultan a treaty which restored Jerusalem and other towns to the Christians. They remained in Christian hands till 1244, when they were recaptured by the Turks. In 1248 and again in 1270 crusading armies were led into Egypt by Saint Louis IX. of France, but the king died before anything could be accomplished. In 1271 Prince Edward of England (afterwards Edward I.) who had arrived too late to join the second crusade of Saint Louis, conducted a crusade of his own, but he achieved no permanent results. In 1291 Acre, the last Christian possession in Syria, was taken by the Turks and this event put an end to the Latin Kingdom of Jerusalem. The Hospitallers, however, found a home successively in the islands of Cyprus (1251) and Rhodes (1310), and long served to prevent the Moslems from extending their power into the Mediterranean.

Some results of the crusades.—If we view the crusades as an attempt to recapture the Holy Land from the Moslems they must be regarded as a failure. After two hundred years of constant warfare, at enormous cost in treasure and human life, Palestine remained in Turkish hands. There were three main causes of this failure. First, there was the lack of co-operation between eastern and western Christendom. After the first crusade the emperors at Constantinople rarely helped and often hindered the crusaders. Secondly, there was the lack of sea-power, especially during the first crusades. This meant that the crusading armies were obliged to make the long and toilsome overland journey through Hungary, Bulgaria and Asia Minor, and they arrived

in Palestine physically exhausted and unfit to meet their foes. Thirdly, there were not enough crusaders to keep in subjection the numerous Moslem peoples of Syria, and the climate proved to be unfavourable to their increase.

The crusades, however, were not without their beneficial effects on the life of Europe. First they helped to undermine feudalism. So many nobles sold their estates or were killed in the wars that in many districts the feudal system broke down. The decline in numbers and power of the great barons meant a corresponding increase in the authority of the kings, especially in France, the original source of the crusading movement. Secondly, the crusades greatly stimulated commerce. The crusaders were in constant need of transport and supplies, and this led to an increase in shipbuilding and in trade between East and West. Moreover, the crusaders, having once enjoyed the luxury of the East, with its silks and perfumes, its ornaments of gold, ivory and

pearls, its table delicacies and spices, were unwilling to return to the rude simplicity of their old life, and thus a demand was created for the importation into Europe of eastern wares. Thirdly, the crusades did much to increase intellectual and social progress. The crusaders came into contact with fellow-warriors from other western lands, with the Christians of the East and with the natives of Asia Minor, Syria and Egypt. Among the Moslems, in particular, they saw a civilisation higher than that of the West, and the enlarged ideas gained in this way were carried back to Europe and put into practice there. The crusades opened up a new world to the admiring gaze of Europe and helped to prepare the way for the Renaissance. The crusades immensely increased the power of the Papacy, placing great armies under the control of the Church, but Christianity was degraded, for the propagation of the cause of God was associated with warfare and plunder.

VII. THE BIRTH OF THE REFORMATION

THE religious movement generally known as the "Reformation" which took place in the sixteenth century was a political and religious revolution which divided western Christendom into two camps, the Catholic and the Protestant. It was a very complex movement due to a multiplicity of causes, of which only a few are likely to have been dealt with by the teacher of the junior classes.

Moral causes.—The most important of all the causes for the Reformation were moral. From the twelfth century onwards distinguished churchmen urged the crying need for reform. From Pope Innocent III. in 1215 to Pope Leo X. in 1512, nine great Church councils discussed the question of reform, but with little success. It was

acknowledged that there was great laxity in the character and teaching of the clergy, that the lives of many monks, friars and nuns were bad examples to the people, that the multiplication of holy-days was attended not by increased sanctity, but by vice and riot. There was a lack of that spiritual fervour which had been the distinguishing characteristic of the clergy during previous centuries.

The decline of the Papacy.—During the thirteenth century the popes reached the summit of their spiritual and temporal power. They not only ruled supreme over Christendom, but they governed as monarchs a large part of Italy, and had great influence in the affairs of France, England, Spain and other countries.

The fourteenth century, however, saw a rapid decline in the papal prestige. There were three main causes for this decline. The first, in 1303, was the humiliation of Pope Boniface VIII., the last of the great papal monarchs. Boniface attempted to exercise his authority in temporal as well as in spiritual affairs, and by so doing involved the papacy in many controversies with leading European powers. There was a noted conflict with Philip IV. of France, and in the struggle which ensued the French vice-chancellor was sent with a band of soldiers to arrest the Pope at Anagni, near Rome. The Pope was imprisoned for three days until released by the citizens. He was then conducted to Rome and confined in the Vatican, where he died soon afterwards.

Philip followed up the blow which he had thus delivered at the papal power by having a French archbishop chosen as Pope. The new Pope transferred his court to Avignon, near the French frontier, where he and his successors lived for nearly seventy years. This period is called the "Babylonian Captivity of the Church" by analogy with the exile of the Jews in Babylon. This exile of the popes from Rome still further lowered the papacy in the eyes of Europe. England, engaged in the Hundred Years' War with France, was naturally alienated, and she stopped the payment of her annual tribute and enacted the anti-papal statutes of Provisors and Præmunire. Germany was openly hostile and Italy rose in revolt. For a short time (A.D. 1347-54) Rome was a republic under Rienzi.

A third cause of the decline of the papacy was the Great Schism which lasted from 1378 to 1417. Soon after the return of the papal court to Rome the Italian cardinals elected Pope Urban VI., but the French cardinals refused to accept him, and elected Pope Clement VI. Thus there were two "supreme heads" of the Church, and some countries obeyed the one and some the other. For about forty years this sad state of affairs continued, and the loss of papal prestige was very great in consequence.

The Great Schism was finally healed at the Council of Constance, when Martin V. was elected Pope, 1417.

While internal troubles were thus weakening the power of the papacy, the city-states and principalities of Europe were growing in importance and independence. Mediaeval Christendom was breaking up politically as well as spiritually. When men no longer looked to the Pope to control their secular lives for them, they began insensibly to question his right to spiritual control. Some popes interested in the Renaissance movement kept splendid courts and built magnificent palaces and churches. Some people resented the payment of the taxes which were needed to support the papal courts. Many who criticised the papacy and the clergy adduced the Bible as their authority, and supported their arguments by quoting from it. In order that their followers might verify these quotations, the Bible must be accessible to all, and hence developed the demand for the translation of the Scriptures into the vernacular.

The heretics.—Some of the reformers were loyal supporters of the Church, who wished only to see its abuses done away with. But others went so far as to criticise and attack the doctrines of the Church. These men were called *heretics*, from a Greek word meaning "to choose." A heretic was one who claimed for himself the right to choose what he should believe. The Church, on the other hand, declared that it alone was the supreme authority in matters of faith.

Ever since Christianity had become the religion of the State, under Constantine the Great, and had formulated a creed setting forth the doctrines essential to salvation, the claim to freedom of religious thought had of necessity become heresy. In order to preserve the authority of the Church, all divergence from its teaching must be ruthlessly stamped out, both for the sake of the heretic, whose false belief imperilled his soul, and also for the sake of the Church

to keep dangerous doctrines from contaminating the faithful. Death itself was not considered too drastic a measure to save a soul and prevent heretical opinions from spreading.

Yet, in spite of the dread penalties inflicted upon heresy—confiscation of goods, imprisonment and death—there were not a few heretics in the Middle Ages. In 1170 *Peter Waldo* a rich merchant of Lyons, sold his possessions and gave them to the poor; then he went forth as a preacher of voluntary poverty. His followers, the *Waldenses*, the "poor men of Lyons," were moved by a religious feeling which could find no satisfaction within the Church as they saw it. Waldo and his preachers explained the Scriptures with the aid of a translation of the New Testament. They were fiercely persecuted, but survived as a sect until they were absorbed in the general movement of Protestantism.

In England *John Wycliffe* (1320-1384) held beliefs similar to those of the Waldenses, particularly as regards the authority of the Bible as opposed to that of the Church. He produced the first English translation of the Bible, which was widely read till suppressed by the Government. Wycliffe's followers were known as the *Lollards*. His doctrines were spread by bands of "poor priests" who travelled through the length and breadth of England, simply clad in long russet gowns, carrying staves and portions of Wycliffe's translation of the Bible. Wherever they could find an audience, they preached in English, expounding the Bible and attacking many practices of the Church. These "Bible men," as they were called, and their followers were condemned as heretics and suffered persecution, but their work helped to sow the seeds of the Reformation in England.

John Huss (c. 1373-1415). John Huss was a Bohemian reformer, born of peasant parents but educated at the university of Prague, where he began to lecture in 1398. He was later appointed rector of the university and also rector of the Bethlehem chapel

which had been erected by zealous citizens of Prague to provide popular preaching in the native tongue. Huss was greatly impressed by the teachings of Wycliffe, and in a series of sermons he admonished the clergy. Excommunication failed to check his activities; and although the city of Prague was placed under an interdict, king, queen and populace continued to support Huss. Finally, in 1413, he was requested to appear before the Council of Constance and he received from King Sigismund imperial "safe conduct," which implied that whatever judgment might be passed on him he would be allowed to return freely to Bohemia. If faith to him had not been broken he would have been sent to Bohemia for punishment. The council finally demanded that Huss should declare that he had erred in all the articles cited against him, that he should publicly recant them and promise on oath neither to hold nor teach them in future. He declined and was sentenced to death. Immediately he was handed over to the secular authority and burned at the stake. The treachery of the king is undeniable. The followers of Huss regarded him as a martyr and as a national hero. A large body of the Bohemians were Slavs, and the Hussite movement assumed a revolutionary and nationalistic character which led to prolonged war. Huss may be said to have handed on to Luther the torch he had received from Wycliffe.

Martin Luther (1483-1546).—Wycliffe, Huss and their followers prepared the way for the Reformation, but the actual inception of the movement must be ascribed to Martin Luther. Luther was born in the German town of Eisleben in 1483. His father was a hard-working peasant, whose work was smelting copper ore from the local mines. As a child, Luther led the simple life of a German peasant; but his father managed, at the cost of great self-sacrifice, to give his son a good education, first at the local school and then at larger establishments in Magdeburg and Eisenbach. Here he was a "poor student,"

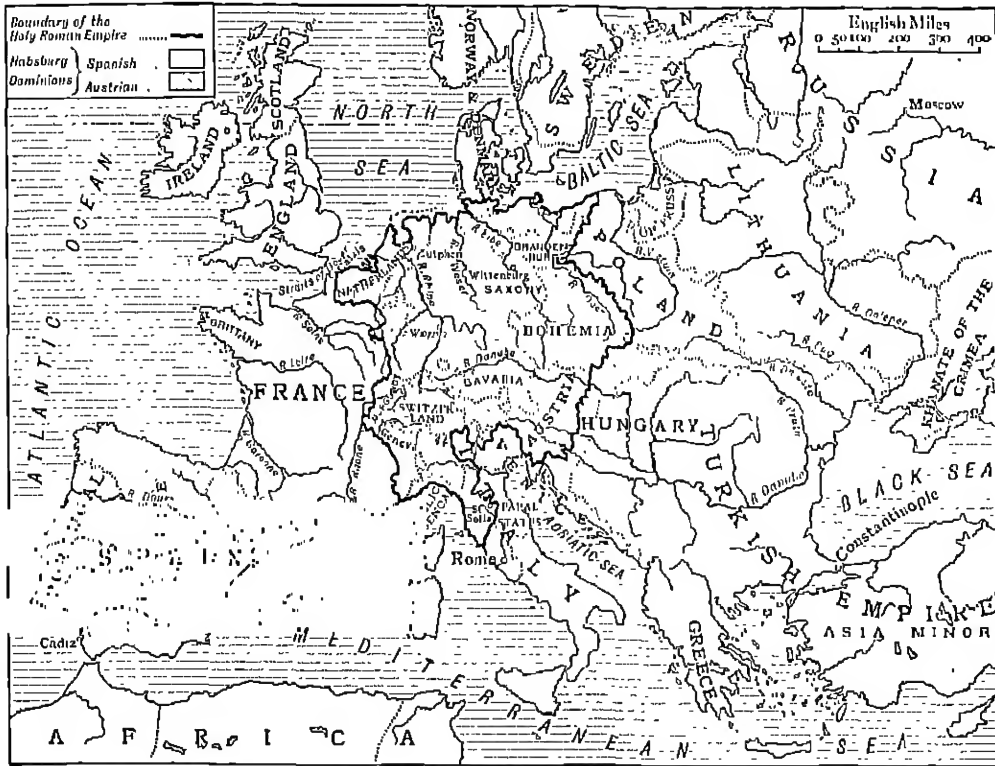


MARTIN LUTHER PREACHING
Contemporary German MS. of his Prayers.

living in a hostel, paying no school fees and possessing the privilege of begging for his bread at the house-doors of the town. In 1501, at the age of eighteen, he entered the university of Erfurt, where he took the master of arts degree unusually early. He then began to study law, and was soon known as a young man of promise, a good companion, an excellent late-player and a ready speaker in university debates. But this promising career was cut short by a sudden awakening of his religious conscience. He became filled with an ardent desire to save his soul, which drove him into an Augustinian monastery. There, through reading the Bible and studying the writings of the early Fathers of the Church, he found

at length the spiritual peace and assurance which he sought. In 1510 he was sent on a mission to Rome. He set out for the Holy City in the fervent devotional spirit of a mediaeval pilgrim, but he appears to have been painfully impressed by secularised ecclesiasticism and the low moral standard of the Holy City. On his return in 1512 he was appointed professor of theology at the newly-founded university of Wittenberg. His sermons and lectures attracted so many students to the new university that its founder, the elector of Saxony, grew proud of the young professor who was making his university celebrated, and the elector became Luther's patron.

In 1517 occurred the event which, by a seeming accident, brought Luther into the public eye and forced upon him his career as a reformer. In that year a Dominican friar named Tetzel appeared at Wittenburg, selling *indulgences*. The sum raised by this means was to go toward the completion of the great church of Saint Peter at Rome. An indulgence was a form of remission of the temporal punishment, or penance, due to sin. Sin, according to Church doctrine, merited punishment, both by penance on earth and also by a period of purgation after death. If, however, the penitent were truly sorry for his sin, he might by the purchase of an indulgence obtain the remission of the earthly penance, and of all or part of the punishment hereafter. Indulgences were first granted for participation in crusades, pilgrimages and other good works; later, they were granted for money, which was applied to some pious purpose. Such a practice easily became perverted, and led to confusion of thought. There was a temptation to the common people, who could not read the Latin in which the indulgences were written, to think that they were purchasing pardons for sin, without the need for true repentance. These dangers were so apparent to Luther that he felt himself bound to attack the system of indulgences, and to discuss their true meaning.



MAP OF EUROPE AT THE TIME OF THE REFORMATION IN ENGLAND

He set forth his criticisms in ninety-five theses, or propositions, and nailed these up on the church door at Wittenburg, offering to defend them against all opponents. This was the ordinary procedure of a scholar who wished to bring up a subject for discussion. Luther's action was purely academic, and the theses were written in scholarly Latin. But they expressed the smouldering discontent and widespread criticism of the time, and there was immediately a great demand for copies. They were translated into German, printed and widely circulated all over Germany. It was not long before Luther found himself the leader of a movement which attacked the papal claims and consequently the papacy itself. He sent forth his three great reform treatises—the *Address to the German Nobility*, *The Babylonian*

Captivity of the Church and *The Freedom of a Christian Man*. Eventually, Luther was excommunicated, but his answer was to burn the papal bull publicly in the market square of Wittenberg. It was an open defiance of the Pope, and, as has been said, "The Reformation began as the flames consumed the bull."

The Diet of Worms, 1521.—Since the Pope had failed to crush this dangerous heretic by spiritual means, he now appealed to the secular power in the person of the newly-crowned emperor, Charles V. Luther was by him summoned to Worms to face an assembly, or diet, composed of all the chief laymen and prelates of the empire. He was promised a safe-conduct; but his friends, remembering the fate of Huss, urged him

not to go. Luther, however, declared his determination to go to Worms "in the face of the gates of hell and the powers of the air." Arrived in the city, he laid his position uncompromisingly before the diet, refusing to retract anything which he had said or written unless it could be found to be contradicted in the Bible. He declared: "I neither can nor will revoke anything seeing that it is not safe or right to act against conscience. God help me. Amen."

Charles V. ordered Luther to return to Wittenberg there to await the imperial edict declaring him an outlaw and a heretic. But on his return journey Luther was mysteriously spirited away by a party of horsemen in the Thuringian forest, in accordance with a previous arrangement with the elector of Saxony, his patron and friend; and Luther was carried off to the castle of Wartburg where he lived in retirement for about a year, adopting the disguise of a country squire. During this time he wrote and circulated vigorous controversial pamphlets. He also translated the New Testament into German. There had been several previous translations, but Luther's version eclipsed them all by its simplicity, its directness and its happy choice of language. It became a standard which helped to mould the German literary language. Eventually Luther produced a complete translation of the Bible, copies of which were circulated throughout Germany.

In 1522, though still outlawed, Luther returned to Wittenberg and there for twenty-four years devoted himself to the writing of Protestant literature—letters, pamphlets, hymns and a catechism. Till his death in 1546 he remained the leader and guide of the great movement of religious reform which he had inaugurated.

NOTES

Avignon.—Magnificent ruins of the palace built by the popes during the fourteenth century still stand at Avignon. The palace, which took thirty years to complete, is a

combination of castle, convent and fortress. It is now in part a national monument and in part a military barrack.

The church of St. Peter.—This church is one of the wonders of the world, and perhaps the most stupendous of all. For nearly two hundred years the greatest masters of the Renaissance exerted their genius and exhausted all the resources of their art, while more than forty popes lavished their treasures on this unparalleled sanctuary, which stands on the site of the circus of Nero, where thousands of the first Christians suffered martyrdom. In the year A.D. 67, according to tradition, St. Peter was executed in the middle of the circus at the foot of the obelisk which now stands in front of his temple. The first basilica to the Apostles was built by Constantine the Great. It lasted for eleven hundred years, when in the middle of the fifteenth century, ruin menacing it, Nicholas V. determined on its reconstruction on a more extensive scale. Work began in 1450 and continued very slowly for nearly fifty years under succeeding popes until the election of the great Julius II. (1503) who had the talent for big undertakings. The old basilica was demolished, and in 1506 Pope Julius laid the foundation stone of the new edifice in the presence of thirty-five cardinals. Bramante was the first architect. Michelangelo and Raphael were among its decorators. The enormous expense which it involved necessitated special efforts to secure contributions from Christendom, and to this end the sale of indulgences was the peculiar means employed. The church will hold seventy thousand people.

The Reformation in other lands.

Switzerland. The Reformation in Switzerland was initiated independently at Zurich by Zwingli (1484-1531), a classical scholar and teacher who proclaimed the Bible to be the sole basis of faith. The result of his teaching was a cleavage in the nation which still persists to this day, part of Switzerland

remaining Catholic while the rest became Protestant. Another sect of reformers was founded by *John Calvin* (1509-1564) who has been called the "Protestant pope." In Geneva, where he settled in 1536, he established a Protestant republic which he ruled on a religious basis with a rod of iron. His influence was not confined to Geneva. The men whom he trained as pastors and teachers carried the example of his stern, God-fearing and upright character all over Europe. The Calvinistic doctrines found favour, especially in France, and in Scotland, where they were preached by John Knox, "the Scottish Calvin."

The Dutch Netherlands (the modern Holland) became mainly Calvinistic in religion, and the reformed doctrines spread rapidly in spite of the rigorous persecutions of heresy

by the successive emperors who held both the Dutch and the Belgian Netherlands as part of their empire.

Scandinavia. The rulers of Denmark, Sweden and Norway adopted the reformed religion, closed many monasteries, seized church lands and made Protestantism the official religion of the three countries.

Spain. The Protestant doctrines at first spread rapidly in Spain. Many of the emperor Charles V.'s court dignitaries were in sympathy with them and several were executed after his death for heresy. But Protestantism was ruthlessly stamped out by the tribunal known as the Inquisition which operated with extreme severity in Spain.

In *Italy*, as in Spain, the Protestants were crushed by the Inquisition, and Catholicism reigned supreme in the peninsula.

VIII. THE REFORMATION IN ENGLAND

ALTHOUGH Henry VIII. came to the throne in 1509 the breach between him and the Pope did not begin to show itself openly till 1533, when the question was raised of the annulment of Henry's marriage with Katharine of Aragon. Prior to this date he had shown himself a good Catholic, had expressed his abhorrence of Luther and his doctrines, and had even written a book attacking him. He presented a copy of it to the Pope, who rewarded the royal author for his devotion by bestowing on him the title of *Fidei Defensor*, or "Defender of the Faith."

The forces of the Reformation were nevertheless at work in England. In 1539 *William Tyndale* published his English translation of the Bible. Born about 1492, and a scholar at both Oxford and Cambridge, he became chaplain and tutor to a noble family in Gloucestershire. There he came into conflict with the backward country clergy, and he so shamed them by his superior ability and knowledge that he aroused their hostility

and was compelled to leave the neighbourhood. Tyndale thought that the only way to open men's eyes to the needs of the Church was to translate the New Testament into English. He laid his plans before the bishop of London, but met with a cold reception. It became plain to him "not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all Englonde." Soon after this rebuff Tyndale sailed for Hamburg (1524); he visited Luther at Wittenberg, and then went on to Cologne, where he made some progress with his printing. Only ten sheets were printed when the work was discovered and stopped. Tyndale, however, escaped farther up the Rhine to Worms, and there the printing was finished. Henry VIII. and Cardinal Wolsey had been warned of the work that was in progress, and Henry, as a loyal son of the Church, had given orders prohibiting the importation of Tyndale's Bible. Copies, however, were secretly

smuggled into England and eagerly bought and read. Wherever the Bibles were discovered, they were confiscated and burnt. At Marburg Tyndale continued his work of writing, translating the Old Testament and printing. In 1535 he was arrested by the emperor's orders, tried for heresy, condemned, and in 1536 strangled and burnt at the stake. Tyndale was one of the greatest forces of the English Reformation, and his translation of the Bible formed the basis of much of the Authorised Version.

The break between Rome and England.—The actual break between the Roman and the English Church was the act of a despotic sovereign. Henry VIII. had married his brother's widow, Katharine of Aragon, and as such a union was not permitted by canon law he had obtained from the Pope a special dispensation for the marriage. After living with Katharine for eighteen years, Henry suddenly declared that he believed the union to be sinful. This announcement was in reality only a pretext for the annulment which he desired. Katharine had had several children, but only one, a daughter, afterwards Queen Mary Tudor, had survived infancy, and there was no son and heir to succeed to the throne. Henry felt that the death of his children was a sign of divine displeasure. Moreover, Henry's fancy had alighted on Anne Boleyn, a waiting-maid at court, and he wished to be free to marry her.

The Pope, however, was unwilling to consent to the divorce. To do so would mean setting aside the decision of a predecessor, and also incurring the anger of the queen's powerful nephew, the Emperor Charles V. Cardinal Wolsey, partly because he failed to persuade the Pope to annul the marriage, fell from power, was deprived of all his offices, and died in disgrace in 1530.

A new counsellor and favourite appeared in Thomas Cromwell, an astute man, who suggested to Henry that he should repudiate the Pope's authority and settle the matter in his own courts. Acting on this advice,

which corresponded exactly with his own wishes, Henry instructed the new archbishop of Canterbury, Thomas Cranmer, to declare the marriage invalid, and Anne Boleyn, whom he had already married, was crowned queen in 1533.

This high-handed action inevitably brought down on Henry the papal condemnation. But he had gone too far to turn back. The noted *Reformation Parliament*, which sat from 1529 to 1536, passed an Act of Supremacy (1534) by which Henry was declared "The only Supreme Head on Earth of the Church of England." The king was now supreme in his realm. Parliament also passed a *Treason Act* which made it treason to speak, as well as do, anything against the king, queen or royal family. From that time anyone who denied that the king was Supreme Head was liable to a traitor's death. Some notable men, however, refused to be terrorised into acknowledging the king in place of the Pope as Head of the Church. Among them were John Fisher, bishop of Rochester, and Sir Thomas More, who were both executed, 1535.

The suppression of the monasteries soon followed the separation from Rome (1536-40). Henry also caused a translation of the Scriptures, the "Great" Bible, to be placed in every church, for since he based his whole position on the authority of the Bible it was necessary that his subjects should be able to prove his claims for themselves. But by this time, Henry had gone as far as he intended with the Reformation in England. He was still a Catholic in doctrine, and he had no sympathy with the Lutherans or reformers. On finding that the public reading of the Bible led to heresy, he caused parliament to pass a *Statute of Six Articles* (1539) which commanded all men to hold the Catholic faith under pain of heavy penalties. For the remaining seven years of his reign Protestants who denied the Six Articles and Catholics who refused to recognise his supremacy were impartially put to death—the Protestants burnt as heretics, the Catholics hanged as traitors.

Sir Thomas More (1478-1535).—A notable victim of the English Reformation was one of the foremost men in the country, Sir Thomas More, Henry's lord chancellor and an English humanist of European reputation for his piety, his profound learning and his eloquent speech. He was the son of a London lawyer, and was born in Milk Street, Cheapside. After learning the rudiments of education at St. Anthony's School, in Threadneedle Street, he was placed as a page in the household of Cardinal Morton, who observed his ability and predicted a great future for the boy. At the age of about fourteen More was sent to Oxford, where he studied under the great humanists of the time. He learned Greek in particular, but this study was looked upon askance by the authorities as likely to lead to new and dangerous doctrines, and his father in alarm recalled him from Oxford and set him to study law in London (1496). The young man did well in his profession but managed to continue the studies he had begun at Oxford, and we find him lecturing on the classics to "all the chief learned of the city of London." At the age of twenty he gave himself over to an ascetic life and subjected himself to the discipline of a Carthusian monk. He wore a hair shirt, allowed himself little food, slept on the bare ground with a log under his head, and scourged himself every Friday. These extreme manifestations of devotion lasted for about four years, but throughout his life More was noted for his piety and for the long hours which he spent in prayer and meditation.

More made the acquaintance of *Erasmus*, the great Renaissance scholar from Holland of whom it has been said, "He laid the egg of the Reformation and Luther hatched it." Erasmus has left us many descriptions of More whom he loved from the first. "When," he asks, "did Nature mould a temper more gentle and happy than the temper of Thomas More?"

His scholarly pursuits did not prevent More from rising in his profession. He sat in the parliament of 1504 and came into

public notice as a result of his courageous opposition to Henry VII.'s exorbitant demands for money. As a result he was obliged for a time to go into retirement. He married, settled at Chelsea with his wife and family and continued to practise as a lawyer, in which capacity his fame continually increased. His ability soon attracted the attention of the young king Henry VIII. and he was taken into the royal service with the open resolve "first to look to God, and after God to the king." Henry showed More increasing favour. In 1518 he became a privy councillor, and he would often be sent for to the king's closet, where the two men discoursed for hours on astronomy, geography and divinity. More did not desire this favour, for he saw the danger in it, and he was reluctant to go to court. "No one ever struggled harder to gain admission there," says Erasmus, "than More struggled to escape." But the king was bent on surrounding himself with the most capable men in his kingdom; he insisted that More should make one of them; and then he valued him so highly, both as a companion and a privy councillor, that he would scarcely let him out of his sight. When Henry's great minister, Wolsey, fell from power in 1529, More was made lord chancellor in his place, and was thus drawn more and more into public affairs, so that he was able to spend little time with his family.

This was a great sorrow to him, for the home at Chelsea was very dear to him and was famous for its domestic happiness. To quote Erasmus again—"More has built, near London, upon the Thames, a modest yet commodious mansion. There he lives surrounded by his numerous family including his wife, his son, and his son's wife, his three daughters, and their husbands, with eleven grandchildren. There is not any man living so affectionate to his children as he, and he loveth his old wife as if she were a girl of fifteen. Such is the excellence of his disposition that whatsoever happeneth that could not be helped, he is as cheerful and as



THE MORE FAMILY

A miniature painted late in the sixteenth or early in the seventeenth century, for Thomas More, grandson of the chancellor. The left-hand portion is an authentic representation of Sir John More (father of Sir Thomas) in his judge's robes, of Sir Thomas himself, his three daughters, his only son John, and John's wife, Anne Crescacre (who stands behind her father-in-law). To this group the painter of the miniature, in defiance of dates, has added a second, consisting of John More's son Thomas, his wife Mary Scrope, and two of their sons.

well pleased as if the best thing possible had been done. . . . The house at Chelsea is a veritable school of Christian religion. In it is none, man or woman, but readeth or studieth the liberal arts, yet is their chief care of piety. There is never anyone idle; the head of the house governs it not by a lofty carriage or oft (frequent) rebukes, but by gentleness and amiable manners. Every member is busy in his place, performing his

duty with alacrity; nor is sober mirth wanting."

Of all this numerous household, the favourite of Sir Thomas More was his eldest daughter, Margaret, who married a Mr. Roper. She ranks high among the famous women of England for her high intelligence, her accomplishments and her tender devotion to her father. She read Greek and Latin, had great musical ability and studied the

science of the time. The love between father and child has become a classic. "She gave him not only the tender affection of a daughter, but the high-minded sympathy of a soul great as his own."

Henry had made More lord chancellor in the hope that he would support him in his ambitious schemes. This hope was soon disappointed. More would show no approval of Henry's plans for divorce, and when he saw that the marriage with Anne Boleyn was determined on, he petitioned to be allowed to resign his chancellorship. This he did in 1532, and relinquished office, as he had entered it, a poor man, with an income not exceeding £100 a year. Parliament voted him £5,000, but he refused it. He retired into private life, managing out of his slender means to provide for his large establishment as best he could. "If our purses stretch not to maintain us," he said merrily, "then may we with bag and wallet go a-begging together, hoping that for pity some good folks will give us their charity."

More was, however, too important a man to be allowed to enjoy private life for long. He was invited to the coronation of Anne Boleyn and a special grant of £20 accompanied the invitation, to buy the ex-chancellor new clothes for the ceremony! But More, true to his principles, refused both invitation and grant, and from that day his fate was certain. He was summoned by the privy council on a charge of receiving bribes in the administration of justice, a charge which was easily refuted. Then an absurd charge of treason was trumped up against him but could not be sustained. When he heard the news of his acquittal More said calmly, "That which is postponed is not dropped."

The king's chance of vengeance soon came with the passing of the *Act of Supremacy*. More was summoned to Lambeth to take the oath. He offered to swear to the succession, but refused the oath of supremacy as against his conscience. He was imprisoned in the Tower for over a year, and at the end of this time, much weakened by his

imprisonment, he was brought to trial, and would even then have been acquitted but that the solicitor-general having been sworn as a witness for the Crown described a treasonable conversation which he claimed to have held with More in the Tower. On this act of perjury he was found guilty of treason and condemned to death. The sentence, originally the horrible traitor's death of hanging, drawing and quartering, was commuted by the king to beheading, and was carried out on July 7, 1535. More's will was set aside, his family expelled from Chelsea, and his small property confiscated and bestowed on Princess Elizabeth (later queen). Then only was the king's vengeance satisfied on his servant and friend.

The execution of Sir Thomas More sent a thrill of horror throughout Europe. His reputation as scholar, lawyer, statesman, writer and man of culture was known all over the continent, and his piety was such that a later Pope bestowed on him the title of "the Blessed." Sir Thomas More is best known to us to-day as the author of *Utopia*, a description of the ideal state as More conceived it.

The Catholic Counter-Reformation.—By the middle of the sixteenth century Protestantism had spread through northern Europe and had menaced Austria, Spain and even Italy in the south. The popes and dignitaries of the Church of Rome set themselves to defend their threatened faith and to achieve reform. The Catholic reaction dates from the time of Pope Paul III, who was in office from 1534 to 1549. He appointed Catholic reformers to the college of cardinals and even offered a place in it to Erasmus.

One great agency in this reform was the celebrated General Council of the Church which was convened by the Pope at Trent, a town in the Tyrol. The aim of the Council was to settle once for all the religious disputes of the Reformation by re-formulating the doctrines of the Church, and to effect a reform of ecclesiastical abuses. The Council,

which met intermittently for eighteen years under various popes, declared that the Church had equal authority with the Bible, and that the Pope was supreme in Christendom. These were the two great issues on which the Church and the Protestants had split, and the stand taken by the Council made reconciliation between the Catholics and Protestants thenceforward impossible. To check the spread of heretical doctrines a list was drawn up, known as the "Index," in which were entered all the books condemned as heretical and therefore forbidden to all faithful Catholics. In order to reform some of the abuses of the Church, the council passed decrees prohibiting the sale of ecclesiastical offices, and ordering bishops to reside in their own dioceses, to attend strictly to their duties and to superintend their clergy. The effect of these reforms was to make the Church more exclusively a religious organisation, to raise the standard of life and to heighten the sense of responsibility among the clergy.

Another question which engaged the attention of the Council was the extirpation of heresy by means of the *Inquisition*, a system of Church courts for the discovery and punishment of heresy. The Inquisition was established in most European countries and was especially strong in Spain, where it became notorious for its severity. In Italy it was successful in stamping out the effects of the Reformation; in France the massacre of St. Bartholomew (1572) and a succession of religious wars broke up the Huguenot organisation. But in the Teutonic countries its establishment only led to fiercer outbursts of Protestant zeal, and the Counter-Reformation definitely failed in Northern Germany, Scandinavia, the Netherlands, England and Scotland.

St. Ignatius of Loyola (1491-1556).—New religious orders were organised, pledged to fight for the faith. The most notable among these was the *Society of Jesus* founded by Ignatius of Loyola, a Spanish nobleman. (His Spanish name was Inigo Lopez de

Recalde.) He was born on December 24, at the castle of Loyola, on the river Urola, in northern Spain, and he was the youngest of a family of thirteen. After a rudimentary education he was sent as a page to the court of Ferdinand and Isabella, and he afterwards took service with a Spanish duke and became a soldier of fortune. In 1521, while defending a town besieged by the French, his legs were struck by a cannon ball, and the injury he received left him a cripple for the rest of his days. During his convalescence he read two books, a Castilian translation of the *Life of Christ*, by Ludolphus of Saxony, and a series of biographies known as *The Flowers of the Saints*. The reading of these volumes brought about in him a change of heart. He renounced the life of the world and devoted his martial enthusiasm to the service of God and the Church.

As soon as he had recovered strength, Loyola set out on a pilgrimage to the Benedictine abbey of Montserrat. On his way thither he was nearly turned from his purpose by an encounter with a Moor, who worsted him in argument and rode off, leaving Loyola deeply humiliated. He was minded to pursue the Moor and take a knightly vengeance for the insult, but his mule, to whom he left the choice of the path he should take, brought him to the abbey. Here, in imitation of the heroes of his favourite chivalric romances, he spent an all-night vigil in the abbey church and next day, putting off his worldly attire and laying his sword and dagger on the altar, he robed himself in the rough garb of a pilgrim and set out on the search for holiness. At the neighbouring town of Manresa he spent some months in a hospice undergoing the most severe self-discipline, fasting and scourging, and engaging in long hours of prayer. These excessive austerities injured yet further his already broken health, and for the rest of his life he suffered from periodical attacks of illness. During this period of discipline, however, when, as he says, God wrought with him as a master with a schoolboy, he was not neglectful of

the welfare of others and, finding that his severities interfered with his power of helping his neighbours, he gave them up and began to take more care of himself.

He next travelled to Jerusalem by way of Rome, but was not allowed to remain in the city, as the Franciscan friars there dreaded the effect on the Turks of his incautious zeal. He returned to Barcelona and set himself to make up the deficiencies in his education by a course of study. He began to learn Latin, and spent a year and a half studying philosophy at the university of Alcalá, in Spain. Here he began to instruct some companions in Christian doctrine, and presented them with copies of his book *Spiritual Exercises*, which was later to become "the spiritual arm of the *Society of Jesus*." On account of this work he was brought up before the Inquisition and imprisoned, but released with the command to spend four years in study before beginning to instruct others.

He visited Salamanca where he was again imprisoned while his doctrines were enquired into, and he was once more prohibited from teaching till he had studied for four years. Feeling that his work was hampered in Spain, he made his way to Paris to continue his education (1528). Again he attempted to give religious instruction, but was forbidden by the Inquisition to do so while still a student. In these prohibitions of the Inquisition we may see the wisdom of that body at its best. The enforced study which it laid on Loyola transformed him from an impetuous and illiterate youth to a man of ripe judgment and a sound scholar, ready for the great work of founding his society.

At the end of 1529 he met in Paris the men who were its first members. Their names are well known. There was Pierre Lefèvre, or Faber, a Frenchman, Francis Xavier, a young professor of philosophy from Navarre, who was afterwards canonised for his work as "apostle to the East," Laynez, who with others represented the Jesuits at the Council of Trent, Bobadille,

and two more. The seven men determined to consecrate the union of their little company by a vow. Accordingly on August 15, 1534, the Feast of the Assumption, they assembled in the crypt of the church of St. Mary on the heights of Montmartre. Faber, the only priest among them, said Mass, and they took vows of poverty and chastity, and pledged themselves either to journey to the Holy Land or, if that were not practicable after waiting a year in Venice, to go to Rome and offer their services to the Pope.

The year of waiting passed without presenting any opportunity of going to Palestine, and it was decided that Loyola and Laynez should go to Rome and place the little band at the disposal of the Pope. As a result of this corporate decision, the Society began to take definite shape. A set of rules was drawn up, and the military title of the "Company of Jesus" adopted, being proposed by Loyola because the company had met in the name of Jesus. Loyola used the Spanish military term "*Compañía*" to express his vision of a band of spiritual soldiers living under martial law and discipline.

On the journey to Rome, Loyola had one of the visions with which he was frequently favoured. Christ appeared to him with the words, "I shall be propitious to you." The travellers were well received by the Pope, who appointed Faber to teach Holy Scripture and Laynez to lecture in theology at the university, while Loyola was left free to carry on his spiritual work, which was so successful that he summoned his other companions to Rome to help him. He founded rescue homes for fallen women, orphanages and schools for religious instruction. The rest of his time was spent in perfecting the *Spiritual Exercises* and drawing up the *Constitutions* of the Society.

The Society was officially recognised by Pope Paul III. in 1540, and Loyola was appointed its first general. His natural preference for a life of retirement and prayer led him twice to attempt to resign this position, but his desire was opposed by the

fathers, who felt that with the rapid increase of the Society he alone could steer it safely through the first critical years of its existence. Accordingly he remained general till 1556, when he died suddenly of fever, and was buried in Rome. In 1609 he was beatified, and in 1628 he was canonised.

At the death of Loyola, the Society numbered over two thousand members. In time the order spread throughout the world, the members mingling freely with mankind, by their personal influence checking the spread of heretical views and bringing back many, particularly among the aristocracy, to their allegiance to the Roman Church. Thus the *Jesuits*, as they were called by their Protestant opponents, were among the chief instruments in bringing about the Counter-Reformation.

"The soldier-mind of Ignatius can be seen throughout the constitutions" of the Society. In the threefold vow taken by a novice, that of poverty, chastity and obedience, the duty of obedience was the one most emphasised. Absolute obedience to his superior was expected throughout the life of every Jesuit. The general during his lifetime was placed by the founder in a position of almost uncontrolled authority, and the ideal state of mind of a Jesuit toward him or anyone deputed by him is thus expressed: "In all things *except sin* I ought to do the will of my superior and not my own." It was the great desire of Loyola that there should be absolute uniformity and unanimity in the Society. "Let us all," he said, "think in the same way, let us all speak in the same manner if possible." The result was a body of men completely subject to the will of their general. The Jesuits, unlike the monastic orders, wore no distinctive dress, and had no fixed abode. St. Ignatius said that the monks were the infantry of the Church, whose duty was to stand firmly in one place on the battle field; the Jesuits were to be her light horse, capable of going anywhere at a moment's notice, but especially apt and designed for scouting and skirmishing.

The original aim of the Society as set forth by its founder in 1540 was—"to offer spiritual consolation for the advancement of souls in life and Christian doctrine, for the propagation of the faith by public preaching and the ministry of the word of God, spiritual exercises and acts of charity, *and especially by the instruction of children and ignorant people*, and by the spiritual consolations of the faithful in Christ." The italicised words cover the two branches of work, *education* and the *mission field*, in which the Jesuits had the greatest success. They completely revolutionised education, taught in a fresh and attractive manner, provided free schools, brought out new lesson books, and won the goodwill of their pupils by a mixture of firmness and gentleness. For three hundred years the Jesuits were considered the best schoolmasters in Europe. "Consult the schools of the Jesuits," wrote Sir Francis Bacon, speaking of education, "for nothing better has been put into practice." Their chief drawback, however, was an over-emphasis on discipline, thus preventing the free development of character which is the essence of true education.

The work of the Jesuits among the heathen was equally remarkable. In Hindustan and China, North and South America, Brazil and Paraguay, they carried on their civilising work in the face of hardship and death with an unflinching courage and devotion. St. Francis Xavier in particular won the hearts of thousands in India, and made converts innumerable.

During the seventeenth and eighteenth centuries the Jesuits fell into disfavour, and in 1773 the Society was abolished by Pope Clement XIV. as having outlived its usefulness. Though the Society was dissolved, it was not dead. It maintained its existence in Russia and elsewhere, and in 1814 it was recognised once more by the bull of Pope Pius VII.

NOTES

The dissolution of monasteries.—Cromwell was resolved to put an end to the monastic

system in England, and with the spoils to make Henry "the richest king that had ever been in England." Henry appointed Cromwell Vicar-General, thus making him chief minister of the Church as well as of the State. Commissioners were sent round the country to examine the state of the monasteries. Their reports on most of them were unfavourable. Doubtless the reports were highly exaggerated, but the Reformation Parliament was satisfied, and the smaller monasteries, to the number of three hundred and seventy-six, were closed, 1536. In 1539 a new parliament passed an act for the dissolution of all monasteries. All the money, the gold and silver vessels were sent to the royal treasury; the bells were broken up to be re-cast into cannon; the lead was stripped from the roofs, and the beautiful carved woodwork was burnt to melt down the lead. Windows, doors, timber and tiles were sold to any purchaser, or broken and destroyed. The massive walls were left in ruins for any one to use the stones for building houses. The monastery lands were handed over to the king, and in many cases he gave or sold them to country gentlemen to add to their estates. A part of the money was used on shipbuilding and for strengthening the coast defences, and a small portion on the foundation of five new bishoprics. The monks dispersed over the country. Some abbots who refused to obey the royal commands were hanged; some monks went abroad to find new homes in foreign monasteries; some remained to work as clergymen; some gave up their religious life and worked as ordinary people. In many parts of England ruins of the monasteries can still be seen. In many cathedrals and churches there were famous shrines and altars rich with the offerings of pilgrims. These were also destroyed, and their wealth added to the king's treasury. From the famous shrine of St. Thomas à Becket, at Canterbury, it is said that twenty-six cart-loads of treasure, jewels and gold were taken.

The work of Henry VIII.—Henry did great things for England. In a remarkable

way he altered the religious policy of the country and gave his subjects the English Bible. He laid the foundations of the navy. He kept peace within the realm and extended royal justice to the whole of England and Wales. He consulted parliament so freely that much of its future growth was due to the encouragement given by him. To his last parliament he said, "Now, since I find such kindness on your part towards me, I cannot choose but love and favour you; affirming that no prince in the world more favoureth his subjects than I do you, nor no subjects or Commons more love and obey their sovereign lord than I perceive you do." Henry had boundless faith in himself. The religious changes had thrown an almost sacred character over the *majesty* of the king, for he was acknowledged Head of the Church. He alone could say what creed men might or might not profess; the clergy could preach only what he wished them to say; half of their wealth went to the royal treasury. It is little wonder that his faults were overlooked by the nation as a whole. Great changes were taking place throughout Europe, and England needed a strong, despotic king to hold the nation together and prevent civil war. The king was the head of the nation; so long as the people held fast by the king the nation felt secure. Henry could be merciless, cruel and selfish; he could have his wives, or nobles, or clergy, or ministers beheaded; for everything that was done men believed was done for the good of the nation, and they were content.

St. Francis Xavier.—Francisco de Xavier (1506-1552), Jesuit missionary and saint, is often called the "Apostle of the Indies." He was the son of Juan de Jasso and Maria de Azpilcueta y Xavier and was born at his mother's castle of Xavier, at the foot of the Pyrenees, and following a Spanish custom of the time, he took his mother's name. In 1542 Xavier reached Goa and at once began walking through the streets ringing a small bell, and telling all to come and send their children and servants to be

instructed in the principal church. At Travancore he is said to have founded forty-five Christian settlements; he visited Ceylon, Malacca, the Moluccas and other parts of the Malay archipelago. In 1549 he went to Japan, where he remained for two years, and afterwards returned to Goa. At the

end of 1552 Xavier reached China, but he was attacked by fever and shortly afterwards died. His body was later transferred to Goa, where it lies in a magnificent shrine. Xavier is regarded as the greatest of Christian missionaries since the first century A.D.

IX. THE RISE OF PROTESTANTISM

Edward VI. (1547-1553).—On the death of Henry VIII. his only son Edward came to the throne. He was a frail child but worked hard at his studies. When he was only seven his tutor writes that "every day in the Mass-time he readeth a portion of Solomon's Proverbs, wherein he delighteth much." Edward was nine years old when he became king, and as he died at the age of sixteen he had little to do with the government of the country. During his brief reign, however, the Protestant movement made much progress. Edward was strongly in favour of the reformers, and he would sit in his garden, where he had a pulpit erected, and listen to the preachings of Hugh Latimer, bishop of Worcester, for hours together.

Many "men of the new learning" thought that sufficient changes had been made when the king in place of the Pope became head of the Church in England. The common people, too, who had been willing enough to have the Pope set aside, began to feel that they had little cause for joy. The monastery lands had passed to harder masters; the dues and services which they had hoped never to have to pay again were levied once more. When they looked at the ruined shrines they felt that much which belonged to their religious lives had been taken away.

Against these was a set of earnest men who believed that so much of the old religious teaching was wrong that they wished to uproot everything connected with it. In addition, there were those who had become

rich from the Church spoils and were anxious to become richer.

Henry had directed by will that England should be governed by a council of sixteen members, until Edward came of age. The council appointed the young king's uncle, Edward Seymour, their leader, with the title of Protector. He was made duke of Somerset, and he practically ruled the country as a king. By order of the government there was much smashing of images in churches and of painted glass bright with the figures of saints and of angels. Henry's *Treason Act*, the *Six Articles Act* and others were repealed, and many more changes were made. Up to this time the services and prayers of the Church had been given in the Latin tongue, but Cranmer translated these prayers, and prepared an English Book of Common Prayer which parliament ordered to be adopted, 1549. This was accompanied by an *Act of Uniformity* which compelled the clergy to use the new prayer book.

We can understand something of the different opinions held in England with regard to the Reformation, when we remember that Cranmer, the archbishop of Canterbury, and Ridley, the bishop of Rochester, were in favour of the changes; but that, on the other hand, Gardiner, the bishop of Winchester, and Bonner, the bishop of London, were put into prison because they opposed the changes.

When Somerset fell into disfavour the earl of Warwick, who later assumed the title of the duke of Northumberland, became head

of the government. Northumberland himself appeared to care little about religious matters, but for selfish reasons he pushed forward the Reformation very rapidly. All Catholics were expelled from the council; Catholic bishops—Gardiner, Bonner and others—were deprived of their sees; a second Act of Uniformity was passed and a second Book of Common Prayer was issued; altars and organs were taken down, old service books destroyed, and the destruction of images went on apace.

In 1552 the health of the king was seen to be failing, for he was smitten with consumption. By a statute of 1544 Mary had been named to succeed Edward, and Northumberland was alarmed for his own safety. Mary was an ardent Catholic and Northumberland had done his best to help the Protestant movement. He persuaded

Edward to leave the crown by will to Lady Jane Grey, the grand-daughter of Mary, the younger sister of Henry VIII. To make his own position secure, his son, Lord Guildford Dudley, married Lady Jane. On the death of Edward, Lady Jane was proclaimed queen in London. She was an intelligent girl of sixteen and a fervent Protestant. In London

there were many Protestants, but so greatly was Northumberland hated that when Lady Jane passed through the streets no one raised a shout of welcome—there was a dead silence. Most people in England wanted Mary for queen. In a few days she was at the head of thirty thousand men. Northumberland gathered what

troops he could to oppose her, but his own soldiers threw their caps in the air and shouted "Long live Queen Mary." Mary was proclaimed queen in London. The unfortunate Lady Jane, who had been queen in name for nine days, passed from a throne to a prison.

Mary Tudor (1553-1558).—The people generally rejoiced at the coronation of Mary for they much preferred a daughter of "bluff King Hal" for their queen rather than a girl who



PHILIP II. OF SPAIN

Engraved portrait by Francis Hogenberg, 1555

was in the power of the duke of Northumberland. Mary was now thirty-seven years of age. She was fervently attached to the old religion, and her fondest desire was to re-establish it in England. She longed to see restored to the Church the lands that had been confiscated at the dissolution of the monasteries, and she was

anxious to marry Prince Philip of Spain, the son of Charles V.

Mary was inclined to be merciful to those who had combined against her, and only Northumberland and two others were executed. The bishops who had been deprived of their sees under the Protestant rule of Edward were reinstated, and the reforming bishops were in their turn committed to the Tower. The ecclesiastical laws of Edward VI. were repealed, and those of Henry VIII. re-enacted; the Catholic missal again took the place of the Protestant prayer book.

Archbishop Crammer boldly published a letter expressing his grief that the Mass had been restored in Canterbury cathedral, and he denounced its teaching. He was sent to the Tower, whither Ridley, who had succeeded Bonner as bishop of London, and Latimer, bishop of Worcester, soon followed him.

The queen's chief adviser was Gardiner, once more bishop of Winchester, whom she delivered from the Tower where he had been confined during the late reign. He was made lord chancellor and he directed Mary's policy when in 1553 she called a parliament to give effect to her wishes. It soon appeared, however, that parliament was not willing to have the Pope as Head of the English Church, or to restore the confiscated Church lands. Parliament was delighted to re-establish the worship and services which had prevailed in Henry's reign, but it presented a petition against the Spanish marriage, for the English were alarmed at the prospect of a foreigner having power in England. Mary dissolved parliament rather than take its advice.

The immediate result of Mary's action was an insurrection which had for its aim the placing of Elizabeth on the throne. Lady Jane's father, the duke of Suffolk, led the rebellion in the Midlands and Sir Thomas Wyatt raised Kent. Suffolk's party failed, but Wyatt, with a large following, advanced against London.

The queen had no troops to meet him, and it was doubtful whether the citizens

would support her or Wyatt. Mary showed remarkable courage. She refused to leave London, and ordered the lord mayor to summon a meeting of the citizens at the Guildhall. Here, in her deep manly voice, she appealed to the people. She declared that she would never marry without the consent of parliament, and she urged, "Stand fast against these rebels, your enemies and mine. Fear them not, for I assure you I fear them nothing at all."

Next morning twenty thousand men had enrolled themselves to guard the city. The greater part of Wyatt's men were cut off in an engagement at Hyde Park Corner. With three hundred followers he reached Ludgate—but the gate was closed against him. The daring leader was seized and sent to the Tower.

Mary now was no longer merciful. Not only were Suffolk and Wyatt executed, but the innocent Lady Jane and her young husband, Guildford Dudley, were also sent to the block.

The unsuccessful rising against Mary's marriage had the effect of inducing parliament to give its approval, and in July, 1554, Philip landed in England and the marriage took place in Winchester cathedral. Philip received the title of king, and the names of Philip and Mary appeared together in all official documents, and their heads on the coins.

A new parliament gave its consent for the re-enactment of the statutes for the burning of heretics, and agreed to a reunion with the see of Rome. On St. Andrew's day, November 30, 1554, Cardinal Pole gave his solemn absolution to the nation. The queen and king, with all the members of both Houses of Parliament, knelt humbly before him, confessed the sin of breaking away from the Roman See and received absolution. This was to Mary a moment of unbounded happiness. She had for long grieved over the separation of England from Rome, and she believed from the bottom of her heart that the only path to happiness in this world and the next, both for herself and the nation, was to root out heresy.

The Catholic reaction had now firmly set in. To one thing only did parliament decline to give its consent. It would not restore the abbey lands. Mary, herself, however, at her own expense, restored several of the monasteries. Now onwards, for nearly four years, the terrible law for the burning of heretics was put into force. High and low, rich and poor alike suffered for their faith. In the first year four bishops—Hooper, Ferrar, Latimer and Ridley—died at the stake.

Cranmer was deprived and Cardinal Pole became the new archbishop of Canterbury. For two more years the heresy laws were enforced. The number of those who suffered has been reckoned at two hundred and seventy-seven. Most of these were burnt in the eastern and south-eastern parts of England, for here the Protestants were thickest. At Oxford, Worcester, Stratford in Essex, and other places memorials to the martyrs still stand. In 1556 Cranmer himself

suffered death at the stake. Everywhere the people looked upon these executions with horror and disgust. The resolute behaviour of the martyrs won their general sympathy. The main result of the persecution was to turn the hearts of Mary's people from herself, her Church and her creed. Their loyalty turned to bitter hatred.

It is a pitiful tragedy that a brave and steadfast woman like Mary, and one who was naturally generous and loved justice,

should out of her terrible conception of religious duty, have brought upon herself the name of the most merciless persecutor in English history. And she died with the bitter knowledge that all she had done was in vain.

To add to the sorrow of her last years England as an ally of Spain was dragged into war with France. The result was that in the first weeks of January, 1558, a French

army captured Calais, which England had held for two hundred years. This was a terrible shock to Englishmen. It was no real misfortune, for the cost in men and riches to hold a fortified town in a foreign land was great; but the disgrace was deeply felt by the people and the queen. Added to this, Mary's husband had deserted her and she was suffering from an incurable disease. On November 17, sad and lonely, the poor queen died, knowing that all her zeal for the Catholic faith had resulted in failure, knowing that her husband whom she loved had des-

erted her, and that her subjects hated her. Cardinal Pole died the next day.

Queen Elizabeth (1558-1603).—Elizabeth, Henry's younger daughter, was the child of his second wife, Anne Boleyn, and she inherited the qualities of both her parents. She had her father's good looks, physical strength, quick wit, love of scholarship and indomitable will. These masculine qualities were set off by the love of finery,



QUEEN ELIZABETH, A.D. 1558

Illuminated initial of Statutes of Order of St. Michael and St. George (Public Record Office).

the passion for display, and the thirst for admiration which came to her from her mother. She bewildered all who met her by the apparent inconsistencies of her conduct, but in reality her aims were simple, namely, "to preserve her throne, to keep England out of war, to restore civil and religious order." These aims she on the whole achieved, keeping her country in peace and prosperity for nearly half a century, while the rest of Europe was torn with strife.

On her accession, her position was one of grave difficulty and danger. A religious civil war seemed imminent; England was at war with France; her exchequer was low, and her army and navy deplorably weak; Elizabeth herself was regarded by her Catholic subjects as illegitimate and therefore not the lawful monarch, while at any moment hostilities might break out between England and Spain in which the island kingdom would be engulfed.

Elizabeth proved herself equal to the emergency. She knew that a few years of peace would see the settlement of many of her difficulties. Accordingly she set herself to gain time by conciliation and compromise. She gave the Pope to understand that she might in time return to the Catholic Church, bringing England with her, and thus she prevented Catholic attacks upon her. She kept the courts of Europe in suspense by coquetting with proposals of marriage with one prince after another. She made peace with France (1559), gradually freed herself from dependence on Spain, and steadily strengthened her army and navy.

Elizabeth carried out her principle of compromise and conciliation in her religious settlement with marked success. She herself probably had no strong personal opinions on the matter; she had been a Protestant under Edward VI. and a Catholic under Mary. Her aim in religion, as in all else, was unity for her subjects and supremacy for herself; hence she fell back on the system of Henry VIII. "I shall do," she declared, "as my father did." With this aim she

repudiated once again by an *Act of Supremacy* (1559) the authority of the Pope; but she refrained from taking the title of "Head" of the Church, so offensive to Catholics, and contented herself with the position of "Supreme Governor of the realm." In 1559 an *Act of Uniformity* required all English subjects to attend their parish churches regularly. But so long as this Act was obeyed, no inquiry was made into the actual beliefs held by any ordinary citizen. This wise and moderate settlement did much to establish confidence between the English and their ruler.

Having thus secured peace at home, the queen was able to turn her attention to Spain. From the beginning of her reign she had realised that conflict with that country must arise sooner or later. But by her wonderful diplomacy she had succeeded in averting it until a prosperous and united England stood ready to meet the danger. This delay she had achieved by an alliance with France (secured in 1572), which made Spain afraid to attack England with such a powerful ally behind her, and also by secretly supporting the Netherlands, when the Protestants were revolting against their Catholic master, and so keeping his attention occupied.

In 1585 a religious civil war broke out in France and her alliance was no longer of use to England. But Elizabeth by that time felt strong enough to stand alone without the aid of France. She decided to throw down the challenge to Philip. Accordingly, she made three definite moves toward provoking hostilities. She *openly* sent help to the Netherlands, thus enabling them to succeed in their revolt. She encouraged her seamen equally openly to plunder Spanish ships and towns. Finally, she executed Mary Queen of Scots, who was regarded by Catholics as the lawful queen of England.

Mary Queen of Scots (1542-1587) was a descendant of Henry VII.'s daughter Margaret, who had married a Scottish king, James IV. Mary was the grandchild of this

union, and on the death of her father, James V., she became queen of Scotland. In 1558 she married the dauphin of France, afterwards Francis II., and so became queen of France as well. Soon after his death (1560) she returned to Scotland to rule. Mary was a Catholic and those who regarded Elizabeth as illegitimate considered Mary the lawful queen of England.

Scotland had for the most part adopted the Protestant religion in an extreme form, as preached by John Knox, a disciple of Calvin. Mary outraged the Scottish Protestants by marrying Lord Darnley, a young Catholic nobleman of dissolute character. The marriage proved to be an unhappy one and less than two years after its celebration Darnley was murdered. Strong suspicion of Mary's share in the murder caused a revolt among the Scottish nobles which drove her from the throne. She escaped to England, where for eighteen years she lived in captivity. Her presence in the country, and the numerous plots which it encouraged, were a constant menace to Elizabeth. In 1586 a new and most dangerous conspiracy was discovered; Mary was brought to trial, found guilty and beheaded, although Elizabeth signed her death-warrant with great reluctance (1587). Mary bequeathed to Philip of Spain her title to the English crown.

The Armada.—Philip hesitated no longer. He realised that the triumph of the Catholic cause in Europe and the safety of the Spanish possessions in the New World depended on his conquest of England. With this aim, therefore, he began to gather a mighty fleet, the "Invincible Armada." The preparations were interrupted in 1587 by a raid on the harbour of Cadiz, the headquarters of the Spanish fleet, by Sir Francis Drake, which did so much damage that the start of the Armada was delayed for a year. In the spring of 1588, however, it was ready to sail, and one hundred and thirty-two great ships left the Peninsula on their way to England. A gale delayed them, and it was

not till July that "the sails of the Armada were seen from The Lizard, and the English beacons flared out their alarm along the coast."

Meanwhile, England had been preparing for the reception of the Spaniards. An army was gathered at Tilbury, all available forces from the Midlands were mustered in London, and the south and east coasts were strongly guarded. Even the Catholic lords found their patriotism stronger than their religious zeal, and brought their men to join the army at Tilbury. At sea, too, the English were ready, though their force of eighty small ships, of which only thirty-four were fighting ships, and the rest merchant-men, most of them hardly bigger than our modern yachts, seemed no match for the great Spanish galleons, the smallest of which exceeded in size the largest English vessel. What the English lacked in fighting power, however, they made up in spirit. They were fortunate in their commanders, men of experience and courage, of whom the most noteworthy was the vice-admiral Sir Francis Drake. His quiet confidence is shown in the often quoted story of his remark when the news of the Armada's coming was brought to him during a game of bowls. "There is time to finish the game first, and beat the Spaniards afterwards," said Drake coolly. Such was the spirit in which the English went into the battle.

Meanwhile, the most "fortunate and invincible Armada" sailed on, and on July 29 appeared off Plymouth. The plan was for it to sail up the Channel as far as Dunkirk, and there to anchor and to allow a huge Spanish army, which was waiting near Antwerp, to cross the sea and invade England. But this design could not be carried out. The small, swift English ships slipped between the Spaniards and the shore and followed them up the Channel, doing as much damage as possible, but avoiding coming to close quarters. This running fight lasted for seven days, during which it was seen that the slow-moving Spanish galleons, overcrowded by seasick soldiers unused to fighting at sea,

were no match for the English vessels, manned by experienced sailors who could fire three shots to the Spaniards' one, and could sail their light clippers in and out as they pleased among the unwieldy ships of the enemy.

At last the Armada anchored off Calais. During the night the English admiral sent eight fire ships down upon it, and these threw the whole fleet into disorder. In the morning the English fell on the scattered vessels, and by the next day the whole Armada was fleeing northward, hoping to reach safety by sailing round the north coast of Scotland, the only available route. Fierce storms drove the ships to destruction, and of the one hundred and thirty-two vessels that left Spain only fifty-three returned.

The defeat of the Armada freed Europe for ever from the menace of Spanish power.

NOTES

Prayer Book.—The First Prayer Book of Edward VI. (1549) was the completion of the work begun in the reign of Henry VIII. In the Second Prayer Book (1552) the alterations were chiefly the work of Archbishop Cranmer.

Lord Darnley.—The second husband of Mary Queen of Scots. Their child became James I. of England, and united the crowns of England and Scotland. While recovering

from an illness in a house called the "Kirk of Field," near Edinburgh, Darnley was blown up with gunpowder. The earl of Bothwell was supposed to have been the contriver of his murder, and as the queen married this earl very shortly after the death of Darnley, the nobles forced her to give up the throne in favour of her little son. She was imprisoned in Lochleven Castle, but managed to escape and gather an army, which was defeated at Langside, near Glasgow, by the Scots' troops under the leadership of Murray, who was then governing the state in place of the little king. Mary fled on horseback into England, and was kept a prisoner for nearly twenty years. She was beheaded in the porch of Fotheringhay Castle.

Hugh Latimer (1490-1555).—A famous preacher. He became bishop of Worcester in Henry's reign but, as he would not agree to the *Six Articles*, he was imprisoned. Crowds of people flocked to hear him preach, and he was a great favourite of the young king, Edward VI. On the accession of Mary, Latimer, now nearly seventy years of age, was burned at Oxford in company with his friend bishop Ridley. He cheered his friend at the last sad moments by reminding him that, through their deaths, the Protestants would ever remember them and uphold their faith. Latimer's famous words were, "Be of good cheer, Master Ridley, we shall this day light a candle by God's grace in England as I trust shall never be put out."

X. THE RISE OF METHODISM

DURING the first half of the 18th century there was little religious zeal among the people of England. Following the religious strife of the Stuart times most people were agreed to leave religious topics alone. Many bishops had secured their offices through the favour of great Whig families, and they devoted their

time to politics rather than to the care of their dioceses. Many of the clergy were not in sympathy with their bishops, for the clergy favoured the Jacobites and looked on George I. as a usurper of the throne. Frequently a clergyman was the rector of several parishes from which he received his tithes, though he did not work in the parishes

himself, but employed curates at miserably low wages to carry out the clerical duties as they thought fit. The clergyman, too, was often a justice of the peace, and it was common to see him with the squire, a fellow justice, in the hunting field. Perhaps the chief fault of the clergy of the time was their lack of enthusiasm. In contrast to the vehemence and fervour of the Puritans of earlier days they discouraged any form of zeal. The church services as then conducted were simple but dull, and they made little appeal to the hearts of the people. Among the highest and the lowest in the land religion was scoffed at. In the middle class the old Puritan spirit lived on unchanged, ready to burst forth when an opportunity presented itself.

The morals of the early part of the 18th century were bad. Over-eating, heavy drinking, swearing and gambling were common faults. Crime was rife. Stern and cruel punishments were the only methods used for the quelling of law breakers. Men, women and even children were hanged for what are now considered slight offences. The most favoured sports were bull and bear baiting, cock fighting and boxing. The poor were ignorant and brutal to a degree which is hard to conceive. The only schools for the poorer villagers were dame schools kept in cottages by old women, often incompetent, who taught reading to some of the children.

Another cause of abuse at this period was the introduction of gin as a beverage in place of home-brewed beer. Sudden deaths from excessive drinking were not uncommon; the health of thousands was impaired, and crimes of all kinds increased as the result of drinking gin. The government attempted to diminish the sale of gin by taxation, in order to make it dearer. The poorer people suffered most from the habit of drinking, and in the towns and industrial centres little was done by the Church or by any other society to help to guide the poor. Never had religion seemed at a lower ebb.

John Wesley (1703-1791).—About the year 1739 a great religious revival swept over

England and gradually influenced the lives and characters of the people. This was Methodism. It began in the meetings of a few Oxford students who wished to lead religious lives. The leaders were two brothers, *John and Charles Wesley*, sons of the rector of Epworth in Lincolnshire, and a third enthusiast, *George Whitfield*.

By the rules of the society they formed, members led a strictly religious life and gave their time to preaching and helping the poor. Charles Wesley was a poet and wrote hymns which had a great effect in touching the hearts of the people. Altogether he wrote about 6,500 hymns. George Whitfield was a most eloquent preacher. Rich and poor, learned and ignorant, the world of fashion and the rough colliers in the Bristol coalfield all listened eagerly to his sermons. John Wesley was not so good a hymn writer as his brother, nor as eloquent a preacher as Whitfield, but he had the ability to organise the movement and extend it over the land.

The society was really founded on May 1, 1738, in *The Bible and Sun*, a shop near Temple Bar, London, after the return of Charles and John Wesley from Georgia, where they had spent nearly two years as missionaries. On horseback, chiefly, John Wesley travelled all over England, Scotland, Wales and Ireland, to reach the working classes, and because he was determined to reach the very lowest, he was sometimes roughly used by the mob, who did not understand his love for God and his fellowmen. The lives of Wesley and his fellow preachers were often in danger; they were mobbed, they were ducked, they were stoned, they were smothered with filth. But the enthusiasm they aroused was equally passionate. Men and women sobbed, laughed and cried hysterically at the burning words of the preachers. The Wesleys and Whitfield were clergymen of the Church of England, but their methods of preaching offended the regular clergy, so when they were shut out from the churches, they preached in the fields, in the streets and in the churchyards. Once at



THE VICAR OF THE PARISH RECEIVING HIS
TITHES

his native place in Lincolnshire, John Wesley preached standing on his father's tomb, because he was not allowed to enter the church.

When a child of five John was rescued from a burning house, and this incident was afterwards fixed in his mind as a work of God. Very early in life the firmness of his character was seen, and also the vigour of his mind, for in everything he must "give a reason for it." When he was studying at Oxford university with his brother Charles and his friends, people called them the "Methodists" or the "Holy Club," because they had strict rules of life including methods of study, of relieving the poor, of clothing and training children, and of daily visiting the prisoners in the castle. With John Wesley it was necessary for his happiness to be methodical and exact. He lived the life of a monk. At times he ate bread only, and he often slept on the bare boards. Regularly he preached his first sermon of the day at five in the morning, often to thousands of people. During his journeys in the British Isles he travelled some

250,000 miles and preached 40,000 sermons. In order to educate his followers he wrote a number of books which were sold cheaply. From the profits on his books he provided work for the poor, supplied them with food and clothing, and relieved debtors who had been thrown into prison. It is estimated that John Wesley gave away £30,000, while he himself lived on the smallest possible sum.

In appearance John Wesley was short, slim, with a fresh-coloured face and "eyes the brightest and most piercing that can be conceived." From early life his hair hung down in long locks, at first auburn, and later white with age. He early learned to sleep on the floor, and at seventy-one thought preaching at five in the morning one of the most healthy exercises. Wesley preached his last sermon at Leatherhead on February 23, 1791; wrote next day his last letter to William Wilberforce, urging him to carry on his crusade against the slave trade, and died in his house at City Road, on March 2, 1791, in his eighty-eighth year. He was buried in the graveyard behind City Road chapel.



THE CURATE OF THE PARISH RETURNING
FROM DUTY

The effects of the Wesleys.—John Wesley has been called the greatest missionary and the greatest religious organiser of all history. The ideals of the society of Methodists were lofty. Those who wished to enter the society must have "a desire to flee from the wrath to come, to be saved from their sins." When admitted they were to give evidence of their desire for salvation "by doing no harm; by doing good of every possible sort; by attending upon all means of grace." The teaching of the Methodists has had far-reaching and enduring effects. Although Wesley to his dying day professed himself a member of the Church of England, the Methodists could not be accepted as part of the Established Church and they formed the greatest of the nonconforming bodies. In Wales, Methodism became the national religion; in the United States it spread rapidly; to-day the followers of John Wesley number some thirty millions. The enthusiasm of the Methodists aroused the clergy of the Church of England to carry on their teaching with vigour. They, too, were stirred with zeal, and worked to carry their teaching to all classes of men and women.

A noble result of the religious revival was the steady attempt, which from that time has never ceased, to remedy the guilt, the ignorance, and the physical suffering of the unfortunate or the poor, and to promote their social welfare. The great reformers in these movements are remembered to this day.

The Evangelical Revival.—We have seen how the great changes produced by the Industrial Revolution and the French wars led to a period of unrest. In the new industrial towns there was growing up a vast population of slum-dwellers without education or religion; on the other hand there were scores of reformers who strove to direct the course of the nation into better ways. John Wesley (see page 375) had prepared the way for a great religious movement, known as the *evangelical revival* because it

was founded on simple "gospel" teaching. At the beginning of the 19th century there was great religious fervour among the younger generation. *William Wilberforce*, a close friend of Pitt, was the most influential of the evangelicals. To him and his friends the world owes many reforms—the abolition of slavery, the beginnings of national education undertaken in order that every child might be able to read the Bible, a marked religious revival in the Church of England and the establishment of missionary societies to teach the Christian religion to heathens in foreign lands. Another group of reformers, the Radicals, believed that the only way to right the wrongs of society was to repeal cruel laws and give all men votes for parliament.

Religious toleration.—Up to this time both Dissenters, that is, those Protestants who objected to the government, doctrine and service of the Church of England, and also Roman Catholics, were excluded from holding certain public offices and from sitting in parliament. Public opinion on these matters had been gradually changing, and although there was still much opposition to altering the laws, in 1828 the *Corporation Act* and the *Test Act* of Charles II's reign were repealed, and Dissenters were then eligible to hold public offices and to be elected for parliament.

There was at the time a national movement in Ireland for Catholic *emancipation*, that is, freedom from the restricting laws. The leader of the movement was *Daniel O'Connell*, an Irish statesman of marked ability and force of character. Amid much public excitement he was, in 1828, elected parliamentary member for County Clare. He went to London to claim his seat in parliament, but, declining to take the necessary oath which declared the Catholic religion to be false, he was refused admission. Wellington, who was then prime minister, realised that a rebellion in Ireland was imminent, and he introduced a bill for the relief of the Catholics. The old Tories and many of the younger

ones were opposed to emancipation, but the *Catholic Emancipation Bill* was passed, and became law in 1829. By this act, nearly all the disabilities imposed on Catholics by law were removed. A Catholic could hold

any office in the state with a few exceptions—he could not be king, lord chancellor of England, or lord lieutenant of Ireland. Daniel O'Connell came to be known in Ireland as *The Liberator*.

XI. RELIGION IN THE 19th CENTURY

TO the accommodating attitude of the average Englishman of the 20th century a picture of the Mid-Victorian arouses a feeling of admiration strangely compounded with that of the ludicrous. On the one hand there is John Bull, prosperous, intensely busy, caring desperately for his pence and scorning soft retirement from labour. Proudly and openly patriotic, a lover of strongly sentimental literature, he is ready to be up and doing for the betterment of the world even though he considers it to be perfect already. On the other hand, he appears clothed in his sanctimonious garb of respectability, a flowing cloak that carefully obscures all but his outstanding virtues.

To the latter gentleman, business was business and honesty the better policy solely because generally speaking, it paid. What matter the miserable pittance of wages in mine and cotton mill, or the vicious discipline of office routine so long as the accustomed charities received their considered offerings! Achievement was all important, no matter the means.

With this commercial spirit was coupled the desire to be genteel and from it, the moral code developed into the self-righteousness of the Pharisee. As long as there was a regular attendance at Church, in immaculate Sunday attire, an open abhorrence of strong waters and the theatre and a studied observance of the Ten Commandments, at least in public, the needs of Christianity were considered to be fulfilled.

It is not to be wondered at that the spirit of the times is seen reflected in the Church.

Public worship had not apparently lost its hold. Outwardly, there was a great show of religion, but within, the spirit of the Faith was once again at a low ebb.

Many of the clergy, as the younger sons of squires, claimed their sacred office by inheritance. They rode to hounds, they dined with local notables and were generally friendly and helpful to the poorer parishioners. There was no sign, however, of the ardent faith of the Wesleys; there was no message to restore the despairing or to bring light into an unseeing world.

Despite this somewhat sordid view of the Mid-Victorian, the admirable vigour of the age was producing its rebels against hypocrisy and cant. Thackeray satirised the well-to-do, whilst Dickens exposed the indignities under which their poorer brethren laboured. Then too, the philosophy of Carlyle, the sound criticism by Ruskin of the very principles of commerce in his book, "Unto This Last," and the work of the Pre-Raphaelites in art were all further indications of an upward movement towards truth and honesty of purpose.

All these efforts were read, debated or argued in a general sort of way but for a time at least, they did not touch the main body of the people. Something more telling and more far-reaching in effect was needed to stir both heart and mind. In due course this necessary impulse was given from two semi-related sources.

1. **The Oxford Movement.**—In the year 1833 there came to the light of day the beginnings of a movement that not only

fulfilled this purpose but also achieved a profound effect upon religion and public life that has been maintained right up to the present time. The general public gained their first knowledge of this by a series of pamphlets known as *Tracts for the Times* that were published in the main by three Oxford clergymen, John Keble (the author of the religious poems, "The Christian Year"), Canon Pusey, and John Henry Newman.

These three ardent scholars traced the source of "Present Evils" to the Reformation of Henry VIII. They saw no further hope in the evangelical revival of later days because it created an individual faith that was totally opposed to the essential Catholicity of the Church of England. The Church, they said, was merely purified at the Reformation; fundamentally, it was the same as in the days of Anselm and Augustine. By returning to the early doctrines, and insisting upon the spiritual authority of the clergy in place of their assumed capacity as mere preachers, they argued that the purity of the Creed might be recovered and therein lay a solution to besetting problems.

At the outset, a storm of protest arose from all sides. *The Oxford Movement* was roundly condemned as a betrayal of the English Church to Rome, and "No Popery" was once again heard in the land. This of course was an over-statement of fact but further credence was given to the belief when in 1845, Newman, failing to find the agreement he sought between the two doctrines, crossed over to the Roman faith. He was followed later by Manning, another adherent, and when in 1850 the Pope re-organised the administrative system of the Roman Catholic Church in England, fear of Papal tyranny became widespread.

Most of the clergy, however, although profoundly influenced by the sincerity of the movement, remained within the Church of England. Expression of their faith was soon seen in the establishment of a "High Church" party. Services were re-organised in many churches, the Communion was cele-

brated more frequently and on the lines of the Roman Catholic Mass, and music, ceremonial and vestments were re-introduced.

These innovations still further excited the suspicions of the laity. Riots threatened, but the wise restraint of Keble and other leaders of the movement persuaded the over zealous clergy not to overstep their bounds and little by little the public were appeased.

With the fear of Popery at an end, the practical value of the movement soon began to appear. Awakened by the honest zeal of the High Church party many people became alive to their responsibilities. Hospitals, institutions and foreign missions were endowed and subscribed to as they had never been before. The restoration of many Churches was undertaken with characteristic vigour and in many other ways the fires of Christianity were re-kindled.

To-day there is not one English Church that does not bear witness to the great influence of Newman and his followers. Even in remote parishes, Newman's views upon the conduct of services and the duties of priests, so soundly condemned some eighty years ago, are now readily accepted.

2. Darwin's theory of evolution.—The second shock to Mid-Victorian complacency followed upon the painstaking investigation in biology of Charles Darwin, a naturalist.

In 1831 he embarked on a voyage in the "Beagle" to study the controversial types of animal life existing among the lands in the South Seas. After years of careful thought and research, he modestly produced his famous book "The Origin of Species," in which his theory was formulated. This appeared in 1859.

In the main he argued that animals did not owe their origin to special types of creation but that they had developed step by step through countless years. Those species that adapted themselves to the conditions surrounding them survived; those unadaptable, perished. A further treatise, the "Descent of Man," appearing in 1871, showed that even the human being was no

exception to the general rule, but that he too was a particular development from, the great mass of the Animal Kingdom.

To the average Mid-Victorian, self-satisfied and fully convinced of the accepted order of his life, such an announcement came with a devastating shock. For some time the scientist had been made uneasy by the discovery of Lyell concerning the great age of the earth, following upon his probing into rock formations, and also by the proved existence of many fossils of animals now extinct. The great body of the people, though, were totally unprepared for such a contradiction of their beliefs.

The immediate reactions were of horror and dismay. The first chapters of Genesis then were untrue, the Bible was unsound, Man himself was merely a beast in whom the survival of the fittest was the only consideration of worth, and religion a superstition. Such arguments were bandied backwards and forwards and bitter controversies arose between adherents and opponents of the theory.

Very wisely, Darwin, a most reverent man, and the most influential of the clergy refused to be drawn into the quarrel. No lasting good could come of debating furiously such

opposing and immoderate pronouncements as, "Man is descended from an ape" and "the Bible is the only source of truth and in every case should be taken literally," neither of which were accepted either by Darwin or by the Church.

As time went on the undignified "Clash between Science and Religion" began to subside and intemperate conclusions from the theory to disperse. In the meanwhile, however, many men had become materialists. The shock delivered to their ideals and religious faith, together with the relationship between men and animals exemplified in the struggle for existence as seen in the daily lives of men all around them, was too much for their balance. They subsided into the belief that the beginning and end of life lay in conforming to their own wills or desires and that truth did not exist excepting by visible proof.

To-day we are thankful for Darwin. We are glad to recognise ourselves as part of a marvellous chain of progress that has run its course through the ages. In all our ways of life our ancestors are revealed, now with outstanding brilliance, now as "through a glass, darkly." Evolution persists, but with Religion it has no conflict.



EXPLORATION AND COLONISATION

I. THE GEOGRAPHICAL RENAISSANCE

Class Picture.—The picture on the following page illustrates various boats, from the large top-heavy ship to the small rowing boat. The following points should be noted:

1. The way the shields of the royal lords are hung alongside. These should be compared with the way the Vikings hung their shields for storage and additional protection against the seas.

2. The covers for the guns. When they were fixed from the stern, the recoil sent the ship forward.

3. The towers with cannon.

4. The royal Coat of Arms on the middle ship, the last sail of which is being hoisted.

5. The companion ladder up which the royal passenger mounts and the sailors who steady the ladder.

6. The men gathering earth for the guns.

7. The costumes.

Below is a very valuable manuscript drawing of the Elizabethan shipbuilder at work on careful plans and charts. Notice the improvement in speed lines between the ornate battleships of the top picture and the small *Santa Maria* in which Columbus sailed to America. This picture should be studied in connection with picture No. 61, so that children interested in shipping may have a good review of the history and development of ship-building.

The New World.—Besides the revival of learning, the Renaissance also caused a revolution in geographical knowledge. A new spirit of adventure and enquiry led to the discovery of America and the opening up of trade routes to the Far East. In addition to the vast stimulus thus given to commerce between East and West, two new

continents were made accessible to Europe, with all their untouched wealth and opportunities of colonisation.

Most of Europe and Asia had been familiar to the Greeks and Romans, but during the Middle Ages much of their knowledge was either forgotten or strangely distorted. One cause of distortion was the influence of theology. On the supposed authority of the Bible, "Jerusalem, set in the midst of the nations and countries that are round about her" (Ezekiel v. 5), was assumed to be the centre of the earth, round which mediaeval cartographers fitted in the rest of the known world as best they might. Students, with imaginations untrammelled by the scientific knowledge which we now possess, peopled the unknown areas of the world with monsters, headless men, one-eyed giants, sea serpents, mermaids, ice demons and other fabulous creatures of which they had read during their study of the classics. Even educated men believed implicitly in the existence of these beings, and such beliefs doubled the terrors of travel.

During the later Middle Ages, however, various causes helped to dispel this fog of superstition and myth-mongering. Chief among them were the crusades. The crusaders penetrated into lands long unknown to Christendom. They were followed by traders who by 1300 had opened up eastern countries beyond the Land of the Two Rivers. The great figures of later mediaeval geography are Nicolo and Maffeo Polo, and Maffeo's son Marco. These intrepid merchants travelled as far east as Cathay (China) and took service at the court of the Mongol emperor Kublai Khan at Peking. The story of their travels, as written down



DEVELOPMENT OF SHIPPING IN TUDOR TIMES
 (Class Picture No. 53 in the Portfolio.)

at Marco's dictation, became one of the most popular works of the Middle Ages. It made Europeans eager to reach the East themselves, and to see the marvels of Cathay which Marco Polo described, and the even greater marvels of the isle of Cipango (Japan) of which he had heard—an island supposedly inhabited by civilised white men, and so rich in gold that the royal palace

was paved and roofed with the precious metal.

Development of navigation.—While the desire to explore the unknown parts of the earth was thus growing in the minds of men, improvements in the art of navigation were gradually making wider exploration possible. The mariner's compass was perfected from

a floating north-pointing needle—knowledge of which was probably learned from the Chinese via the Arabs—to an instrument balanced on a pivot so that it could be used in a rough sea. The possession of this nautical instrument made long voyages independent of the state of the weather or the visibility of the stars. A second nautical instrument was the *astrolabe*, the astronomical apparatus brought into Europe by the Arabs for calculating latitudes by observing the height of the sun above the horizon. It was the ancestor of the modern quadrant and sextant, and enabled a captain to know his exact latitude at any point on his journey. Other aids in finding position were the hourglass, the sundial, and a rude form of the log, which made it possible to estimate the speed of a vessel and so roughly to find the longitude.

Map making, too, had vastly improved during the closing centuries of the Middle Ages, and sailors could obtain "handy maps" of the Mediterranean and its neighbouring waters. Books of sailing instructions were also available, giving information concerning tides, currents and other peculiarities of the various sea routes. Moreover, shipbuilding had made much progress. Vessels were larger, carried bulkier cargoes and were safer to navigate. The oared galley had been replaced by the sailing vessel for long voyages. Furthermore, vessels were armed with guns which lessened the risk of piracy. As a result of all these improvements, seamen no longer found it necessary to hug the shore, but could brave the open sea and sail for weeks at a time out of the sight of land.

Motives of exploration.—The motives for exploration were mixed. The Renaissance spirit of scientific enquiry went hand in hand with the mediaeval crusading fervour, which had not entirely died, and which found a new outlet in schemes for the conversion of the heathen in yet undiscovered lands. This was the main motive in the mind of Prince Henry the Navigator, to whose inspired exertions

we owe the exploration of the west coast of Africa, the rounding of the Cape of Good Hope, and the ultimate opening-up of the eastward ocean route to India.

The most powerful of all motives for exploration, however, was trade, particularly the trade in spices. At a time when so much salt meat and fish were eaten spices were used more freely than in modern times, in order to render the salt food palatable. Even wine, ale and medicine were seasoned with cloves, cinnamon and ginger. The price of these commodities was inordinately high, because of the number of middlemen who made their profit from transporting them on the long land and sea journey across Asia. It was felt that a sea route to the Far East, which would shorten the journey and lessen the expenses of transport, would be well worth the money spent on its discovery.

The two sea routes to India.—

(1) *Eastward*—*Prince Henry the Navigator*. In the history of fifteenth century geographical discovery the name which stands out above all others is that of the Portuguese prince Henry, surnamed the Navigator because for more than forty years he devoted himself entirely to organising scientific exploration. He was born in 1394, the son of John I. of Portugal, and grandson of John of Gaunt, the English duke of Lancaster. About 1419, after a career of adventure, he was made governor of the southern province of Portugal, and established himself at the town of Sagres, close to Cape St. Vincent. This seaport, later known as the "Infante's Town," he converted into a naval arsenal as a base for his expeditions. Here he built a palace, a chapel, a library, an observatory, and houses for his helpers and attendants. At Sagres schemes of discovery were thought out, maps and instruments collected and sailors' accounts compared. It became the centre to which came information as regards ships, distant lands, routes, currents and anything likely to be useful to mariners. "From Sagres went out our

sailors well-taught and provided with instruments and rules which all map makers should know." Beside the great improvement in map making, which was one of the results of Prince Henry's work, great progress was also made in shipbuilding. "The caravels of Portugal," said one of the Prince's sea captains, "were the best sailing ships in the world."

The first of Prince Henry's expeditions set out in 1415, and the years 1415-1425 were spent in discovering and exploring the Canary islands. In 1427 the Azores were re-discovered. All this while his ships were attempting unsuccessfully to sail southward along the west coast of Africa. The chief difficulty was the unwillingness of the Portuguese sailors to round Cape Bojador, the "end of the world," for they believed that beyond it the sea boiled with the heat, and the sun's rays were so fierce that no human being could live there. At length, in 1434, after many attempts, the dreaded cape was doubled with no ill effect, and by 1441 the Portuguese had reached Cape Blanco. They got as far as the bay of Argium in 1442 and the river Senegal in 1445, Cape Verde being rounded in the same year. In 1448 the Gambia was reached, and the Gold Coast in 1462, two years after Prince Henry's death. By 1482 exploration had proceeded as far south as the mouth of the Congo, and in the next year Diego Cam reached a point just north of Walfish Bay, and within measurable distance of the southern extremity of the continent. In 1487 the Cape of Good Hope was rounded by Bartholomew Diaz, and in 1497 a Portuguese nobleman named Vasco da Gama completed the discovery of the eastward ocean route to India by sailing round Africa as far north as Mombasa on the east coast, and from there sailing across the Indian ocean to Calicut, an important commercial city on the south-west coast of India, where he landed in May, 1498.

It will be seen from this brief account of the successive stages in which the discovery was made that the prime mover in the whole

campaign was Prince Henry himself; and that Cam, Diaz, da Gama and the other captains who completed his work after his death, and received the credit and the honour of their discoveries, were in effect little more than the Prince's executors.

(2) *Westward—Christopher Columbus, 1446 (?)—1506—the discovery of America.* It was while seeking to reach China and the Indies by a westward route that, six years before da Gama reached Calicut, Christopher Columbus discovered America. The possibility of reaching China and India by sailing westward had long been entertained. A Latin translation of the works of the Greek geographer Ptolemy appeared during the middle of the fifteenth century, and men had come to realise with increasing certainty that the earth is round. Attempts had been made to calculate its circumference and the approximate distance of such a trans-Atlantic voyage, but these calculations had underestimated the bulk of the earth, making it only one-sixth of its actual size.

Beside this miscalculation, the geographers and navigators of the day were ignorant of the existence, in the midst of the ocean which they wished to cross, of the continent of North and South America. Rumours of great islands in mid-ocean were current, but the presence of a vast land mass was completely unsuspected. Thus it came about that the discovery of America by Columbus took place accidentally as the result of a misconception.

Christopher Columbus was the son of a weaver of Genoa, in Italy. He seems to have studied astronomy and geography at the university of Padua, but he became a sailor at an early age. He was well acquainted with the Mediterranean sea, and he also made a voyage to Guinea in Africa. He possibly visited Iceland, and may have heard there stories of the old Vikings who visited the coast of America in the eleventh century. He settled at Lisbon in Portugal as a map maker, and married a daughter of one of Prince Henry's sea captains. While studying old maps and charts, the idea came

to him of a western sea route to India. He found apparent confirmation of his idea in classical writers, and his ardour to visit the unknown lands of the Far East was strengthened by reading Marco Polo's accounts of Cathay and Cipango. All influences conspired to strengthen his resolution to sail westward in search of the Indies.

The story is well-known of how he wandered from one European court to another, from Portugal to England and from England to Spain, seeking the patronage which would enable him to carry out his scheme; how, after incredible delays, disappointments and rebuffs, he found a patron in Queen Isabella of Spain; how with three small ships he set out on August 3, 1492; how he sailed for weeks with a mutinous crew over unknown waters; and how at last, in the early morning of October 12, when his very life hung in the balance, he sighted the coastline of one of the Bahama islands. The New World was found.

Columbus made three other voyages to the West Indies and South America, but he believed until the day of his death that he had reached the actual mainland of Asia. The name "West Indies" itself remains as a witness of his pathetic mistake.

Other famous navigators.—After the death of Columbus a Florentine navigator, *Amerigo Vespucci*, made several voyages westward in the Spanish service and he seems to have been the first to realise that the newly discovered land was in fact a new continent. In 1497 he printed an account of his voyages in which he claimed to have discovered the mainland of America, though his claim is now generally disallowed. His contemporaries, however, believed his story, and thus it came about that the new continent was called America "because Americus discovered it," instead of Columbia after its true discoverer.

So far the two great pioneer nations in geographical discovery were Spain in the West and Portugal in the East. In order to mark off clearly the possessions of the two

countries, the Pope laid down an imaginary line of demarcation in the Atlantic. At first this imaginary boundary lay about three hundred miles west of the Azores, but later, in 1494, it was shifted eight hundred miles farther west, so that when the Portuguese discovered Brazil in 1500 it was found to be within their sphere of influence. Any new discoveries west of the line were to belong to Spain, any east of it to Portugal.

Magellan, 1480(?)–1521. The dream of a western route to India was not yet abandoned. Ferdinand Magellan, a Spanish commander, believed that the way might still be found round the southern end of South America, and in 1519, with royal permission, he set out with a fleet of five ships to find an all-Spanish route to the East. Sailing down the east coast of America, he came to the strait which now bears his name. Through this channel he sailed into a sea so calm and peaceful that he named it the *Pacific* ocean. For ninety-eight days he sailed westward, refusing to turn back even if he had to "eat the leather of the rigging," till he reached the Philippines, where this indomitable commander was killed by natives. His men, however, struggled on, and one ship managed to reach Spain at last, carrying the few sailors who had been able to survive the hardships of a voyage of nearly three years' duration. This circumnavigation of the globe is an important landmark in the history of geographical discovery. It proved incontrovertibly that the earth is round. It showed that South America had no connection with Asia, it led to the exploration of the Pacific, and it gave a rough estimate of the circumference of the globe, from the distance sailed by Magellan's ships.

In 1580 Philip II. of Spain annexed Portugal, and thus the monopoly of all the new discoveries passed into Spanish hands. This state of affairs could not long endure. Spanish supremacy was challenged both by the French and by the English. *John Cabot* from England and *Jacques Cartier* from

France both claimed land in America. English seamen ravaged the Spanish colonies and captured Spanish treasure ships. Sir Francis Drake was the most famous of these "sea dogs" and was also the first Englishman to complete a voyage round the world (1557-1580).

and a home. The Puritans settled in New England, the Roman Catholics in Maryland and the Quakers in Pennsylvania. The Church—old and new—lost much influence in Europe, but the territory, wealth and influence gained in America more than offset the loss.

Effects of the discovery of the New World.—

The chief effects on Europe of the great geographical discovery of the Renaissance period, particularly the discovery of America, may be summarised as follows:—

1. *European expansion.* The new territory was rapidly invaded by explorers, missionaries, colonists and traders from the Old World.

2. *Opening up of new trade routes.* The trade routes of the world shifted from the Mediterranean and the Baltic to the Atlantic.

3. *Increased production of precious metals.* Europe was flooded with American gold and silver. It has been estimated that during the sixteenth century the amount of gold and silver current in Europe was trebled.

4. *New commodities imported.* Among the new commodities introduced into the Old World from the New may be mentioned maize, potatoes, chocolate, cocoa, quinine, cochineal, sugar cane, dye woods, mahogany, molasses, whale oil, furs and tobacco.

5. *Political effects.* The countries facing the Atlantic—Spain, Portugal, the Netherlands, France and England—grew in importance, and embarked on those trade rivalries which have so often plunged Europe into war.

6. *Geographical ideas.* Geographical ideas were revolutionised by the sudden disclosure of an unknown area amounting to a third part of the globe. Men's imaginations were stirred at the thought of further amazing discoveries which might yet be made.

7. *Effect on religion.* The following century saw the great Protestant Reformation, the struggle against ecclesiastical authority and the consequent persecutions. Bodies of persecuted men and women, whatever their faith might be, found in America a refuge

NOTES

The American Indians.—The American Indians are believed to have had their origin in the eastern hemisphere, migrating to America from Siberia via the Bering Strait. The Indian belongs to the Mongoloid division of the human species. He is brown skinned with straight, stiff, black head hair, a minimum of beard and a broad face. The American Indians are red only when they are painted. At the time of the Spanish invasion the number of Indians was apparently very large, indeed it is surmised that the country was as fully populated then as it is now. In such a vast country with great diversities of climate, customs naturally varied. The tribes knew the use of the drill for making fire; they had stone implements for cutting, scraping, chopping and piercing; they worked the softer metals—copper, gold, silver, tin and lead; they made cordage, netting and basketry. Pottery making, but without the wheel, was universal. The agricultural implement was a simple hoe or digging stick and the principal food crop was maize. In the tropical region were cultivated the potato, sweet potato, manioc, tomato, pineapple, tobacco, chocolate, etc. The domesticated animals were the dog and (in Peru) the alpaca and llama. Cattle and sheep, the goat, pig, horse, ass, camel and reindeer were unknown until after the Spanish invasion, as also were the grains wheat, barley, rice, etc. Europe owes to aboriginal America the snowshoe, moccasin, toboggan, poncho, hammock, pemmican, tapioca and quinine.

The Royal Navy.—Before Tudor times most of the merchandise for the trade between England and other countries had

been carried in foreign ships. English ships, however, now took a large share in this carrying trade, so that it became necessary for England to have war-ships, not only to protect her shores from foreign invasion, but also to protect the cargoes of her merchant vessels. Henry VIII. was the first English king to make a real effort to form a large and efficient Royal Navy.

Before Tudor times the few merchant ships had been used in times of war, but Henry VIII. not only built fighting ships carrying guns, but in the last year of his reign, 1545, he formed the Navy Board, which consisted of certain officers whose business it was to attend to the building, equipment and repair of all royal ships. Thus "the year 1545 best marks the birth of the English naval power." Henry VII. had bought a piece of land at Portsmouth to form a dockyard; he had built two large ships, the *Regent* and the *Sovereign*, and he had encouraged merchants by paying them bounties to build ships which could be used

for war. The *Regent*, the finest ship which England had then possessed, had been burnt in a fight with the French fleet off the coast of Brittany. Henry VIII. determined to have in its stead a yet finer ship, and the *Henry Grâce-a-Dieu*, or the *Royal Harry*, as it is often called, was built. This ship carried 349 soldiers, 301 mariners and 50 gunners, and was so splendid that it was said "the like had never been seen in England." Henry was very proud of this ship. When he went to launch it, in 1514, he wore a dress cut like a seaman's but made of cloth of gold and he had a great gold whistle which "he blew nearly as loud as a trumpet."

The plunder Henry had gained from the Church enabled him to spend money on a large scale. Italian workmen were brought over to improve shipbuilding, and it is estimated that at the end of his reign Henry's navy consisted of 53 vessels carrying 237 brass guns and 1,848 of iron. Most of these ships were built at Portsmouth, or at the new dockyards of Deptford and Woolwich.

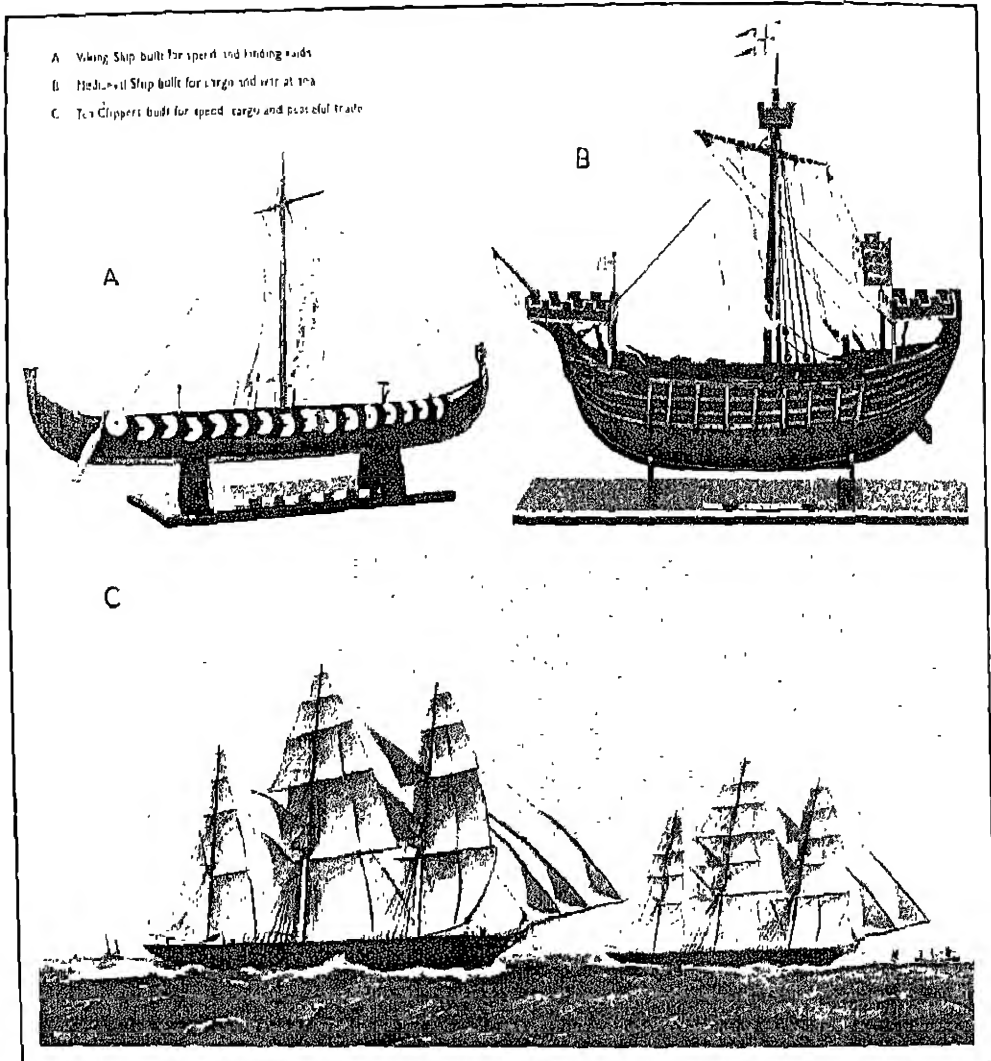
II. ELIZABETHAN SEAMEN

Class Picture.—The picture on the following page shows the development of ships through many centuries. There are illustrated the characteristic Viking ship or *Long Serpent*; the rounded, slower mediæval ship of the time of the Crusades which developed in length through the Tudor period (see Class Picture No. 53) to the more speedy Armada ships with a holding capacity fitted for the new world trade. During a later period, when competition made speed all important, there came the race of the tea clippers for the eastern trade.

The "sea dogs."—Among the principal causes of the war between England and Spain were the exploits of the English "sea dogs," as they called themselves, who ravaged the Spanish settlements in America

and captured the huge, clumsy treasure-ships carrying gold and silver to Spain. During Tudor times the ships of the Cinque Ports, that is the five ports of Hastings, Dover, Romney, Hythe and Sandwich, together with Rye and Winchelsea, did most of the carrying trade between England and Europe, and every little harbour from the Foreland to the Land's End sent out its fishing boats, manned with the bold seamen who were to furnish crews for the buccaneers of Elizabeth's time. The most famous of the sea-captains of the period were Hawkins, Frobisher, Gilbert, Drake and Raleigh.

Sir John Hawkins, 1532-1595, an English admiral, was born at Plymouth and belonged to a family of Devon ship-owners and skippers. When the great epoch of Eliza-



DEVELOPMENT OF SHIPS

(Class Picture No. 61 in the Portfolio.)

When his maritime adventure began, he took an active part by sailing to the Guinea coast of West Africa, where he robbed the Portuguese slavers, and then sold the negroes he had captured to the Spaniards in the New World, where the wretched slaves were put to work on the sugar and tobacco plantations. Hawkins made two successful voyages, and Queen Elizabeth granted him a coat of

arms with a chained negro as his crest. On his third voyage, in 1567, he again carried kidnapped slaves to the Spanish colonies, and then, with his five ships filled with treasure, ventured to enter Vera Cruz, the port of Mexico, alleging that he had been driven there by bad weather. The Spaniards pretended to believe his story, but when a strong Spanish force arrived and Hawkins

was off his guard, they attacked him. Only two of his vessels—his own, the *Minion*, and the *Judith* belonging to Sir Francis Drake—escaped, and the voyage home was miserable and the sufferings of the crews great. For some years Hawkins did not return to the sea. In 1573 he became treasurer of the navy, and for the rest of his life was the principal administrative officer. He served as rear-admiral against the Armada and was knighted. In 1595 Sir John accompanied Drake on an unsuccessful treasure-hunting voyage, and he died at sea off Porto Rico. Although Sir John Hawkins was a greedy and unscrupulous man he was a brave fellow, willing in the pursuit of wealth and adventure to risk being hanged as a pirate. He played a great part by setting the example of showing the Spaniards that Englishmen were determined to share with them the treasures of the New World.

Sir Martin Frobisher (c. 1535-1594) an English navigator and explorer, was born at Normanton in Yorkshire. He is justly famed as one of England's great naval heroes. In 1576 he commanded two tiny barques, the *Gabriel* and the *Michael*, on a voyage to discover a north-west passage to Cathay and India. On the voyage the *Michael* deserted, but the *Gabriel* sailed on and reached the coast of Labrador. Ice and contrary winds prevented Frobisher from going farther north, and he returned to London taking with him some "black earth." A rumour arose that this earth was gold ore, and soon another expedition was fitted out. Queen Elizabeth lent the *Aid*, a vessel of the royal navy, and subscribed a thousand pounds towards the expenses of the expedition. The *Aid* with the *Michael* and *Gabriel* reached Labrador as before, but little new discovery was made and the ships returned to England. The queen received Frobisher at Windsor and, the queen and Frobisher still having faith in the value of the new territory, it was resolved to send out a larger expedition and attempt to found a

colony. In 1578 a fleet of fifteen vessels left Harwich and sailed to the south of Greenland. Stormy weather and the presence of ice prevented the ships making farther progress through the passage; the venture was not a success and the fleet returned to England. In 1585 Frobisher accompanied Sir Francis Drake as his vice-admiral in the expedition to the West Indies, and for his services in the *Triumph* in the defeat of the Armada he was knighted. In 1592 Sir Martin took charge of a fleet fitted out by Sir Walter Raleigh to sail to the Spanish coast, and he returned with a rich prize. In 1594 he was engaged in a sea fight off Brest where he received a wound from which he died at Plymouth. His body was taken to London and buried at St. Giles', Cripplegate.

Sir Humphrey Gilbert (c. 1539-1583), an English soldier, navigator and pioneer colonist in America, was born at Compton, near Dartmouth, in Devonshire, and was a step-brother of Sir Walter Raleigh. Gilbert received an excellent education at Eton and Oxford, and was intended for the law, but he had early set his heart on becoming an explorer, being convinced, as were other mariners before him, that a north-west passage could be found to Cathay and India. Like most young men of his day he went to the wars, and fought in Ireland and the Netherlands. For his services as governor of Munster in Ireland he was knighted, 1570. In 1578, Sir Humphrey obtained his long-coveted charter permitting him to discover and take possession of such remote "heathen lands not actually possessed of any Christian prince or people." He immediately disposed of his estates and fitted out an expedition, which left Dartmouth in September 1578 and returned in May 1579 unsuccessful. In June 1583 he set out on another expedition sailing from Plymouth with five small ships. His cargo included musical instruments and carnival costumes intended to amuse the natives. Early in the voyage the largest vessel returned to

England; the others reached Newfoundland, and the spot where the capital town of St. John's now stands, Sir Humphrey selected as a site for planting the first English colony in America. A second ship left the fleet, and with the remaining three Sir Humphrey cruised slowly along the coast exploring and prospecting. Disaster still followed him, for the largest of the three vessels was wrecked, and as this ship carried most of the provisions it was necessary to set about starting immediately for England. Sir Humphrey went in the little frigate, the *Squirrel*, and obstinately refused to sail in his "great ship," the *Golden Hind*. On the night of September 9, 1583, a fierce storm

swept down on the two little ships and drove them before it. Once the *Squirrel* was nearly swamped, but she righted herself. The men of the *Golden Hind*, which was following close behind her, saw Sir Humphrey seated on the deck in the midst of the raging tempest, calmly reading one of his books. Undisturbed by the awful danger from which the ship had barely escaped, he called out encouragingly, "Have no fear! We are as near to heaven by sea as by land!"

He was nearer to heaven than he knew. A moment after, a great wave struck the little *Squirrel* and the men of the *Golden Hind* saw her lights suddenly go out. "In that moment," said the captain of the *Golden Hind* who told the story afterwards, "the frigate was devoured and swallowed up of the sea," and all who were in her were drowned. So perished Sir Humphrey Gilbert, the brave soldier, scholar and explorer, and the first Englishman to attempt to plant a colony in America.



SIR FRANCIS DRAKE
Old Dutch Engraving

Sir Francis Drake (c. 1545-1595), an English admiral, was born near Tavistock, in Devonshire. When a boy he was given into the care of his cousin, Sir John Hawkins, and early went to sea. The master mariner under whom Drake served, at his death left Drake a small vessel, the *Judith*, and it was in this ship that he sailed with Sir John and narrowly escaped capture at Vera Cruz. Drake never forgot the Spaniards' treachery and swore to spend the rest of his life in punishing the national enemy. In 1570 he obtained a privateering commission from Queen Elizabeth, and in 1572, with three small vessels, took and plundered the Spanish

town of Nombre de Dios on the isthmus of Panama. He crossed the isthmus, from the top of a tree obtained his first view of the Pacific, and there and then resolved "to sail an English ship in those seas." Having filled his ships with plunder he returned to Plymouth. With three small vessels he sailed to Ireland and served as a volunteer under the earl of Essex. On his return he was well received by Queen Elizabeth and he told her of his plan to sail through the straits of Magellan into the Pacific. The queen furnished him with means, and on December 13, 1577, he set out on his great voyage with a fleet of five small vessels manned by 166 men. They reached the coast of Brazil and began the long voyage southwards. Thomas Doughty, although a great friend of Drake, mutinied because he was alarmed by the prospect of sailing into unknown waters. He was tried and executed. Before entering the straits of Magellan, Drake set adrift two of the vessels, and the remaining three successfully made the passage. Then a terrible storm arose, the ships were separated, and two of them sailed home leaving Drake to continue the voyage alone in the *Pelican*, which he renamed the *Golden Hind*. He sailed by the coasts of Chile and Peru, taking every opportunity to seize Spanish ships and attack coastal towns, until his ship was filled with plunder. As it was not safe to return home by the way he had come, Drake made his way northward to the country now known as California, where he wintered; then he sailed westward across the Pacific to the Moluccas, and finally south-westwards round the Cape of Good Hope to Plymouth. This voyage round the world, the first accomplished by an Englishman, was thus performed in two years and ten months. The queen was doubtful whether to praise or punish the "master pirate," for she was at the time anxious not to give the Spaniards immediate cause for war, but finally she decided in Drake's favour. She went on board the *Golden Hind* at Deptford, accepted costly gems from Drake, and conferred upon him

the honour of knighthood. In 1585 Sir Francis sailed with a fleet to the West Indies and took several Spanish towns, and in 1587, as we have already seen, he "sing'd the king of Spain's beard" in Cadiz harbour. After the defeat of the Armada Sir Francis went on two other, but unsuccessful, expeditions against the Spaniards, and he died in the cabin of his ship which at that time was near Nombre de Dios, the treasure city he had plundered some years before.

Sir Walter Raleigh (c. 1552-1618), an English explorer, courtier and writer, was born in a pretty thatched farmhouse at Hayes, overlooking Budleigh Salterton Bay, in Devonshire. At the age of fifteen he was sent to Oxford university, but in the next year he went as a volunteer to serve with the French Huguenots. Little is known of him till the year 1578 when, as captain of the *Falcon*, he accompanied his half-brother Sir Humphrey Gilbert on a piratical expedition. In 1580 Raleigh was twice arrested for duelling, and he attached himself to Queen Elizabeth's court favourite, the earl of Leicester. He took an active part in suppressing the rebellion of the earl of Desmond in Ireland, and his great fortune dates from the time when he was sent from Ireland to the Court with dispatches. At that time he was a handsome man of thirty years of age, six feet tall, and very broad, with black eyes, dark hair and a thick curly beard. He was always elegantly dressed in clothes of silk and velvet and delicate lace, trimmed with pearls and silver. His manners were charming and he had a quick wit. The story is told (and it may be true) that as the queen was walking in the palace grounds she came to a puddle in the path. Raleigh, who was passing, at once stripped off his handsome velvet cloak and laid it on the path so that the queen might walk over without soiling her shoes. A further story is told that, in order to attract the attention of the queen, he scratched with

a diamond the following verse on a pane of glass:

"Fain would I climb, but that I fear to fall."

The queen replied in like manner:

"If thy heart fail thee, do not climb at all."

Whether these stories are true or false, we know that Queen Elizabeth was charmed with the handsome and sprightly young man, and Raleigh became a favourite courtier. The queen gave him lucrative positions in the country, showered favours upon him and honoured him with knighthood. In 1586 he was given forty thousand acres of the lands of the Desmonds in Ireland, and here he planted settlers and introduced the potato and tobacco. Sir Walter assisted Sir Humphrey Gilbert by providing means for his last expedition to Newfoundland, and after Sir Humphrey's death he began a series of ventures to colonise in America.

In 1584 he sent out an exploring party in two ships. They reached Roanoke island, on the coast of North America, which they found a very pleasant place, rich in trees and fruits, and with plenty of deer, rabbits, hares and fowls for food. They returned to England with the good news that they had found a splendid place to start a colony. Raleigh was delighted; the queen allowed the new country to be called *Virginia*, in honour of herself—the virgin queen—and another seven ships were built. In 1585 the fleet set out, carrying more than a hundred men to be the first settlers in the new colony. When they were safely planted in their new home, the ships went home to England, and the captain promised to return in a year's time with fresh supplies.

But the settlers wasted their time. Instead of clearing the land and building, they tried to get rich quickly by digging for gold. They also got on bad terms with the Indians living there, and soon they were in danger both of starvation and of being killed off. When Sir Francis Drake happened to call with his fleet at the new colony, the settlers begged to be taken back to England. Drake gave

them a ship and they sailed home again. A day or two later the ships from England arrived with their supplies and found no one there.

Raleigh was greatly disappointed when his settlers came home. He at once set to work to furnish more ships, and the next spring he sent out one hundred and fifty householders, with women and children, to start the colony again. These people landed on Roanoke island, built themselves a fort to protect them from the Indians, and were never heard of or seen again.

All Raleigh's plans to make an English colony failed. But tobacco was first brought to England from Virginia by Raleigh's ships, and Raleigh was one of the first Englishmen to set the example of smoking. The trade in tobacco from Virginia afterwards became a great source of riches to England.

Soon after this, Raleigh's place as favourite with the queen was taken by the earl of Essex.

At that time seamen were telling wonderful tales of a "Golden City," which lay in South America, where much treasure was to be found. Raleigh planned a voyage to find the "Golden City," and set out himself in command of his ships. No "Golden City" was to be found, however, and, after exploring as far as he could, Raleigh returned to England and wrote a book about his journey. The queen welcomed him back and sent him in command of a fleet in two battles against the Spaniards, in which Raleigh again showed much bravery and skill.

But soon the old queen died, and the new king, James I., was not friendly to Raleigh. He suspected Raleigh of joining in a plot against him and Raleigh was unjustly sentenced to be executed, and was actually imprisoned in the Tower, where he remained with the sentence hanging over him for thirteen years. He was allowed to have his wife and children with him in the Tower. He spent his time in making chemical experiments and in writing a *History of the World* for the young prince, Henry, of whom he

grew very fond. The prince was deeply grieved to see how Raleigh was treated. "No man but my father," he said, "would keep such a bird in such a cage." Further sorrows were in store for Raleigh, for the young prince died, and the *History of the World* was never finished.

During his dark days in prison, Raleigh frequently begged the king to allow him to go once more to seek for the "Golden City." At last, at sixty-four years of age, and weakened by his long imprisonment, Raleigh set out with a fleet promising to bring back gold from South America, and promising not to quarrel with the Spaniards who owned land there. That was Raleigh's last voyage, and a sad one. He found that there

was no "Golden City," his son was killed, and he disobeyed the king by fighting the Spaniards. The king of Spain demanded that he should be punished, and, on coming back to England, Raleigh was sentenced to be executed on the old charge of treason.

He died with great calmness and courage. When he was brought to the block, he felt the edge of the axe and said, "It is a sharp medicine to cure all my diseases." He would not be blindfolded, but told the headsman to strike when he put out his hands. He gave the signal, but the headsman hesitated. "What dost thou fear?" cried Raleigh. "Strike, man, strike!" The blow fell, and so perished one of the greatest men of the days of Queen Elizabeth.

III. COLONISTS IN AMERICA

The three southern colonies.—We have already noticed that when James I. succeeded to the throne one of his first cares was to make peace with Spain. When in 1604 this was achieved, English merchants were able to expand their business overseas secure from Spanish interference. During Elizabeth's reign Sir Walter Raleigh had sent out colonists to found the settlement of Virginia on the Atlantic coast of North America, but the attempt was a failure; some of the colonists returned to England and others were destroyed by the Indians.

In 1606 James I. chartered two companies for the purpose of planting settlements on the American coast. The first batch of colonists, 143 in number, set sail from London in December 1606, entered Chesapeake Bay in April 1607, disembarked fifty miles up the river (which they named James river), and set about the foundation of Jamestown, the first permanent English settlement in America.

The colonists suffered from attacks by Indians and from lack of food, and it was only the courage and resource of Captain

John Smith that saved the colony. Smith was a young man of twenty-eight who had served as a soldier of fortune in the Turkish wars. At great personal risk he led expeditions to explore the country inland and secure corn from the natives. In spite of his efforts two-thirds of the colonists died of famine and disease, but new emigrants arrived and Smith was elected as president of the council. He had fortifications erected against Indian attack, and he organised food supplies. In 1609 Smith returned to England, and without their leader the colony came almost to complete disaster. Work was neglected and most of the five hundred men whom Smith left behind died of starvation. Fortunately a fresh expedition arrived in 1610 under Lord Delaware, whose untiring energy gradually brought prosperity to the colony. The most profitable occupation was the cultivation of tobacco. Negro slaves were brought from Africa to work on the plantations, and criminal and political offenders were sent from England for the same purpose. These latter, however, were indentured servants who obtained their

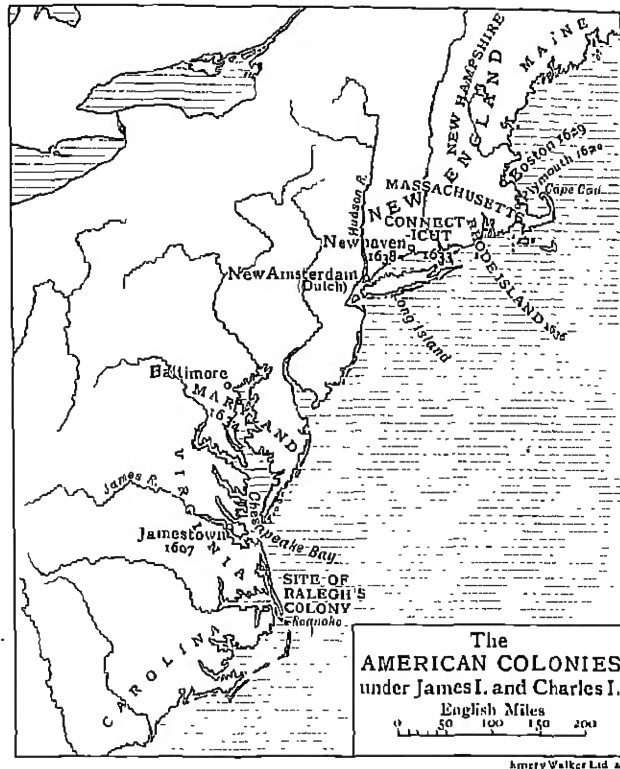


CAPTAIN JOHN SMITH

From the Map of New England in his "Generall Historie of Virginia," 1624.

liberty after a fixed term of years. By the end of the Commonwealth, the population of the colony numbered 40,000 including negroes and indentured servants. Every year eighty ships carried the tobacco crop of 12,000,000 lb. to England. The colony was governed by a miniature parliament with a governor appointed by the Crown, a council and assembly corresponding to the king, lords and commons at home. The

new land, but colonisation was successfully carried out by his eldest son, the second Lord Baltimore. The Baltimores were Catholics, but colonists of all Christian beliefs were allowed to settle in Maryland. These pioneers seem to have been determined and hard-working people. They had learned much from the Virginians, and suffered less in their early days than the older colonists had done.



great planters lived on their estates in large and comfortable houses. Many churches were erected, in which services from the English prayer book were conducted. Puritanism made little headway in Virginia.

In 1632, Charles I. granted to Lord Baltimore the territory on the American coast north of Virginia. By the king's request the region was named *Maryland* in honour of his wife Queen Henrietta Maria. Baltimore died before he could set out for the

In 1629, the region south of Virginia was granted by Charles I. to Sir Robert Heath, who named it *Carolina* in honour of the king. (Carolus is the Latin form of Charles.) Heath was unable to proceed with colonisation, and nothing was done until the reign of Charles II.

The northern colonies.—The three southern colonies—Maryland, Virginia and Carolina—were founded and developed mainly by those

interested in trade, but towards the end of the reign of James I. bands of religious exiles began to settle in America. In 1608, a party of Puritan Separatists emigrated from England to Holland and after a while many of them crossed over to America, so that they might worship in independent congregations, appointing their own ministers, and owing no allegiance to bishops. In 1620, a band of these Puritans returned from Holland to Southampton, and started thence in two small vessels for the new land. One of the ships, the tiny *Speedwell*, sprang a leak and had to put back into Plymouth, and only the *Mayflower*, of the "Pilgrim Fathers," as they were afterwards called, with 102 emigrants on board, set sail. This little company landed on the barren coast of Massachusetts at a spot to which they gave the name of *Plymouth*, in memory of the last English port at which they had touched.

In 1920, three hundred years after their landing in America, Plymouth Rock, a granite boulder on which the pilgrims stepped from the *Mayflower*, was placed on the spot where it originally stood. Behind the rock rises Cole's Hill, where, during the first terrible winter in America, the pilgrims lost half their number. To prevent the hostile Indians from knowing how great were their losses they levelled the graves of the departed and sowed them with grain. In spite of much suffering and hardship the remainder of the little band held on bravely to form the beginning of what in the end became a flourishing colony.

Shortly after the departure from England of the Pilgrim Fathers, the New England Council became the owner of the coastal territory north of the Hudson river. In 1628 a body of influential Puritans obtained a patent from this Council to make a settlement, and they formed the Massachusetts Bay Company. John Winthrop, the governor, fixed his headquarters at Boston. A stream of emigrants came from England, and numerous townships sprang up. During the eleven years when Charles I. ruled without

a parliament thousands of Puritans emigrated to Massachusetts. The leading men set up a religious tyranny of the congregational type. No man could enjoy political rights unless he were a member of the Church; those who would not conform to the Church were expelled from the colony, and those who did not agree with every practice of the Church were harshly treated. The colonists were industrious and business-like. They established schools, and within seven years of the colony's foundation endowed the college of Harvard—now one of the great universities of America. They traded with the Indians for fur, sold timber from the forests, carried on extensive fisheries along the coast, and worked the land. Thus Massachusetts became a most progressive and flourishing colony.

As the best lands in the colony were taken up, pioneers founded Connecticut on the same lines as Massachusetts. In 1635, a young clergyman named Rhodes was banished from Massachusetts on account of religious differences. With a few followers he founded the colony of Rhode Island, the name which later included not only the island, but the adjacent coast of the mainland. In this island complete liberty of conscience was permitted, and the colony was in consequence treated as an outcast by its neighbours.

There was a marked difference between the southern colonies about Virginia and the New England colonies. In New England the occupations of the people were much like those in the mother country, the climate was similar, too, consequently the people were mostly farmers who worked on their own lands without the assistance of slaves. They felt very independent of England, for they had left the country on account of religious persecution; they were strict Puritans and had almost complete self-government.

The main occupation in Virginia was tobacco-planting; the owners lived in a grand manner and slaves did the work. The people were loyalists with no grudge against

the sovereign of England, they supported the Anglican Church and were ruled mainly by a governor appointed by the Crown.

It is of importance to notice the difference

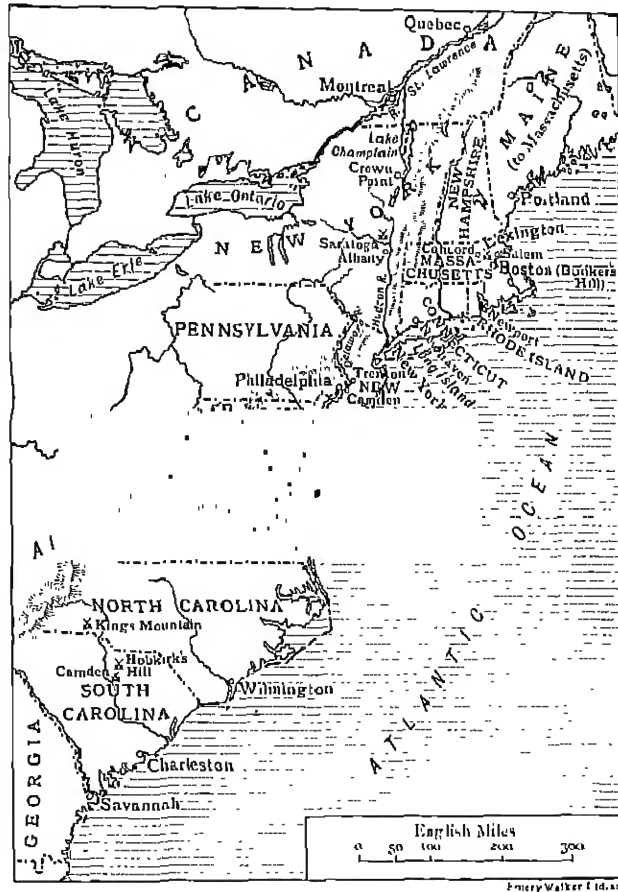
between the peoples in the northern and southern states, in order the better to understand some of the causes of the American Civil War which began in the summer of 1861 and lasted four years.

IV. RIVALRY OF FRANCE AND BRITAIN IN NORTH AMERICA

AT the beginning of the 18th century the thirteen British colonies in North America stretched along the shores of the Atlantic, cut off from the interior by the wooded Alleghany mountains full of wild beasts and savage Red Indians. The French occupied the mouths of the St. Lawrence river in the north, and the Mississippi in the south. These wide territories, practically unknown and little explored, were called respectively *Canada* and *Louisiana*. The French pioneers had joined these distant territories by a chain of block-houses built at wide intervals in the forests connecting Quebec on the St. Lawrence with New Orleans on the Mississippi. These forts cut off the British colonists from the interior.

At Louisbourg, on the eastern shore of Cape Breton island, the French, also, had built a fort which defended a good natural harbour. This fort guarded the entrance to the St. Lawrence and served as an outpost to Canada for the fur trade, and a base from which naval attacks might be made. There was great rivalry between the French and the British for the fur trade of Canada, hence, during the War of the Austrian Succession, a force of colonial militia from New

England took the fort; but when peace was made in Europe, much to the disappointment of the New Englanders, it was restored to France in exchange for Madras.



MAP ILLUSTRATING THE FRANCO-BRITISH STRUGGLE FOR
NORTH AMERICA

In spite of the treaty of Aix-la-Chapelle, war continued between the English and French in North America. In 1753 the French governor, Duquesne, completed the building of a stronghold called after him Fort Duquesne to command the valley of the Ohio river. This valley provided the easiest route by which the British could extend beyond the Alleghany mountains,

and the British colonists, realising that unless they held it they would be finally driven by the French into the sea, decided to take action. The issue of the struggle really was whether France or Britain should rule in America. Virginia, the nearest colony to Fort Duquesne, sent a small force under a man named George Washington (afterwards president of the United States) to take the fort; but he was repulsed. Two years afterwards the British government sent out an army

under General Braddock to help the colonists. Braddock was used to Continental warfare and believed that his well-equipped and well-drilled soldiers could easily defeat a few French soldiers with their Indian allies. Within a few miles of Fort Duquesne Braddock fell into an ambush. In the fight that followed his soldiers advanced like a well-disciplined army on the parade ground;

the French woodmen and their allies remained scattered and hidden behind trees and ridges. From all sides a terrible rifle fire poured on Braddock's men. The leader and more than half his men were shot down; the rest fled in confusion, and the terrible scalping knife of the Indians left few alive to tell of their defeat, 1755. (See map, page 404.)



[Picture by Schaak, in National Portrait Gallery.]

GENERAL WOLFE

The campaign in Canada, 1758-1759.—William Pitt, the great British minister of war at this time, planned to retrieve this disaster and to conquer Canada. He sent fleets to blockade the French ports and provided Frederick of Prussia with money to keep the French army actively engaged in Germany. For the campaign in Canada he selected commanders of proved ability, among whom was Lord Amherst, who had been serving in Germany, and General Wolfe,

who had fought at Dettingen and Culloden and was now, at thirty, about to enter upon the two brilliant years which concluded his career.

Among the troops engaged in Canada were battalions of Highlanders who a few years before had been fighting for Bonnie Prince Charlie, but who had now been enlisted by Pitt to fight for King George III.

Three main operations were planned. In the north Amherst and Wolfe, assisted by the fleet, captured Louisbourg on Cape Breton island and opened the way for the advance of the fleet up the St. Lawrence and an attack upon Quebec by sea and land. In the south Brigadier Forbes succeeded where Washington and Braddock had failed. Through forest-clad hills, guided by Indian scouts, he advanced on Fort Duquesne. His advanced guard was repulsed, but boldly he pushed on, and when at last the main body of his troops arrived, he found the fort burnt to the ground and the place deserted. The French had abandoned the Ohio and retired to Canada. A new town which afterwards was built in its place was appropriately named Pittsburg.

In the centre Abercromby met with disaster. With a great force conveyed in boats he advanced up Lake Champlain to Ticonderoga, which was defended by the French commander-in-chief, the Marquis Montcalm. Instead of waiting for his guns to come up and bombard the place, which was well fortified by entrenchments and a stockade of logs, Abercromby attempted to take it by assault. He was repulsed with much loss of life and the invasion of Canada was put off for that year. Amherst now took the place of Abercromby. (See map, page 404.)

In 1759 the attack on Canada was again begun from three points. Wolfe with a fleet and an army was to sail up the St. Lawrence and besiege Quebec; Amherst was to advance by way of Lake Champlain on Montreal, and a third force was to take Fort Niagara.

Wolfe sailed up the difficult waters of the St. Lawrence, piloted by James Cook, who later became a famous explorer. In June he reached Quebec and found the city almost impregnable. It is built on a rocky eminence

with steep cliffs, known as the Heights of Abraham, falling sheer down to the river. There was a strong garrison to guard the place in addition to a field army under Montcalm. Wolfe established his camp eastwards of Quebec and put a military post on a small island opposite the city. For six weeks he made fruitless attempts against the trenches which defended the lower part of the town. At length he determined to attempt to reach the Heights of Abraham by night. In order to puzzle Montcalm he marched part of his army several miles up the southern bank. Then, one summer night, September 13, 1759, he slipped down the river with 4,500 men in open boats and landed just above the town. The soldiers scrambled up the cliffs by a rough track, and at early morning Wolfe stood with his army on the Plains of Abraham. Montcalm on hearing the news gallantly led the garrison to repel the invaders. The struggle was short but decisive. The French advanced to no more than thirty-five yards' distance. Then two terrible volleys and a bayonet charge from the British drove the French headlong into the city. Both commanders, Wolfe and Montcalm, were mortally wounded. Four days later Quebec surrendered, and the field armies retreated to Montreal.

Next year, 1760, the British forces from all points concentrated on Montreal, which was surrendered by the French, and the whole of North America, with the exception of Louisiana, passed to Great Britain. Louisiana was transferred to Spain after the Treaty of Paris in 1763. The policy of Pitt had conquered a continent.

Numbers of French colonists continued to live in Canada under British rule, and there are to-day some two million French people who still preserve their customs, language and religion in Canada.

V. THE FOUNDING OF THE UNITED STATES OF AMERICA

THE principal event dealt with in this chapter is the revolt of the American colonists who finally separated themselves from Britain and formed the republic of the United States. Among the many causes which led to this revolt are the following:

(1) *The independent character of the colonists.*—Each colony in America had from its foundation depended largely on self-government, and the colonists, many of whose forefathers had gone to America for freedom's sake, resented any interference with what they considered to be their own rights and privileges.

(2) *The military training many colonists had received during the war with the French.*—After the war was over and the French had been driven from the country, the colonists became more independent of Britain's help to fight their battles; they felt able to train their own armies, if necessary, and look after themselves.

(3) *Irk some trade restrictions.*—Several acts of parliament prohibited the colonists from manufacturing certain articles which would compete with those of manufacturers in Britain—woollen and iron goods for instance; they were also prohibited from trading freely with other countries. Now that trade was rapidly expanding the colonists wanted all restrictions removed. The laws were largely evaded by smuggling, and when the British government attempted to stop the smuggling there was a good deal of discontent.

(4) *The mismanagement by the British government.*—Largely owing to the interference in politics of George III the government badly mismanaged affairs when disputes arose between the two countries.

(5) *The distance across the Atlantic ocean.*—The difficulty which statesmen of both sides

had in communicating with one another owing to the length of time taken by vessels of the period in crossing the Atlantic, added largely to the misunderstanding between the countries.

In order to follow the course of events we must consider the character and aims of King George III.

King George III.—George III, 1760–1820, was twenty-two years of age when he came to the throne. Unlike the first two Hanoverian kings he was an Englishman, and there was no risk that a Jacobite would claim his throne. But George III unfortunately was small-minded, badly educated and most obstinate. He was simple in his tastes and strictly moral in his habits, but to further his aims he often employed men of the worst character. His only feeling towards great men was one of jealousy and hate. He longed for the time when death might put an end to Pitt; and when the Great Commoner did die, the king denounced the proposal for a public funeral to the great statesman as “an offensive measure to me personally.” The king's aims were to break the power of the Whigs, to make the prime minister an instrument of the royal will, and to reduce the Cabinet to be merely a group of his own servants. In effect the king aimed to be the active leader of the nation. He gathered round him the country gentry (whose ancestors had formed the old Tory party) and some discontented Whigs. He followed the Whig practice of bribery, and his party, known as the “king's friends,” were well paid to support his plans. Thus the king for the last time in English history became the head of a political party.

George III was determined “to be a king” and his first action on coming to the throne

was to end the war. He secured the resignation of Pitt and put the unpopular Earl of Bute in his place. The king's agent, Charles Fox, lavished money on members of parliament in order to secure a large majority in favour of peace. On hearing of the success of the peace negotiations, the king's mother proudly exclaimed, "Now my son is king of England." For the next twenty years of

the place of the national hero, Pitt. The earl was an elegant man of courtly manners, but his talents and abilities were not of a high order. The king's father, Frederick, had said of Bute that he was "a fine showy man, who would make an excellent ambassador in a court where there was no business."

There was much disapproval of the Peace



AMERICAN
RIFLEMAN



AMERICAN
GENERAL

E. Barnard, "History of England," 1790.

his reign George III summoned or dismissed his ministers almost at pleasure.

The king had obtained control of his government but had not yet gained the affection of his people. In his first speech in parliament he boasted, "Born and bred in this country, I glory in the name of Briton." Instead of these words pleasing the people, as the king hoped, many objected to the word *Briton*, for they preferred to be called *English*. The people, too, thoroughly disliked the Scotsman, Bute, who had taken

of Paris, for some thought that it was wrong to give the West Indian Islands, which were lawful prize of war, back to France. Mobs insulted and so frightened Bute that he resigned office. The Whig party now became divided. Some members supported Lord Rockingham who detested the practice of bribery; others followed the duke of Bedford who believed that bribery was the only way to ensure a united party; a third section supported George Grenville, Pitt's brother-in-law. Grenville was an honest man of

business, and on the advice of Bute the king made him prime minister.

Grenville's Stamp Act.—Grenville in office proved himself an obstinate Whig, wholly possessed by the doctrine of the supremacy of parliament. This policy was naturally distasteful to the king, who came to hate Grenville and loathe all his actions.

Grenville devised a plan whereby the colonies in America should contribute to the cost of maintaining an army, which numbered 10,000 men, for their defence against the Red Indians and against a possible French attempt at reconquest. All documents such as newspapers, advertisements, deeds, licenses, and so forth, had to bear a government stamp. Parliament passed the *Stamp Act*, 1765. The colonists refused to accept the stamped documents sent out to them, and riotously attacked the officers who distributed them. They argued that if the British parliament could levy a stamp duty in America, it could levy other duties, and that soon the colonists would be at the mercy of the British.

The passing of the Stamp Act, which caused so fierce an outcry in America, also met with some opposition at home. The press was at this time beginning to deal freely with political questions, and with great boldness to attack ministers in parliament. In No. 45 of his weekly paper, the *North Briton*, John Wilkes, an agitator and member of the House of Commons, had boldly criticised the king's speech on the Treaty of Paris. (The main object of Wilkes' paper was to deliver virulent attacks upon the "North British" premier, the earl of Bute.) Wilkes and some fifty others were arrested under a general warrant which mentioned no names, and Wilkes was sent to the Tower. To the public delight, the chief justice decided that these men could not be arrested by a general warrant, and they were released. Another charge was preferred against Wilkes, and fearing for his safety he fled to Paris. Then parliament expelled him and declared him

an outlaw, 1764. These proceedings caused much popular excitement. Mainly by his writings Wilkes made his cause seem to be the cause of liberty, and he became a national hero.

Grenville had admitted the duke of Bedford and his followers to office, and both Grenville and the duke treated the king with marked rudeness. At last the king became exasperated by Grenville's treatment. "I would," he said, "sooner meet Mr. Grenville at the point of my sword than let him into my Cabinet." In 1765, Grenville was dismissed.

American import duties.—The king sent for the marquis of Rockingham, a nobleman of high rank, great wealth and lofty character, to become prime minister. He was, however, a poor speaker and had no marked abilities. His greatest achievement was to appoint as his secretary Edmund Burke, who became one of Britain's greatest orators and political writers, and to secure for him a seat in parliament. Rockingham was an avowed champion of the Whigs and the cabinet system of government, and the king had clearly in mind the intention to dismiss him as soon as convenient. During Rockingham's brief period of government the Stamp Act was repealed, 1766, and it was proclaimed illegal to issue general warrants for arrest. Thus, for a time the American colonies were appeased and Wilkes was vindicated.

These proceedings were repellent to the king, and after much persuasion he at last succeeded in inducing Pitt to form a cabinet. Pitt had always disliked the rule of the Whig magnates, and he now allowed the king to fill many of the minor offices with the "king's friends," and for the major offices he selected men of such different characters and varying abilities that the government was most unworkable. Pitt had for a long time been suffering the tortures of acute gout, and his health now broke down entirely, so that he was unable to be in attendance regularly in the Commons. He therefore retired with a pension to the

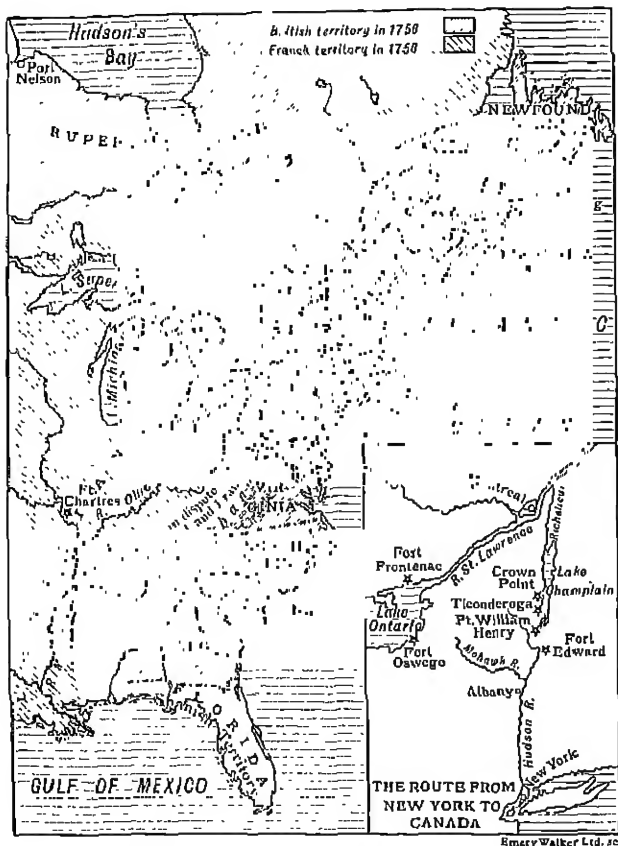
House of Lords as earl of Chatham. This action lost him his popularity. The people felt that he, too, had been bought by George, and had become a "king's friend." Chatham had now little control over his fellow-ministers, who all acted more or less independently. He became so ill that he retired to his country house at Hayes in Kent.

Meanwhile, the duke of Grafton, first lord of the treasury, acted as prime minister. Charles Townshend, chancellor of the exchequer, in an attempt to raise money in America, obtained from parliament an act to levy import duties on tea, glass, paper and printers' colours, 1767. The revenue obtained was to be used for paying the salaries of judges and governors in the colonies. The Americans, however, objected to be governed from Britain. They agreed not to buy the taxed articles and they attacked the revenue officers. Before anything further could be done, Townshend died and Lord North took his place. In 1768 Chatham regained his health but resigned office, for in the House of Lords he felt helpless to maintain even the semblance of power. For ten years he lived in retirement suffering from illness.

The triumph of John Wilkes.—In the year of Chatham's retirement, 1768, a general election took place and John Wilkes was elected a member for Middlesex. When parliament met, Wilkes was expelled as an outlaw. He was re-elected and again expelled. Another election took place and Wilkes was at the head of the poll, but parliament declared his opponent, Colonel Luttrell, to be member. This interference with the right of electors was a grave step for parliament to take. A libeller, who signed himself "Junius," attacked with vehemence the king and his ministers. The mob warmly supported the cause of "Wilkes and liberty." At the election, the number "45" was freely chalked up on the doors of houses. This was an allusion to the number of the *North Briton* in which Wilkes had criticised the king's speech and for

which he had been first arrested. On Wilkes' success at the poll the mob was so unruly that a party of rowdies pulled an unpopular ambassador out of his carriage and chalked "45" on the soles of his boots. Wilkes having now surrendered to take his trial was committed to prison, from which an enormous crowd attempted to rescue him. Then the citizens of London, while he was still in prison, elected him an alderman, and he later became lord mayor. These events show the unpopularity of the government, and how dangerous it was to tamper with what the people considered to be their rights and liberties. In 1774 the government gave way and for many years the biting tongue of Wilkes enlivened the proceedings of the House of Commons. He never encouraged mob violence; he was conspicuously honest, and public money passed undiminished through his hands. He fought hard for the liberty of the press, and at length permission was granted for newspapers to report debates in parliament. This change was of far-reaching importance. The people were roused to take a new and wider interest in public affairs. The journal of the day became a great force in forming public opinion and in preparing the way for reforms long overdue. The first great English journals—the *Morning Chronicle*, the *Morning Post*, the *Morning Herald*, the *Times*—all date from about this time.

Lord North and the revolt of the American colonies.—After the resignation of Chatham, Lord North, a Tory, became prime minister. The king, however, was really the head of the government, for North regarded himself in the literal sense as a "servant" of the king, and believed it his duty to carry out unquestioningly the wishes of his master. He was an easy-going, friendly, good-natured man. His father had been lord of the bedchamber to Frederick, prince of Wales, so that North and George had played together as boys, and had formed a friendship which endured to middle life. For twelve years, 1770-1782, the two together



MAP ILLUSTRATING THE WAR OF INDEPENDENCE

ruled the country with severity. Careless of consequences and heedless of advice, they pursued a policy which led to the revolt of the American colonies, rebellion in England and Ireland, and a war with the great European powers in which Britain was almost destroyed.

Lord North was sensible enough to recognise that it was advisable to repeal Townshend's import duties which had roused so much ill-feeling in America. Parliament repealed all the duties except threepence a pound on tea. This tax was continued simply to show that Britain maintained the right to tax the colonies. The tea duty, however, was to be collected in such a way as to be an advantage to the colonists. A bargain was made with the

East India Company to ship tea direct to America. The duty on tea in England was a shilling per pound, whereas the colonists were asked to pay only threepence per pound. On the same day, March 3, 1770, that Lord North announced in parliament the repeal of all duties except that on tea, a mob in Boston, then the chief port of America, hooted and snowballed some British soldiers, who fired on the crowd killing three persons. This was called massacre and caused great indignation. In 1772 some Americans burnt the *Gaspé*, a British vessel employed to stop smuggling. The Americans objected to the principle of being taxed by Britain. They were willing to pay taxes imposed by their own governments but they objected to pay taxes imposed by the British parliament in which they had no representatives. "No taxation without representation"

became the cry.

When the cargo of tea arrived at Boston, the townsfolk refused to allow it to be landed, and as the captain would not take it back, a party of young men, disguised as Red Indians, broke open the tea chests with tomahawks and flung all the tea overboard. This Boston "tea-party," as it was called, caused great indignation in Britain. Burke pleaded eloquently for the colonists to be let alone to do as they thought fit in the matter of taxation. The king and parliament, however, decided that the only remedy was to force the colonists to obey the will of the government. The port of Boston was closed, and General Gage was made governor of Massachusetts. This colony appealed to the other colonies to come to her support

against the mother country. Eleven of the colonies responded to the call. Now for the first time in their history, the colonies became united for a common purpose. A congress was held at Philadelphia, where it was agreed to defend their liberties by force. At first, there was no thought of separation from Britain, or of independence, but merely to compel Britain to repeal the duty on tea and restore the rights of Massachusetts. The king and North refused to yield, and soon events drifted into war. Many of the Americans, known as "Loyalists," were unwilling to fight against the mother country, but they were powerless against the determination of those who resolved to resist.

Outbreak of the war.—Fighting unexpectedly began at Lexington, April 18, 1775. A small British force, sent to seize arms

collected by the colonists, was attacked, and retreated with heavy loss. In June the British succeeded after three attempts in capturing a trenched position on *Bunker's Hill*, which commands Boston harbour. In July, a second congress was held at which all the colonies were represented. This congress sent to England the "Olive Branch Petition," setting forth terms of reconciliation, but the offers were rejected by the British government. Meanwhile the congress

began to raise an army, and appointed George Washington commander.

For a year the war languished. The British were ill-prepared and badly led. In March 1776 Boston was evacuated. The British government had found it so difficult to enlist recruits that a bargain was made with some German princes for the hire of some 17,000 of their subjects to reconquer America. This action of the government greatly incensed the Americans, but the

wisest among them, of whom Benjamin Franklin was the foremost, realised that the power of Britain must eventually prevail unless the colonists could get help from Britain's enemies in Europe. To obtain this help it was necessary to break away from Britain altogether. Hence, on July 4, 1776, the congress voted the *Declaration of Independence*, and formed a republic under



MEDAL COMMEMORATING DECLARATION OF INDEPENDENCE,
1776

Snowden, "Medals of Washington,"

the title of the "United States of America." In the declaration it was stated: "We, the representatives of the United States of America, in Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, solemnly publish and declare that these United Colonies are, and of right ought to be, Free and Independent States."

France becomes an ally of America.—Washington had his difficulties. His men,

though trained, were unwilling to submit to discipline; they were given to plunder and violence; sometimes whole regiments would insist on going home; his commanders quarrelled with one another. It was only the patience and unselfishness of Washington that saved the colonists.

One of the chief difficulties of the British was to operate over so vast an area of country. The commanders of the different armies could not keep in touch with one another. However, during the early stages of the war the British had the advantage, and Washington's forces suffered many defeats. In September 1776, Lord Howe, the new British leader, seized New York and drove Washington from Long Island; early in January 1777 Washington won several battles; in September, Howe defeated Washington on the Brandywine and occupied Philadelphia; then came the turning point of the war. General Burgoyne, marching from Canada to join in an attack on Massachusetts, was compelled to surrender at Saratoga, September 1777. This was a great British disaster which had far-reaching consequences, and in the end settled the war in favour of the United States. The French and other nations in Europe had been waiting for an opportunity to declare war against Great Britain. An American diplomatist in Europe wrote: "Every nation in Europe wishes to see Britain humbled, having all in their turn been offended by her insolence." In February 1778, France, eager to revenge herself for her losses in the Seven Years' War, allied herself with America. The help came none too soon. In the winter of 1777-78 Washington's army was in sore straits. A large number of the troops had no boots and little clothing; food was so scarce that at one time the soldiers had no bread for three days. The Americans were unwilling to support the army, and often treated the soldiers as men in an enemy country.

For the last time Pitt, Lord Chatham, came from his retreat and spoke in parliament. He opposed a motion made by one

of the Rockingham Whigs for acknowledging the independence of America. Firmly he protested against "the dismemberment of this ancient and most noble monarchy." His voice failed; on rising a second time to speak he fell back in a fit of apoplexy and shortly afterwards died, 1778.

Early in 1779 a French squadron seized British possessions in Senegal and on the Gambia river in West Africa; later in that year Spain, anxious to recover Gibraltar, allied herself with France. A combined French and Spanish fleet sailed up the Channel and the British fleet was too weak to resist it. Britain no longer had command of the sea.

One of Britain's main troubles with the European states was due to the fact that she claimed the right to search all vessels trading with American ports. Holland, eager to capture Britain's commerce, entered the war in 1780, and at the same time Russia, Sweden and Denmark formed an alliance called "The Armed Neutrality" to resist British claims on the seas. Never had Britain been in such grave peril.

The loss of the American colonies.—The year 1780 marks the lowest point to which the king's policy had brought the nation which twenty years earlier, under Pitt, was supreme among the peoples of the world. In London occurred the Gordon riots; in America the colonists had nearly completed their success; Gibraltar had been brought almost to surrender by a combined French and Spanish fleet; on the seas foreign warships went their way with little opposition from the British navy. Britain had not a friend in the world.

Fighting still went on in America. The British troops under Lord Cornwallis won many battles in the southern states, but the vast size of the country made it impossible for the British to gain a decisive victory. In 1781 Cornwallis was obliged to retreat on *Yorktown*. The Americans blockaded it on the land side and a French fleet blockaded it by sea, for Britain had lost command of

the sea. Yorktown surrendered. This defeat of the British practically ended the war. A few months afterwards Minorca was taken by the Spaniards, and in the West Indies one island after another was won by the French.

After these disasters Lord North refused to continue longer in office, and George III was obliged to put the Whigs once more in power with Rockingham as prime minister, 1782. The king hated the aristocratic section of Rockingham's followers, and he intrigued with the earl of Shelburne and Charles Fox, who were secretaries of state. This second Rockingham government, which lasted only about three months, did some valuable work. Peace negotiations were immediately opened with both the American colonists and France. Fortunately, Britain's chances of making terms had now improved, for in April, Admiral Rodney gained a decisive victory over the French—the "Battle of the Saints"¹—in the West Indies. Rockingham's government, too, passed measures for some reforms to prevent wholesale bribing of members of parliament, and passed also some important legislative reforms for Ireland.

The Peace of Versailles.—In July 1782, Rockingham died and Shelburne became prime minister. Peace negotiations were now far advanced, but France and Spain were not eager for peace until Gibraltar had been captured. For three years this fort had been besieged, but the governor, General Elliot, had resisted all attacks. In September 1782 a tremendous attack was launched. Floating batteries with iron walls and some 400 guns were brought against the fortress. The British replied by firing red hot cannon shot at the batteries till they were burnt. After this failure France and Spain were ready for peace. By the terms of the *Treaty of Versailles*, 1783, the independence of the United States was acknowledged. France gained Senegal, Gorey and Tobago; Spain recovered Minorca and Florida, but not Gibraltar. Many of the Americans did not

wish to break away from Britain, so they emigrated to Canada and helped to build up that great dominion.

Some results of the War of American Independence.—The War of American Independence had far-reaching effects:

(1) A new nation with a new form of government had come into being. Unlike most of the European states with their hereditary rulers, the United States was a republic with an elected president. This republican form of government became a model for later peoples who have sought freedom from despotic rule.

(2) Formerly, colonies had been regarded as existing merely for assisting the trade of the mother country; but during the years that followed the war Britain pursued a wiser policy by giving her colonists greater freedom of trade and government, with the result that she was able to build up a second empire, vaster and more loyal than the first.

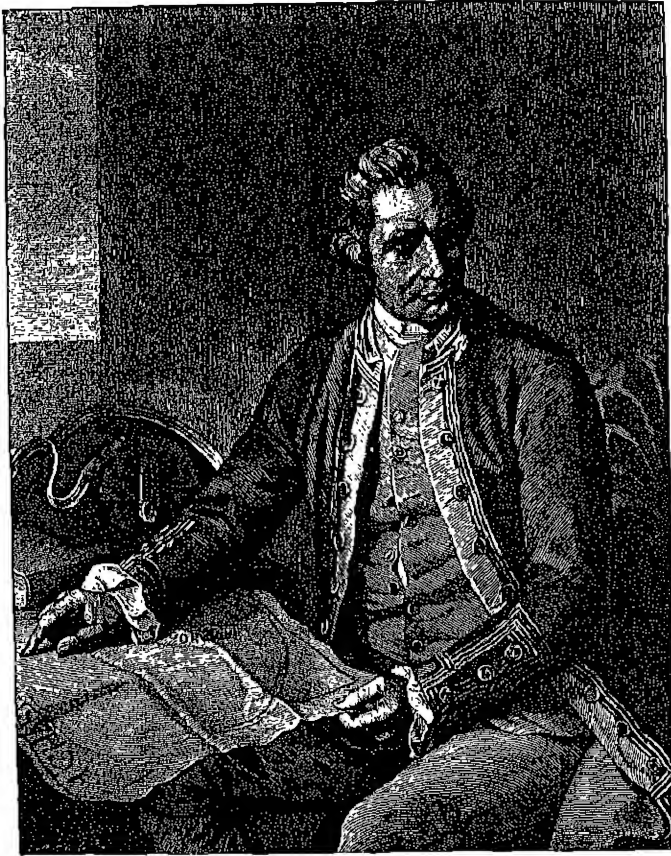
(3) The effect of the war brought France very near to the revolution which began in 1789. The vast expense of continual wars had brought France to the verge of bankruptcy, and the heavy taxation caused horrible suffering and great discontent. French soldiers back from America were filled with enthusiasm for the new doctrine of liberty and a republican form of government.

(4) In Britain the misgovernment of the king and his incompetent ministers began the agitation for constitutional reform, which once started never died down until the Reform Act of 1832 was gained.

NOTE

Cook, Captain James, R.N. (1728-1770). -- James Cook, the chief English explorer of the 18th century, was born at the village of Marton in Yorkshire. He began life in a humble way. His father was an agricultural labourer and James, out of school hours, was sometimes employed in scaring crows.

¹The battle takes its name from the Saints Island in the channel between the islands of Dominica and Guadeloupe.



CAPTAIN COOK

(From an engraving by Sherwin, after a picture by N. Dance.)

At the age of twelve he was apprenticed to a small shopkeeper, but he ran away to sea and served for some years on coal boats. In 1755 (just before Plassey) Cook was an able seaman in the Royal Navy, and in 1759 he was Wolfe's pilot at the attack on Quebec. Later, he was appointed marine surveyor of the coast of Newfoundland and Labrador. Between 1768 and 1779 Cook made three voyages in the southern seas. He spent six months charting the coast of New Zealand, and in 1770 touched the east coast of Australia and discovered Botany Bay—so called because of its great variety of vegetation. The favourable report which he made of Australia was directly instrumental in bringing about the British coloni-

sation of that continent. In 1772 he led an expedition to search for land in the Antarctic. Cook's third and last voyage was undertaken to settle the question of the north-west passage round the American continent. He started from Plymouth in July 1776 (the month and year of American Independence) and sailed round the Cape of Good Hope, touched at Van Dieman's Land (now Tasmania) and New Zealand, then made his base at the Hawaiian or Sandwich Islands. He penetrated a considerable distance round the north-west corner of America but was eventually blocked by ice and returned to Hawaii. Here on February 14, 1779, the great explorer met his death in a conflict with the natives.

VI. RIVALRY OF FRANCE AND GREAT BRITAIN IN INDIA

DURING the War of the Austrian Succession the rivalry between France and Britain spread to India. The French began the fighting in 1746, and the war continued off and on until 1760, when British supremacy in India was definitely established.

The ambition of Dupleix.—The British dominion in India was founded by the East India Company, which had received its charter at the close of Queen Elizabeth's reign, 1600. For nearly a century and a half this Company had been a trading association and had established depots or "factories" at Madras, Fort St. David, Bombay and Calcutta. (Map, page 411.) The French also had an East India Company whose principal trading stations were at Pondicherry near Madras, and Chandernagore near Calcutta. The principal business of these Companies was to trade in cotton, indigo, spices, dyes, drugs, precious stones, and other articles of luxury in European demand. The vast country of India had been ruled for two centuries by the Mogul dynasty of kings, but when the last of the efficient Great Moguls, Aurangzeb, died in 1707, the decline of the empire rapidly set in. Native princes who had been subject to the Mogul became practically independent, and there was much quarrelling and fighting between them. The French took advantage of these quarrels to extend their power in India. In 1741 a notable Frenchman, Joseph François Dupleix, became governor of Pondicherry. He began to train native "sepoys" troops, and to enter into alliances with native chiefs. In 1746, when all was ready, the French began an attack upon the English, who at this time were traders and not soldiers. With the help of a fleet Dupleix

took Madras. Among the prisoners taken was Robert Clive, a young man of twenty-one, at that time a clerk in the service of the East India Company. Clive escaped to the small station of Fort St. David, some eighteen miles south of Pondicherry. Fort St. David was the only place on the south-east coast still remaining in English hands, and Dupleix immediately set about its capture. Help, however, was given to the defence of Fort St. David by the nawab of Arcot, the native ruler of the province, and this place was finally saved by the arrival of a British fleet, 1751. In the following year, when peace was made in Europe, Madras was restored to the English company.

The conquests of Robert Clive.—In 1748, the year of the treaty of Aix-la-Chapelle, the native ruler of the Deccan, a vast country in south-central India, died and left two claimants to the throne. Dupleix sent sepoys to support one of the candidates, and the English sent sepoys to support the other. The French candidate was successful, and the new nizam appointed Dupleix governor of the Carnatic, a large territory on the south-east coast of India. Dupleix lived in great state; he wore the rich robes of a nabob or native prince, and had an immense bodyguard. Madras, Pondicherry, and Fort St. David lay in the province of the Carnatic, of which the town of Arcot was the native capital. It seemed that the French would quickly drive the English from Madras and Fort St. David, but Dupleix had to reckon with Clive.

This clerk of the East India Company had already shown his mettle as a soldier. He possessed undaunted courage, as the following incident shows. Clive had obtained a commission in the army, and having lost



LORD CLIVE

[From an engraving by Bartolozzi, after the picture by Nathaniel Dance.]

some money at cards to another officer, accused him of cheating and refused to pay. A duel with pistols followed. Clive fired first and missed his antagonist, who then advanced, held his pistol to Clive's head and demanded that Clive should ask for his life and withdraw the accusation of cheating. "Fire!" exclaimed Clive. "I said you cheated: I say so still, and I will never pay you." The other officer threw down his pistol shouting, "You are mad!"

In 1751 Dupleix, disregarding the treaty of peace, threatened Madras, and Clive persuaded his masters that something must be done to destroy the power of Dupleix and his party. Clive was given the command of a small force to attack Arcot, whose ruler

was in league with the French. A violent thunderstorm raged as Clive approached the town, but he continued his march and so astonished the garrison of Arcot by his boldness, that they fled in panic and left the town in his hands. Several thousand native troops and a small number of Frenchmen laid siege to Arcot, attempting to recover it, and almost starved Clive and his men to surrender. A native chief, seeing how well the English could fight, now came to Clive's help, and he gained one success after another. The natives gave him the title of "the daring in war." When he had established British supremacy in the Carnatic he returned to England to be loaded with honours, 1753. In the following year Dupleix was recalled to France, where he died in disgrace and poverty.

The conquests of Clive in Bengal.—In 1755 the East India Company sent Clive back to India as governor of Fort St. David. When he arrived in 1756 he heard that Surajah Dowlah, the nawab of Bengal, had seized the property of the rich merchants at Calcutta, and had captured one hundred and forty-six English who were unable to escape to the ships in the river. He had called the prisoners before him and had promised them their lives. His guards had shut them up for the night in a tiny guard-room. It was the hottest season of the year; when the prisoners had called for water some had been brought, but the skins containing it had been too large to go through the bars of the windows. When morning came only twenty-three of the number were

found alive; the others had died of suffocation. This outrage is known in history as the tragedy of the *Black Hole of Calcutta*.

Clive was selected to avenge the crime. He sailed from Madras with a force of 900 European soldiers and 1,500 sepoys. Early in January 1757 he took Calcutta with slight resistance. Surajah Dowlah now professed himself desirous of peace, but he was not really in earnest and played for time to allow the French to come to his assistance. Meanwhile, Clive attacked and took the French factory of Chandernagore, above Calcutta. Further negotiations seemed useless, so Clive entered into an agreement with Surajah Dowlah's general, Meer Jafseer, to betray his master and himself receive the throne of Bengal. When all was ready Clive marched to Plassey against a great army of 50,000 men. Here he won a notable victory, June 23, 1757. The unequal fight continued for hours until a rain-storm stopped it. The English covered up their guns, but the enemy took no such precautions. When the battle was resumed, the cannonade of the English threw the enemy into confusion. The regiments charged the disordered mass; the enemy was seized with panic, and fled in wild disorder with the nawab on a swift camel at their head. While the battle was in progress Meer Jafseer stood aside wondering which way the battle would go; when it was over he came to offer his congratulations to Clive. Meer Jafseer was installed nawab of Bengal; the wretched Surajah Dowlah was captured and put to death. The victory of Plassey led to the establishment of British rule in Bengal. Much land was granted to the Company, and although the government was nominally under native



INDIA IN THE TIME OF CLIVE

rule, the real power was in the hands of the Company's officials. Clive was liberally rewarded by Meer Jafseer and returned to England in 1760, where he was made Baron Clive of Plassey in the Irish peerage.

While these events were taking place in Bengal, the French began a fresh struggle for supremacy, but in 1760 Colonel Eyre Coote gained an important victory at Wandewash, and Pondicherry surrendered to him early in the next year. The capture of this station was the last act in the Anglo-French struggle in India. By the Treaty of Paris, France recovered Pondicherry and Chandernagore, but they were to be unfortified and used as trading-posts only.

After Clive left India, the Company's servants, who were really masters of Bengal, used their power to become exceedingly rich at the expense of the natives. In 1765 Clive was sent out again to correct this evil, which he did by increasing the pay of the officials

and by forbidding them to trade or receive gifts from the natives. He also obtained for the Company the right to collect revenue in Bengal, Behar and Orissa, although the administration of the law and the punishment of crime was left to the native rulers. In 1767 Clive finally left India. His unswerv-

hostile to Clive, but parliament finally resolved that "Robert, Lord Clive, has rendered great and meritorious service to this country." The strain of the proceedings and the implications on his character had, however, been too much for him, and in 1774 he committed suicide.



WARREN HASTINGS

[From a mezzotint by T. Watson (1777), after Sir J. Reynolds.]

ing severity in India raised up many bitter enemies, who returned to England and tormented him with their accusations. In 1772 a committee of enquiry was set up to investigate the work of the Company in India, and Clive was summoned to give an account of his governorship. The committee was

Warren Hastings in India.—The alliance of France with the American colonists produced a crisis in British affairs in India. Here, in 1772, Warren Hastings had followed Clive (after an interval of six years) as governor of Bengal. Hastings had entered the service of the East India Company as a youth, and had gradually risen to fill the highest positions at Madras and Calcutta. He was a man of energetic and determined character, and he began his governorship by enforcing and developing the reforms which Clive had instituted. In 1773, Lord North passed the *Regulating Act*, by which the influence of parliament was for the first time established in Indian affairs. The governor of Bengal was promoted to be governor-general of all the Company's possessions in India, and Hastings was the first to hold this great office.

As soon as it was known that war was declared between France and England, the

British in India seized Pondicherry and other French stations. The real danger to the British, however, was to be feared from the Mahrattas, a warlike race in Central India, and from the strong state of Mysore. The Mahratta chieftains disturbed the country by raiding neighbouring states and levying

tribute. By Hastings' vigorous military action the Mahratta chiefs were kept in check. Hyder Ali, the ruler of Mysore, considered that the French settlements in southern India were under his protection, and in 1780 he overran the Carnatic with a huge army. Villages were burnt, fields laid waste, and the natives slaughtered or taken into captivity. Hastings acted with great energy. He collected every available man and placed the veteran soldier, Sir Eyre Coote, the hero of Wandewash, in supreme command. Many engagements were fought, till in 1781 Coote decisively defeated Hyder Ali at Porto Novo. The death of Hyder Ali in the following year, and the Peace of Versailles in 1783, put an end to the trouble for a time, but Mysore and the Mahrattas were not yet conquered.

With neither men nor money from England, Hastings had saved India. Instead, however, of receiving a just reward for his services, he was, in 1785, when he left India, impeached¹ before the House of Lords on charges of oppression and bad administration during his governorship. His principal accuser was Edmund Burke, an honest man, but one who could never be convinced that his views were wrong. Burke was persuaded by Hastings' enemies that the most frightful oppression had been carried on while Hastings was in office. Burke declared that he had "wasted the country, destroyed the landed interests, cruelly harassed the peasants, burned their houses, seized their crops, tortured and degraded their persons, and destroyed the honour of the whole female race of that country." Fortunately, in the end, common sense prevailed, for most men believed what was true—that Hastings' rule

had been a great benefit to India. The rhetoric of Burke failed to convince the members of parliament, and the trial, after lasting with long intervals for seven years, ended in an acquittal. Hastings died in his eighty-sixth year, 1818.

Wellesley in India.—In 1798, when Napoleon made his expedition to conquer Egypt Lord Mornington, better known



as the Marquis Wellesley, became the British governor-general of India. Napoleon dreamed of a great French dominion in Asia, and French agents worked busily at the courts of native princes in India. Wellesley realised that it was necessary for Britain to extend her control over the native states. He began with the nizam of Hyderabad, and obliged him to dismiss his French-trained army and to receive in

¹ Called to account by the House of Commons, and tried by the House of Lords.

its stead a force of sepoys commanded by British officers. In return, Wellesley promised to protect him from the aggressions of the Mahrattas.

Tippoo, Sultan of Mysore, was not so easily subdued. He was one of the chief allies of the French; he styled himself "Citizen Tippoo" and prepared for war. Wellesley urged him to renounce the French alliance, and on his refusal to do so sent a force under General Harris against him. Within one month Tippoo's army was defeated, his capital town, Srirangapatam, was taken by assault and Tippoo himself slain, 1799. The state of Mysore was then divided among the nizam of Hyderabad, the British, and the heir of the ancient Hindu dynasty of Mysore. In a few years, Mysore showed great progress and prosperity; the whole country was settled and peaceful.

In 1801 Wellesley annexed the Carnatic and Oudh. The warlike Mahrattas now alone remained for Wellesley to subdue. At this time its chiefs were fighting among themselves. Holkar, the most famous of the Mahratta chieftains, defeated Peshwa, who fled to the British for protection. (See map, page 413.) Sindhia and Bhonsla now made war on the British, and General Arthur Wellesley (afterwards the victor of Waterloo), a younger brother of the marquis, led a British force into the Deccan to oppose them. He met the Mahrattas at Assaye, September 23, 1803, and although the foe had French officers and powerful artillery, and was ten times as numerous as the British, he gained a decisive victory. Two months later Wellesley defeated Bhonsla again and forced him to surrender certain territories.

In the north, General Lake had been dealing in similar fashion with the native forces of Sindhia. He captured Delhi after a fierce battle and won a final victory at Laswaree, October 31, 1803. A large tract of territory known as the Upper Doab was surrendered to the British. The warlike Holkar had so far taken no part in the struggle, but in 1804 war broke out. Its

events were not so favourable to the British as those of the former war had been. A considerable force under Colonel Monson was defeated, but the disaster was retrieved by subsequent successes.

As was the case with all British leaders in India during the 18th century, Wellesley's policy was mistrusted at home. After Monson's defeat there was a series of disputes between the directors of the East India Company and Wellesley, with the result that in the summer of 1805 Wellesley relinquished his post and returned to England. Although Wellesley left India with his work unfinished, he had accomplished much for the country's future welfare. The French were expelled, the native military suppressed, and the British were secure. Clive won British power in India, Warren Hastings secured it, but Wellesley extended it into an empire.

SUMMARY OF COLONIAL EXPANSION DURING THE HANOVERIAN PERIOD, 1714-1837

(The continuation to modern times of the story of colonial expansion is told in the next sections—*Victoria and Modern Times*.)

AT the beginning of the Hanoverian period the English possessions abroad were:

1. Twelve North American Colonies. A thirteenth, Georgia, was founded in 1732.
2. In the West Indies:
The Bermudas, settled in 1609.
Barbados, 1624.
Jamaica conquered from the Spaniards, 1655.
3. In India:
Surat, 1609.
Madras, 1639.
Bombay, ceded by Portugal to Charles II, 1661.

Treaty of Utrecht, 1713.

Following the War of the Spanish Succession, Britain gained:

1. From Spain, Gibraltar, captured in 1704.
2. From Spain, Minorca, captured in 1708.
3. From France, Newfoundland, Nova Scotia, and Hudson's Bay.

Treaty of Paris, 1763.

Following the Seven Years' War, Britain gained Canada.

Treaty of Versailles, 1783.

Following the War of American Independence, Britain:

1. Acknowledged the Independence of the United States of America.
2. Restored Minorca to Spain.

Treaty of Amiens, 1802.

Following the French Revolutionary War, Britain gained:

1. Ceylon, captured from Holland, 1795.

2. Trinidad, captured from Spain, 1797.

3. Malta, captured from France, 1800.

Congress of Vienna, 1814-1815.

Following the Napoleonic War, Britain gained:

1. St. Lucia, captured from France, 1803.
2. Tobago, captured from France, 1803.
3. Cape of Good Hope, captured from Holland, 1806.
4. Heligoland, captured from Denmark, 1807.
5. Mauritius, captured from France, 1810.

India.

1. Clive obtained for the East India Company administrative powers in Bengal, Behar and Orissa, 1765.
2. Pitt's India Act, 1784.
3. Lord Wellesley conquered Mysore, 1799; annexed the Carnatic and Oudh, 1801.

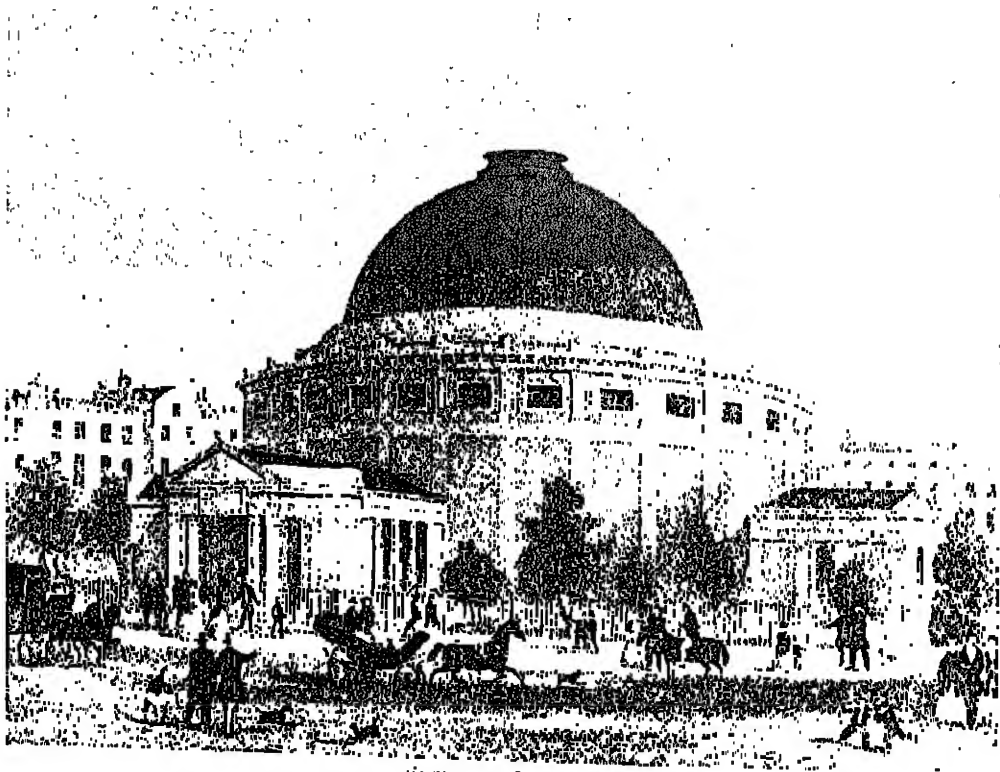
Australia.

Captain Cook proclaimed New South Wales a British possession, 1770.



VICTORIAN AND MODERN TIMES

I. QUEEN VICTORIA



VICTORIAN LONDON

THIS section is mainly concerned with the history of Britain for a period of one hundred years, namely, from 1837 to 1937. Thus the period covers the greater part of the 19th century and rather more than the first quarter of the 20th century.

Twenty-two years after the battle of Waterloo, Britain was governed by a woman, the famous Queen Victoria, who reigned until 1901. Victoria began her reign as day dawned upon the palace of Kensington on the summer morning of June 20, 1837. Along the road from Windsor to Kensington two gentlemen, the archbishop of Canter-

bury and the marquis of Conyngham, lord chamberlain, went as fast as carriage-wheels could take them. The king, William IV, was dead and his successor, Princess Victoria, had to be told at once. So, between five and six in the morning, two excited gentlemen thumped on the doors of the palace. No one took any notice for a time, but at last a yawning footman let them in. There was more waiting; more ringing of bells. Then came a German governess. The *princess* was asleep, she said, and must not be disturbed. The *queen's* sleep, said the gentlemen, must give place to affairs of state. Understanding at last, the governess

went for the queen and after a few moments a young girl of eighteen entered. Her hair lay about her shoulders and she wore a shawl over her dressing-gown. The gentlemen knelt and told their news. Tears filled the queen's eyes.

It was a strange, disturbed inheritance to which the young Victoria came. Since Waterloo the royal family had been growing so unpopular that men doubted if the throne could possibly endure. Up to 1820, George III, insane and blind, had dragged out his long reign. His son who had acted as regent for 11 years came to the throne as George IV. Flattered and courted as he had been when prince of Wales, he had plunged into a whirl of pleasure seeking. He lived a selfish, useless life; he was heartily hated by the majority of Englishmen, and his death in 1830 held few regrets. He was succeeded by his brother, the duke of Clarence, who had passed most of his life in the navy and was lord high admiral at the time of his accession as William IV. The new king had always been a favourite with the people. He was somewhat eccentric in his ways and when he came to the throne he courted popularity by walking freely about the streets, and by allowing himself to be treated by his subjects with familiarity. His brother, the duke of Cumberland, was arrogant, ill-tempered and rash, and he was the next heir to the throne after Victoria.

Alexandrina Victoria was the only child of the duke of Kent (fourth son of George III), and Louisa Victoria of Saxe-Coburg, sister of Leopold I, king of Belgium.

The British generally had a low opinion of their royal family, and the question now was: would this girl restore its popularity? She had been carefully brought up by her mother and a German governess; she was known to be honest and well-meaning; now came the great trial. A reign of over sixty years enabled Victoria to raise royalty from the mire, as well as to show her capabilities in other directions.

The public proclamation of the queen

took place with great pomp, on June 21, at St. James's Palace. The queen appeared at a window in the courtyard of the palace, dressed in deep mourning, with a white tippet, white cuffs and a border of white lace under her small black bonnet. Everybody noticed how pale she was. When the trumpets finally blared out, the queen's fortitude for a moment failed, and for a brief space the child-queen "wept to wear a crown."

From 1815 to 1837.—The better to understand the state of affairs in Britain when Victoria came to the throne, we will briefly review the period following the defeat of Napoleon by Wellington at Waterloo, 1815.

After Waterloo came a period of unemployment, distress and discontent. Work became difficult to find, because the manufacture of munitions stopped and foreigners were now too poor to buy British goods. Discharged soldiers and sailors sought eagerly for work, but there was none to be found for factories were closed for want of orders. The poorer classes entered upon a time of great hardship. There had never been a period in British history when distress and crime had been so general. There had hardly ever been a period when food had been so dear, when wages had been so low, when poverty had been so widespread and the condition of the lower orders so depraved and so hopeless, as in the early years of the 19th century.

In many parts of the country riots broke out; in 1816, in Spa Fields, a mob sacked a gunsmith's shop and threatened mischief; the burning of the ricks of unpopular farmers and the wrecking of machinery in factories were common occurrences. Sometimes the poor merely demonstrated: some miners dragged coal up to London in the hope that the prince regent would do something for them; from Manchester came a woeful procession called the "Blanketeers"—they reached Derby and were there dispersed with bloodshed. The authorities, the government of Lord Liverpool, showed little

sympathy. Rioting and demonstrations alike were suppressed and the offenders severely punished; the Spa Fields rioters, for instance, were tried for high treason.

The climax came in 1819. At St. Peter's Fields, Manchester, a great crowd met to hear a fiery speaker known as "Orator" Hunt. It was an orderly crowd, although banners flew and bands made their usual noise. The magistrates, however, took fright. They sent yeomanry to arrest Hunt and then cavalry to rescue the yeomanry. Six people were killed and some six hundred injured in the confusion. Clearly the magistrates had lost their heads. The bulk of the nation was horrified at the "Peterloo Massacre" as it was called. The government, fearful of revolution, adopted a policy of severe repression.

The independence of Greece.—From 1821 to 1826 there was a national uprising of the Greeks against the rule of the Turks. The policy of Great Britain at this time was to help small states. In October, 1827, a fleet of British, French and Russian ships sailed into the bay of Navarino (Greece). There, the admiral, Sir Edward Codrington, demanded to speak with Ibrahim Pasha who commanded a Turkish force then fighting with the Greeks. Codrington, who acted as spokesman for the British, Russians, and French, wished to prevail upon the Turks to suspend hostilities while the situation was discussed. Ibrahim, however, was in an aggressive mood; he would not discuss and instead his ships opened fire. It was a dangerous line to take with one of Nelson's captains. Codrington replied at once and blew the Turks off the water. A little later, when Russian armies got nearly as far as Constantinople, the Turks sued for peace. After much discussion, Greece was made an independent nation.

Catholic emancipation.—As the Greeks were made free from the Turkish rule abroad, so, about the same time, were the Catholics freed from various disabilities at home.

In 1828, English Catholics could not sit in parliament, and according to strict law, could not vote. The Irish Catholics, on the other hand, had since 1753, had the vote, and, at election times, having no candidates of their own faith, they voted for such Protestants as were the least distasteful to them. There was at the time a national movement in Ireland for Catholic emancipation, that is, freedom from the restricting laws. The leader of the movement was Daniel O'Connell, an Irish statesman of marked ability and force of character. Amid much public excitement he was, in 1828, elected parliamentary member for County Clare. He went to London to claim his seat in parliament, but, declining to take the necessary oath which declared the Catholic religion to be false, he was refused admission. Wellington, who was then prime minister, realised that a rebellion in Ireland was imminent, and a bill was introduced for the relief of the Catholics. The old Tories and many of the younger ones were opposed to emancipation, but the Catholic Emancipation Bill was passed, and became law in 1829. By this act, nearly all the disabilities imposed on Catholics by law were removed. A Catholic could hold any office in the state with a few exceptions—he could not be king, lord chancellor of England or Ireland, or lord lieutenant of Ireland. Daniel O'Connell came to be known in Ireland as the Liberator.

The Reform Act, 1832.—Finally parliament was reformed. At the present time (1938) parliament contains representatives of the adult members of every class: upper, middle, lower. Practically every man and woman has a vote. When election time comes round—at least once in five years—voters *secretly* by ballot express their preference for one or the other of the rival candidates "putting up" in the area where they vote ("a constituency"). Nearly everybody of mature years has a hand in the making of parliament which is responsible for the taxes we pay and the laws which bind us.

We are so used to the idea of a modern parliament that it is rather a shock to realise that the present model has only quite recently taken shape. Men have been at work on it for over one hundred years, since 1832, in fact.

Compare it with the old style. In the parliament of 1830 there was a House of Lords and a House of Commons. Then, as now, the Lords was mainly an "hereditary" house. The House of Commons drew its members from towns and counties as it does to-day. But, in 1830, comparatively few towns sent members to parliament, and some of these were not fit to do so. No doubt a place like Dunwich or Corfe Castle or Old Sarum had once been important enough to send two members to parliament, but by 1830, the last was a green mound, the second a ruin, and the first under the sea. But they still sent two members apiece! Meanwhile some great towns, such as Manchester and Birmingham, had no members of their own. Also, some constituencies were "in the pocket" of great landowners: that is, they were owned by

them; when election time came round the owner chose his own man or men to fill the constituency.

The right of people to vote varied from place to place. Perhaps a man (women did not vote then) was a *potwalloper*: i.e., he had a hearth where a pot could be boiled, so he had a vote. So, too, had the payers of scot and lot (rates and taxes) in other

areas. For the most part, voters gave their votes in public by show of hands. As a rule, the rival candidates appeared on a public platform ("hustings") and made speeches to the electors, whom agents had been trying to bribe for days. Such a method



[From the picture by Joseph Haverley.]

DANIEL O'CONNELL

of voting, too, naturally led to a good deal of bullying for the timid man could be brow-beaten by his employer.

For years this unsatisfactory system had been assailed, and in 1830, when the Whigs took office under Earl Grey, the demand for reform could not be denied. Grey was bent on putting the measure through. The first bill had a majority of one in the

Commons. Then it went into the committee stage; i.e., it was discussed piecemeal. At this stage the government was beaten over some question of amendment and the Whigs demanded a general election. The country showed itself, by various demonstrations, strongly in favour of the bill, so next time the Commons passed it. The bill, however, had still to go through the Lords and they rejected it, for the Lords contained more opponents than friends of the Whigs. Then Grey went to the king and said (in effect): "I require you to create a number of new peers, men favourable to my views. With these, I can get the measure through the Lords." The king reluctantly agreed that if the Lords were stubborn, enough new peers should be created. The threat was enough. When the bill next appeared, most of the Lords stayed away to ensure its passage into law.

By the Reform Act old useless constituencies ceased to be represented; some constituencies lost one of the two members, and large important towns, hitherto unrepresented, now had their members. In the boroughs, a right to vote, in future, depended on whether, as a householder, one paid £10 a year or more in rent; hence, as it soon appeared to the disgusted working classes, only the lower middle-class had been emancipated.

The First Reform Parliaments.—The parliaments which followed the Reform Act were in a mood to change and remould. The first reformed House of Commons met in 1838, and at once took up the question of slavery in the British realms. In 1807 the export of slaves from Africa had been abolished, but the smuggling of slaves had continued, and many hundreds of thousands of poor wretches were suffering under the harsh treatment of slave owners in various parts of the British dominions.

William Wilberforce will always be remembered as the leader of the movement in the House of Commons for the abolition of

slavery, and he lived just long enough to see the desire of his life fulfilled. In 1833 parliament abolished slavery and paid £20,000,000 to the owners as compensation; before five years had passed, 800,000 slaves had been set free.

The year 1833 saw a *Factory Act*. As factories at this time grew up like mushrooms, employers filled them with a good deal of cheap labour. Women and young children were commonly employed in stifling rooms for from twelve to sixteen hours a day. Sometimes the overseers would beat the children to keep them awake; occasionally there was an accident when some infant of six or seven years fell into the unfenced machinery.

In coal mines, children even of the ages of five, six and seven years worked in the dark and wet, opening and shutting trap doors all day or dragging heavy loads along the passages. Women and children were fastened to carts like ponies; there was no time for play, very little rest and little fresh air.

"They took the child—boy or girl—at six years of age; they carried the little thing away from the light of heaven, and lowered it deep down into the black and gloomy pit; they placed it behind a door, and ordered it to pull this open to let the corves, or trucks, come and go, and to keep it shut when they were not passing. The child was set at the door in the dark—at first they gave it a candle, which would burn for an hour or two and then go out. . . . If the child cried, or went to sleep, or neglected to pull the door open, they beat that child. The work began at four in the morning, and the child was not brought out of the pit until four, or perhaps later, in the evening, so that in the winter the children never saw daylight at all." *Besant*.

There had been a good deal of agitation about these evils. In particular, Lord Shaftesbury, a noble philanthropist, had spoken his mind freely.¹ As the friend of

¹ The "Eros" monument in Piccadilly, London, was erected to his memory.

the poor, whether miners, sweeps, factory-workers, or ragged children of the gutter, Shaftesbury agitated in and out of season until the government appointed people to enquire into the conditions of factory life. The result was a measure which kept out of factories children under nine and limited the hours of work for those who were employed.

A year later (1834) the Poor Law was reformed but it was not done merely for the benefit of the poor, but also for the sake of economy. Until then many able-bodied men had been supported out of the local rates whenever they had been unable to find employment and outdoor relief had been recklessly distributed. The aim of the new act was to abolish outdoor relief and from that time the "out of work" able-bodied who required support had to seek it in "workhouses", places which were purposely made so unpleasant that no man entered them who could by any means contrive to stay outside. "Bastilles" was the name attached to these places by the poor. Said Carlyle, a notable writer of the time, "The Poor Law Commissioners arose and said 'Let there be workhouses and the bread and water of affliction there . . . ' a still bricfer method is that of arsenic."

The queen's marriage.—From the above short review it will be seen that Queen Victoria had come to the throne at a momentous period in the history of Britain. The workers were insisting on reforms and they were learning how to organise.

On February 10, 1840, the young queen married her cousin, Prince Albert of Saxe-Coburg. The marriage was solemnised in the Chapel Royal, St. James's. The queen was dressed entirely in articles of British manufacture. Her dress was of Spitalfields silk; her veil of Honiton lace; her ribbons came from Coventry; even her gloves had been made in London of English kid—a novel thing in days when the French had a monopoly in the finer kinds of gloves. This marriage brought to the queen the

greatest happiness and made a great difference to Britain. The prince was tall and handsome with a look of intelligence in his clear blue eyes, and an expansive forehead. He was a sober and serious-minded student of affairs and virtually became the queen's permanent and most trusted adviser. Together they worked at the business of the state, he explaining and she absorbing the meaning of the complicated dispatches which her ministers sent her. Their home-life, too, became a pattern of domestic virtue. Victoria's middle-class subjects were delighted to think of a palace where a young couple brought up a family in the simple honest style favoured by decent people; where the father delighted in games of chess and duets on the piano; where the mother tended her children and thought father to be the acme of perfection. This was a great change from the days of Victoria's unpleasant uncles, and the middle-classes thoroughly approved of the new tone of the palace. The aristocracy were not quite so favourable; for Prince Albert proved rather too stiff and formal for them and he was very serious minded. His English, though correct, was precise and clipped—he was, in fact, a foreigner and the English had a great antipathy towards foreigners. In addition, Victoria paid more attention to him than she did to her ministers and that was not very pleasing to some of the queen's advisers.

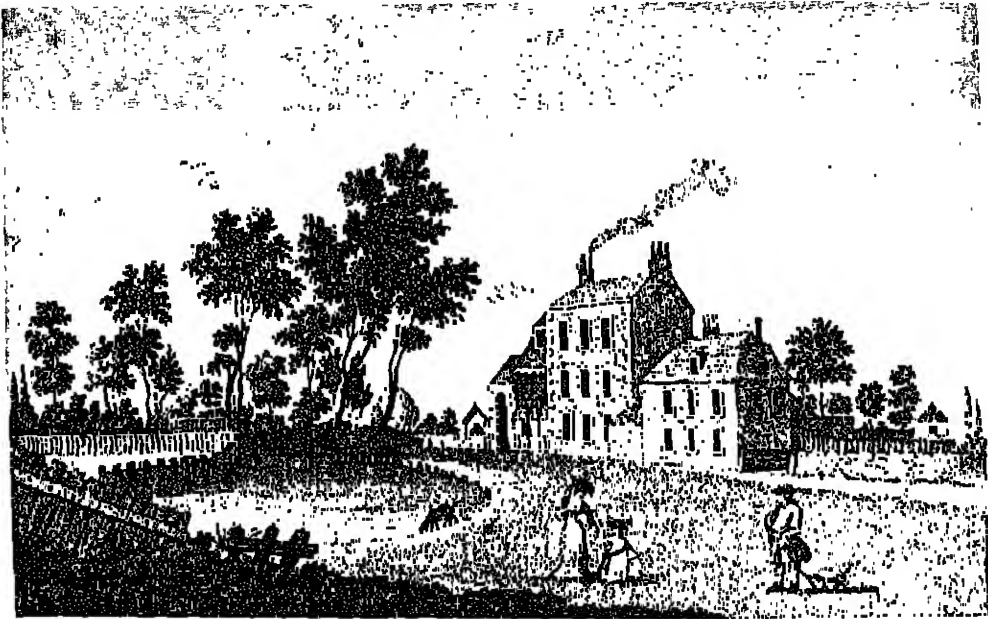
In 1842 the queen made her first railway journey, travelling from London to Windsor. The Master of the Horse, whose business it was to arrange for the queen's journey, was greatly put about by this new way of travelling. He spent two hours in carefully inspecting the engine, and on the journey the queen's coachman insisted on mounting the engine to preside over it. His grand scarlet uniform was so soiled by the journey that he did not repeat the experiment.

The railway was a great service to the queen for it enabled her to go frequently to her Scottish home at Balmoral and to

Osborne House which she had had built out of her savings in the Isle of Wight. At Balmoral her happiest days were spent. "Every year," she wrote, "my heart becomes more fixed in this dear Paradise, and

so much more so now, that *all* has become my dear Albert's *own* creation, own work, own building, own laying-out—and his great taste, and the impress of his dear hand, have been stamped everywhere."

II. PEEL'S MINISTRY



HIGHBURY ASSEMBLY HOUSE, NEAR ISLINGTON

At the beginning of the 19th century Highbury was in the country.

PARLIAMENTARY reform had so far given but little to the poorer classes and their discontent rapidly grew. From the act of 1832 they had expected an end to their troubles, but now they perceived that the measure had given power mainly to the middle-classes. Under the new act only the householder of £10 yearly rating was entitled to the vote in towns; thus little more than one-twentieth of the people had the franchise. The poor working-man who paid less than four shillings for his pig-sty of a cottage had no vote. Clearly parliament needed further reform.

Chartism.—Among the poorer classes, there began an agitation which is known as "Chartism". The people were urged to put their signatures to great petitions demanding further reform of parliament.

Some of the Chartists were law-abiding and desired to bring reform by peaceful methods. In London, the leader of this peaceful body was William Lovett, a spare, gentlemanly figure, with a quiet determined manner. Under his leadership they drew up the famous document called the "People's Charter," which aimed at giving the control of parliament into the hands of

the democracy, that is, the nation as a whole.

The six points of the People's Charter were (1) annual parliaments, (2) manhood suffrage, (3) vote by ballot, (4) equal electoral districts, (5) abolition of the property qualification for entering parliament, and (6) payment for members of the House of Commons.

Other reformers were for violence: they had great torch-light meetings when fiery speeches were delivered, threats were made and the quickest ways of bringing about a revolution discussed. These agitators came mainly from the industrial centres in the north of England. The chief spokesman was an impetuous Irishman, Feargus O'Connor. His avowed policy was evidently

revolution. Class warfare was his remedy for the troubles of the poor.

For ten years these Chartists went about their agitation, but their cause made little progress. There was a great deal of talk and a great deal of wrangling but the delegates sent to the meetings could not come to an agreement. The government, for a time, let the agitators talk without

interference. In 1839 a scheme was put on foot to compel the government to notice the petition by a grand display of force. Guns were everywhere in readiness. Then the government stepped in. Sir Charles Napier was put in command over the northern district, thousands of middle-class men were sworn in as special constables. Raids and arrests were made by the police

and some of the leaders, among them Lovett and O'Connor, went to gaol. The Chartists lost their nerve, for only a small proportion of the working-men really desired a revolution. In a short time the whole movement collapsed and little more was heard of it until 1848.



[Picture by Sir T. Lawrence,
VISCOUNT MELBOURNE

Penny postage.—In 1840 the subjects of the young Victoria were introduced to a novelty—a black stamp

on which was the queen's profile in white. So began penny postage. For some years a clever schoolmaster, Rowland Hill, had been advocating a system whereby letters of all kinds should be carried to any part of the country for a fee of one penny per letter. Now that railways were being laid and mails carried by train the need for a cheaper rate of postage was great. Before 1840, sending

letters was an expensive business. The cost of a letter between London and Brighton, for instance, was eightpence. Hill's changes were intended to cheapen the whole business but he had to fight hard to bring them about: officials stood in his way; the Post

increased from seventy millions to over six hundred millions.

Sir Robert Peel.—For the first four years of her reign, the queen had enjoyed the services of one prime minister, Lord



[Picture by John Linnell, in National Portrait Gallery.

SIR ROBERT PEEL

Office was hostile. Few could see that gain, not loss, would follow; but at length Hill prevailed. A universal rate of one penny per half-ounce was introduced. In May 1840 the new stamps appeared, and twenty years later the revenue of the Post Office had

Melbourne. His was the task of showing Victoria what she could do and what she could not do, and Melbourne proved a good teacher. He is most remembered as the wise and kindly old statesman who gave the young queen her political education.

The queen liked him, and when the time came for him to lay down his office she was almost heartbroken, for his successor was a frigid scholar called Sir Robert Peel. Peel, brilliant at both school and university, had already had some experience of political life. As one of Liverpool's followers he held, for a time, the position of home secretary, when he brought about great reform of English criminal law. To-day only three crimes carry the death-sentence; then it was possible to be hanged for any one of about two hundred crimes—matters ranging from murder to stealing linen from a hedge or impersonating a Chelsea pensioner. This terrible punishment for minor crimes was so excessive that juries simply said "Not Guilty", even when guilt was clear. Peel was instrumental in the passing of many acts dealing with this and other details of the English criminal system. The death sentence was abolished in the case of more than one hundred offences. Later, when Peel served under Wellington, he set about the reform of the police system. For years crime flourished because the only guard kept on the streets was maintained by feeble old watchmen. In 1829¹ Peel introduced into London a new police force. London's example was copied elsewhere and, in time, the policeman ("Peeler") became as familiar a figure as the cabhorse.

In 1841, Sir Robert, as leader of the Tories, became prime minister. About this time the title "Conservative", from a political manifesto made by Peel, was adopted by the party in place of "Tory". Because Peel was not Lord Melbourne with his gentlemanly ways, the queen disliked him. His manner was awkward; he was so shy that the queen declared that he made her feel shy too. She once said that she would have liked Mr. Peel better if he would only keep his legs still. When the matter of his becoming prime minister was first discussed between the queen and Melbourne, they contrived a very unpleasant situation. The queen was always attended by certain

high-born ladies. Sometimes these came from Tory families, sometimes (as in 1839) from Whig families. Peel, a Tory, thought his work would be easier if more Tory ladies attended the queen. The queen said her ladies were her business, not Peel's, and she would not change them. There was a deadlock. For a time "dear Lord Melbourne so good and kind" returned to office, but he had to go at last, and the queen, putting a fairly good face on the matter, accepted Peel (1841).

He was a conscientious statesman and proved a great financier. Being the son of a northern manufacturer and not an aristocrat, he could the better understand the needs of the people. He introduced new and startling changes into the English system of taxation.

It is necessary for the children to understand what taxation means. Like the directors of any great business concern, the rulers of Britain need money to pay for those things which keep the country going. To name but a few: a small army, a large navy, grants for education, the upkeep of public buildings, the salaries of public servants. Millions, in fact, are required yearly. The people pay them either directly or indirectly. Roughly speaking, a direct tax is paid when money is handed over in response to an official demand. Income Tax is one example. Incomes above a certain amount are taxed so much in the pound. When, however, Peel restored this tax it was 7d. (Income Tax had first been introduced as a special war measure by Pitt.) Indirect taxes are paid in the form of higher prices on some articles or products which have been subjected to a duty. The Corn Laws (1815) were intended to protect the British farmer by preventing the import of cheap foreign corn. Liverpool's government decreed that no foreign corn should enter Britain until the home-grown article was fetching 80s. a quarter, which was then an enormous price. The effect of these laws was to send up the price of bread—bread

¹ Peel's Royal Irish Constabulary was instituted in 1814.

which was the chief food of a labourer's family living on 12s. a week. The price of 1s. for a 2lb. loaf was soon the rule. It was soon brought home to Peel that the prosperity of the country was retarded by an absurd system of protective tariffs. The Tories believed in taxing imports to keep the goods of foreign rivals out of the country, but when Peel came into power, industry was at a standstill. Scores of factories were closed, for custom duties being so high, the manufacturers could not afford to buy raw materials. The working people were slowly starving, yet few at that time could see that if the duties were removed, imports would flow in, industry would flourish and workmen be employed. Five hundred different kinds of goods were taxed. Of these, ten supplied four-fifths of the revenue. The other four hundred and ninety were useless or nearly so: glass eyes for dolls, for example, brought in 1s. 3d. in a good year. Peel reduced the amount of many duties and made a clean sweep of many more. As there would in consequence be less revenue for a time, he imposed an Income Tax of 7d. in the pound on all incomes above £150 a year. Nothing but good resulted from the reduction or the removal of duties. Trade poured into Britain and industry revived.

Repeal of the Corn Laws.—Meanwhile there had been a good deal of agitation about the Corn Laws. The Protectionists in parliament, mainly farmers and land-owners, naturally opposed the repeal, for the laws put money in their pockets. They argued that agriculture was the backbone of the country, for home-grown corn is necessary in peace time and even more a national necessity in time of war. Others, however, were not content, and throughout the northern industrial districts and especially in Manchester, business men argued that Free Trade—the right to trade when and where they liked without the interference of government—was the only policy to bring prosperity to the country.

In 1838 an Anti-Corn Law League was

founded in Manchester with branches throughout the country. Members of the league lectured huge audiences up and down the country. On one platform a labourer appeared and made the single remark: "I be protected and I be starving." The penny post made it now possible to send circulars by the million; mass meetings, demonstrations, exhibitions were got up everywhere. Two members of the league were very prominent: Richard Cobden, a wealthy calico printer, and John Bright, a Quaker cotton-spinner. The men were firm friends and both became members of parliament. Cobden, who had travelled much abroad, was a cool headed, logical man, full of common sense. Bright possessed a fiery eloquence which was, however, always under control. Cobden was elected to parliament in 1841 and he was not a silent member. The matter of the Corn Laws developed a habit of creeping into most debates. Month after month, year after year, Cobden poured forth his logical reasons for repeal. Peel listened intently but he would not give way. So, too, did his party, the Tories, or Conservatives as Peel preferred to call them. As time went on Peel felt more and more that Cobden was right; his party hoped that he would stand firm. The league saw clearly that nothing more could be done than to convert the people to their cause and wait for a general election to put the Whigs into power to repeal the laws. Then a famine occurred.

The year 1845 was cold and wet. In Britain the corn was spoilt; in Ireland blight, hitherto unknown, ruined the potato crop on which one-half of the 8,000,000 people depended for food. The poor in Britain girded themselves to bear extra misery, but in Ireland, completely deprived of food, the peasantry suffered terribly: they were reduced to eating grass; they died in the streets. What could be done for them? Voluntary societies subscribed heavily and sent shiploads of maize to Ireland, but there was no corn to be had in Britain and the Corn Laws stood in the way of foreign

imports. Only a magnificent harvest in Britain could have saved the Corn Laws, but there was a month of ceaseless rain when the wheat was in ear. That month "rained away the Corn Laws." Horrible tales of Irish suffering reached Peel by every post. His misery was plain to see. "Such agony of mind," said Wellington, "I never beheld." The thunder of Bright and Cobden rang through parliament. At last Peel made up his mind. He was no coward and was willing to sacrifice his private feelings for the good of the nation. The Corn Laws must go. The Protectionists in the cabinet refused to follow Peel's advice. He resigned office, but as no one else could form a ministry he returned to power. It was no easy task, however, to pass the measure, for nine-tenths of the House of Commons and practically all of the House of Lords were landowners mainly opposed to repeal. Peel could count on the support of a number of Tories and of the Whigs, and then to aggravate his cause, the discontented Tories rallied round a remarkable man—a Jew, Benjamin Disraeli, the son of a Jewish man of letters who had adopted the Christian faith.

This extraordinary man, who afterwards became the founder of a great Conservative tradition, had sat in parliament since 1837. He had already made some stir in the world as a wit and novelist. He was ridiculously conceited, theatrical in manner and most foppishly dressed. His face was lividly pale, he had intensely black eyes and a broad forehead overhung with clustering ringlets of coal-black hair. But he could make men listen to him. His oratory was impudent and arresting, his gesture abundant. In his maiden speech in parliament he was laughed down, but raising his voice to a "remarkably loud and almost terrific voice" he had retorted to his mockers: "I have begun several times many things, and I have often succeeded at last; ay, sir, and though I sit down now, the time will come when you will hear me." And hear him they did. He taunted Peel for having changed his

mind, he withered him with sarcasm, he ridiculed him for seeking the support of the Whigs. But it availed nothing. Peel, with the aid of the Whig vote, carried his bill and the Corn Laws were repealed. Peel had won a great triumph, but to many of his party he was a traitor. The bulk of the Tories deserted him, they would have nothing to do with his new name "Conservative," they preferred the genuine name "Tory." Directly the Corn Laws were repealed the Whigs also had no more use for him. He resigned his office and died in 1850.

The meaning of Free Trade.—By the repeal of the Corn Laws the last great step was taken in the movement from Protection to Free Trade—the *power to buy in the cheapest market*, no matter from what country the goods come. The principle of Free Trade is to ensure cheap goods for the people. The Protectionists consider that it is more important to protect British farmers and manufacturers from unfair foreign competition. The Free Traders are mainly interested in the working man as a *consumer*: the Protectionists consider him mainly as a *producer*. In recent years a form of protection for manufacturers has again been introduced.

The chief effects of Free Trade have been: (1) An enormous increase in trade and industry in Britain. (2) Corn growing is no longer the foremost industry in the land.

The new law did not come into operation until 1849. On January 31, a public banquet was given in the Free Trade Hall in Manchester to celebrate the triumph of the league. The bill was to become law on February 1. At a few minutes to twelve the band struck up, "There's a good time coming boys!" The chorus was sung by two thousand voices. Then, when the clock struck twelve, the chairman rose and, amid a profound silence, said: "The good time has come!" Then the two thousand guests rose and filled the vast hall with one mighty cheer.

Long years afterwards men looked back and shuddered with painful memories of the days of the "Black Forties". Free Trade, however, set all the wheels of industry in active motion. As prices dropped more people could buy goods, the manufacturers became busy to supply them; they hired more labourers who earned more wages. So Peel's sacrifice was by no means in vain. The export trade increased by leaps and bounds, manufacturers spent millions of pounds on factories, mines and works in the certainty that they would make millions of profit. It was a *Golden Age* for industry. There was a great development of railways which helped enormously to prosper trade, for by railways food, coal and goods of all sorts could be transported in a way never yet realised. By 1850 practically all the main lines of railway had been laid in England. In 1839 the "Great Western" made the first steam voyage across the Atlantic. In 1844 the first telegraph system was installed between Paddington and Slough.

One terrible aspect of the great change in industry should be noted. The country labourer migrated to the factory towns where money was more plentiful. Whole districts were changed as by some malevolent fairy's spell from beautiful fields to rows upon rows of tiny, unlovely houses. Then, too, in the course of another twenty years, when cheap corn was freely imported from distant lands, the country districts in England changed. Hundreds and thousands of acres of corn were put back under grass; cottages were left tenantless and fell into decay. The places of great landowners and wealthy farmers in parliament were gradually taken by wealthy merchants and other industrial magnates. Gradually the new plutocracy governed instead of the landed aristocracy.

The failure of the Chartists.—In the year 1848, the hopes of the Chartists to compel parliament to accede to their demands rose high. It was a year of revolution in Europe. For a whole generation kings and princes

had harshly and autocratically ruled the people and now liberals and democrats broke out in armed risings. Louis Philippe of France escaped to England under the name of Mr. Smith; the Pope fled from Rome disguised as a postman; the Hungarians rose in arms to free themselves from Austria; the emperor of Austria and the king of Naples fled from their capitals. The Chartists thought that their day had come. On April 10, 1848, they mustered on Kennington Common (in the south of London) and prepared to march to the House of Commons with a huge petition reputed to contain five million signatures. The government enrolled a quarter of a million special constables; the military was under the command of the duke of Wellington. Every precaution was taken. Feargus O'Connor, the leader, drove off to Westminster followed by the Great Petition in a cab. It would, when unfolded, have stretched for several miles! It was greeted in the Commons by derisive cheers. Many of the signatures were found to be forgeries and repetitions. The crowning effort of O'Connor had proved a catastrophe, and Chartism had utterly failed. The principal reason for the failure was Peel's reforms which had reduced hardship and discontent amongst the workers. It is hardly surprising that the upper and middle-classes did not agree with Chartism for there was as yet no national system of education and the working-classes were not only wretchedly poor but very ignorant.

One by one, during the next century Chartist principles were endorsed by parliament. The first Reform Bill in 1832 had given the parliamentary vote to the *middle classes*; the second in 1867 (thirty-five years afterwards) gave the vote to the *workmen in the towns*; the third in 1884 (another seventeen years afterwards) gave it to the *country labourer*. In addition to these acts, others have been passed which have come closer and closer to the ideal of the Chartists. Of these the chief are:

(1) Universal suffrage for men above the age of twenty-one.

(2) Suffrage for women above the age of twenty-one.

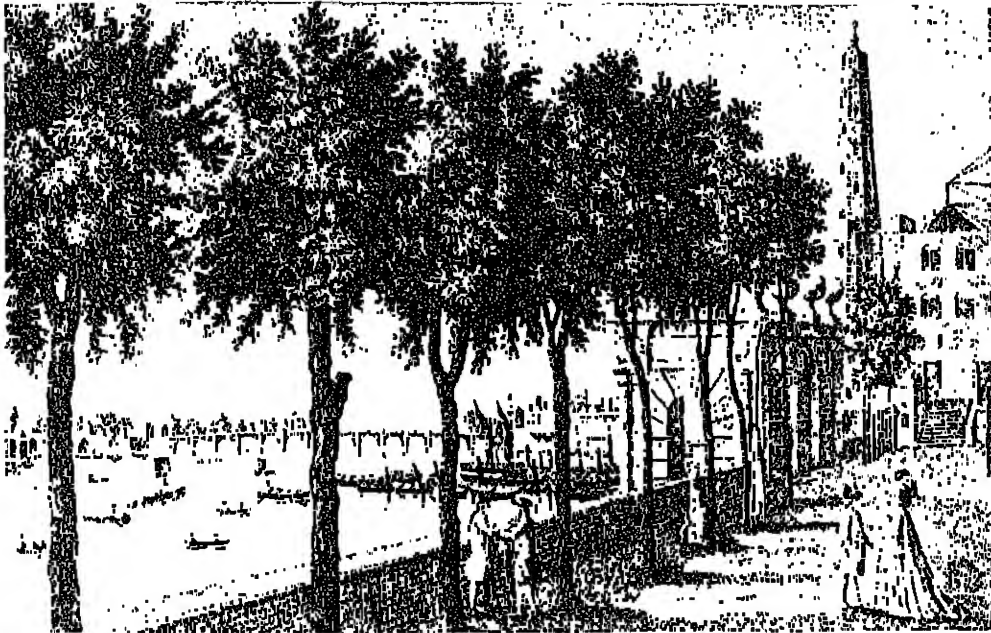
(3) Voting by ballot.

(4) Payment of members.

(5) Eligibility of (practically) any man or woman to be elected for parliament.

Voting by ballot was not made law until 1872; payment of M.P.'s was instituted in 1911; the first woman M.P. was Lady Astor, who took her seat in 1919.

III. PALMERSTON'S MINISTRY



VIEW OF THE STAIRS AT YORK BUILDINGS IN THE STRAND, WITH THE WATER WORKS AND A DISTANT PROSPECT OF WESTMINSTER BRIDGE—EARLY 19TH CENTURY

THE year 1851 was probably the happiest in Queen Victoria's life. She then opened the Great Exhibition in Hyde Park. Under an immense roof of glass, the Crystal Palace, there were displayed the wonders of the world and the latest of the world's inventions. Here one could gaze at the Koh-i-Noor diamond or be thrilled at the sight of complicated machinery. One watched the fountains play and moved beneath gay bunting to the sound of lively music. It was an imposing spectacle—

"The most beautiful . . . and touching . . . ever seen," wrote the queen to her uncle Leopold. The queen had good reason to be pleased for the idea of this exhibition was the Prince Consort's. It came about in this way.

The old Houses of Parliament had been burnt down and Prince Albert presided over the commission for building the new Houses. While engaged in this work the idea occurred to him to build a large place for a Great Exhibition. The Prince Consort had to

work extremely hard for its realisation against an extraordinary outburst of opposition. It was prophesied that England would be overrun with foreign foes who would steal trade secrets, ruin the morals of the people and destroy their faith in their religion. By every post the prince received abusive letters, but he was not the man to be baulked by foolish talk. Quietly and perseveringly he went on with the work and at last on May 1, the Exhibition was opened. A handsome profit (£165,000) was later announced, and (until 1936 when it was destroyed by fire) the Crystal Palace was a national land-mark at Sydenham to which place it had been moved.

The work of the commission led to the creation of the Museum and the Science and Art Department (now called the Victoria and Albert Museum) at South Kensington, and the founding of art schools and picture galleries

all over the country. The Exhibition was a sign of the times; the country had become more prosperous; there was plenty of work and the people were more contented. Foreigners from many lands visited the Exhibition and amidst much general rejoicing many thought that the age of universal peace had begun. It was far otherwise. War clouds already loomed on the horizon, but yet only faintly.

Viscount Palmerston.—With other matters the royal pair were not at all pleased. By 1851, the direction of foreign affairs was in the hands of Henry Temple, Viscount Palmerston, and his way of directing them seemed to the queen both off-hand and dangerous. Palmerston, who was born in 1784, spent practically all his adult life in politics. He was a member of successive Tory governments from 1809–1828 and from 1830 until

his death in 1865 he was in every Whig government, either as foreign secretary or as prime minister. A well-proportioned, bluff man with a round face and black hair, he was very vain of his person and wore clothes in the extreme of fashion. Addicted to horse-riding and playing a "bold flunkey hand" at billiards, he found his main interest in representing Britain in her dealings with other countries.

No country can stand alone; no country can ignore its neighbours. As

what goes on in the garden next-door is often the concern of one's own home, so what goes on in Europe, America and the East is *always* the concern of Britain. In the summer of 1938 there was a war between China and Japan. How did that concern Britain? British ships might be stopped, British subjects might be bombed. An ambassador was sorely wounded. Upon these and such matters Britain stated her views to the countries concerned. The views were set down in



[From an engraving by Joseph Brown of a photograph by John Watkins.]

VISCOUNT PALMERSTON

a despatch by the secretary of state for foreign affairs. The despatch was shown to the monarch and, on his expressing agreement, signed by him and sent abroad. The monarch has the right to speak his mind on the contents of such despatches.

In 1851, both Victoria and Albert prided themselves on their knowledge of foreign affairs and were bitterly offended when Palmerston coolly ignored their views. Palmerston considered that the queen's share in the despatch should be limited to the signature. Why should she trouble to go laboriously into matters which he had settled already? He knew what should be done and how foreigners should be treated! Had he not been mixed up in public business since 1813? Had he not, as secretary at war, modestly helped to bring down Napoleon? Had he not watched the reshaping of Europe when Napoleon was settled in St. Helena? Palmerston had seen how, in 1815, a great congress at Vienna had punished France and made plans for dealing with any other country which showed signs of starting a revolution. The great powers at Vienna, in fact, wanted to start a system whereby Europe should be under the complete control of kings and princes. Metternich, an Austrian prince, was especially keen on the idea, for he believed in the absolute authority of monarchs. Britain, however, was becoming a democratic country in which the people elected their own parliament and in which the cabinet virtually governed. In 1824 a great foreign secretary, Canning, struck a blow for democracy. The colonies which Spain held in South America revolted and set up a number of republics. Metternich and his allies were horrified. The colonies must be restored to Spain. But that meant taking armies overseas, and Canning let it be known that the British navy was on patrol and *might* interfere. America also acted. Her president, Monroe, in the famous *Monroe Doctrine* of "America for the Americans," stated that America would resent as "an unfriendly act" any interference in the American continent by other powers.

All this had Palmerston seen while Victoria was still in the nursery, and she was but a child of twelve when he first assumed control to carry on what Canning had begun. In 1815 the Belgians had been compelled by congress to unite with the Dutch to form a single kingdom in order to form a united barrier against the French. In 1815, though angry, they could do nothing. In 1830, they staged a revolution. They would be a separate kingdom. Would the powers allow it? Happily for the Belgians the revolutionaries gave the powers a great deal to do in 1830: there were outbreaks in France, Poland and Italy. Then, too, Palmerston was on the side of the Belgians and worked to have the whole matter thrashed out in London. Thanks to him, Belgium's independence was recognised in 1831. It was also due to Palmerston that Victoria's uncle, Leopold, became king of the Belgians, and the fear of an enemy of Britain controlling the English Channel was allayed.

So, when Victoria became queen, Palmerston had some excuse for thinking himself an expert in foreign affairs. As he was bent on going his own way, trouble naturally followed. Sometimes he failed to send despatches for the queen's scrutiny; sometimes he sent them very late and then complained when he was kept waiting for their return. Generally, he took no notice of the royal views which were so carefully put to him. He was even known to make alterations in drafts which the queen had approved. Naturally, the queen was greatly annoyed. Complaints were sent to the prime minister, Lord John Russell, and from him to Palmerston. He promised reformation; he would not do it again; he would censure his clerks; he would take more time. But soon he was acting exactly as before. He always took such a bold tone with foreigners that it made the queen extremely nervous. Let two instances suffice. 1848 was a year of general revolution—in France, Italy, Germany, Austria. Even in Athens there was a riot, during which the property of a Jew, Don Pacifico, suffered. Don Pacifico, who had

acquired British citizenship by residence in Gibraltar, sent in a bill to the Greek government for a staggering amount. His full claim was refused, so he complained to the British government. Palmerston supported his claims, and when the Greeks remained firm, sent the navy to overawe them—a course which seemed undignified to Palmerston's opponents, who attacked him in parliament. In a speech lasting nearly five hours, "Pam" defended himself. It was a magnificent effort and carried the day. It was in this speech that Palmerston made the declaration that a British subject ought *everywhere* to be protected by the strong arm of the British government against injustice and wrong. The court, who had expected his downfall, were in despair.

The year 1850 supplied another instance. In September, London was visited by General Haynau who was notorious for his brutality in Italy and Hungary, where he had ordered, among other things, the public flogging of women. At Barclay and Perkins' brewery, which he was unwise enough to visit, the general was recognised by the draymen. It took several policemen to rescue him after he had been first pulled by the moustaches and then chased by a crowd brandishing brooms and yelling "Hyena." Apologies were demanded by Austria. Acting as usual on his own initiative, Palmerston expressed regret but gave a broad hint that "Hyena" was responsible for his own misfortunes. The queen insisted on the note being toned down. Palmerston complied, after having first explained to her that the general was a "great moral criminal." He then compared him with "Tarvell and the Mannings," three notorious murderers, who in no way suffered by comparison.

His conduct infuriated some of his colleagues, but "Pam" was a popular hero. He was always in the public eye and a typical "John Bull" who knew the joy of living. In spite of his mistakes and irregularities the country loved him for his sincerity and courage and would not hear a word

against him. On the other hand, European statesmen and the court in England could not endure him, and finally the queen and her husband came to dislike him more than any other statesman with whom they had to deal.

"With his hat o'er his eyes and his nose
in the air,
So jauntly and genial and debonair,
Talk at him—to him—none
Can take a rise out of Palmerston."
(*Punch*, 1861.)

But at last Palmerston went too far. In Paris another Napoleon, Louis, was making his mark. On December 2, 1851, he violently abolished the republic, proclaiming himself as the emperor, Napoleon III. The British court and the prime minister decided to express neither approval nor disapproval of this event. The name of Napoleon had unpleasant memories and Britain would be neutral. To their horror, Palmerston expressed to the French ambassador his approval of Napoleon's act without consulting the prime minister or the queen. The queen was furious and demanded his resignation. This time Palmerston had to go, but he went jauntily and he kept his eye open for a "tit for tat with Johnny Russell," the prime minister. Soon he was able to help in the overthrow of the government, then followed a short period at the home office and in 1855 the queen had to make him prime minister.

The Crimean War.—On the north side of the Black Sea is an oblong of land called the Crimea. Here, in 1855, British and French troops besieged the Russians in a mighty fortress, Sebastopol. Britain had gone to war in defence of the Turks. All around the eastern end of the Mediterranean, the Turks had an enormous empire which extended from Bosnia to Egypt. Their nearest neighbour was Russia, who was suspected of a wish to increase her territory at the expense of the Turkish empire. As many of the subjects of the Turks were

Christians, and as the Turks frequently ill-treated and always misgoverned their Christian subjects, Russia had no lack of excuses for interfering from time to time in Turkish affairs. When she did so, Britain became alarmed, for every military success scored by Russia brought her one step nearer the Mediterranean; one step, that is, nearer to India where Britain ruled. For years, therefore, Britain was anti-Russian. Of Russia "Pam was always suspicious." In 1853 the tsar, Nicholas I, demanded to be recognised as the protector of the Christians within the Turkish realm. "We have on our hands," he said to a British envoy, "a very sick man: perhaps it would be as well to arrange for his funeral." The sick man was Turkey and the funeral was the seizure of his dominions by Russia. Britain was to receive Egypt and Crete for her assistance, but Britain rejected the tsar's proposals and war began. The French joined the British because their emperor, Louis Napoleon, supported the claims of the Roman Catholics in the Holy Places of Palestine (Jerusalem and Bethlehem) against the claims of the Orthodox Greek Church, of which Tsar Nicholas of Russia was the champion. Indeed, one of the main causes of the Crimean War was the religious enmity between the tsar of Russia and the emperor of France.

Russian armies appeared in the Balkan provinces; a Russian navy in the Black Sea. The Turkish fleet was destroyed in the battle of Sinope. The British prime minister at this time was Lord Aberdeen, and he advised a policy of non-interference. Palmerston was then in charge of home affairs but he strongly influenced the members of the cabinet to oppose Russia. The nation generally supported "Pam." There was a great outburst of war enthusiasm and everyone spoke glibly of an easy victory. Britain had been so long at peace that the horrors of war were forgotten. No country could well have been less prepared for war than Britain. Since Waterloo the war office had stood still; military matters were in the hands of

pompous officials and aged officers who had done little or nothing to keep the British army up-to-date. French and British troops landed in the Crimea.

At first the war was hopelessly bungled, for both French and British leaders were incompetent. Lord Raglan, one British commander, still lived on his memories of the Peninsular war; St. Arnaud, who led the French, was an adventurer. The allies won a complete victory at Alma, September 20, 1854. This should have been followed by a speedy march on the fortress of Sebastopol, the heart of Russian power in the East. Instead, the allies loitered, and when they arrived, the fortress was well-nigh impregnable. Trenches had to be dug and preparations made for a winter siege.

That winter will never be forgotten. The weather, as the tsar had predicted, came as an unpleasant surprise to the British. Maliciously he had said that his best generals were General Janvier and General Février. (When in February, 1855, the tsar himself died of cold, *Punch* published a cartoon called "General Février turned traitor.") Conditions were made much worse by shocking organisation. Everything needful was lacking: shelter, warm clothing, suitable food, hospital supplies. Thousands fell victims to frost-bite, cholera, dysentery and slow fever. Transport broke down so badly that men died for lack of food which rotted less than ten miles away. Yet, as usual, the British soldier survived the British War Office. In spite of his officers he even won battles: Balaklava (where occurred the famous charge of the "Light Brigade") and Inkerman. At Scutari, in an old Turkish barrack where stinking drains ran under the floor, men died of wounds and disease. There was neglect everywhere and complete lack of the barest necessities—soap, plates, knives, forks, drugs, beds. The hospital, however, was luckier than the army in the field for the hospital acquired a saviour, Florence Nightingale. This lady, who was of gentle birth and breeding, had early in life startled her family by entering the pro-

profession of nursing. A resolute woman, she had trained abroad, and at thirty-three bullied the government into permitting her to organise the hospital at Scutari. There, by a combination of firmness and further bullying, she brought order from chaos. In six months the "Lady of the Lamp," as the

to acknowledge, was "inevitable." He was at this time seventy-one years of age.

With the passing of winter the attacks on Sebastopol were renewed, but it was not until September, 1855, that the fortress was reduced, mainly by the French whose forces greatly outnumbered the British. Soon

afterwards the war came to an end. It had proved that "bravery is much more common than brains."

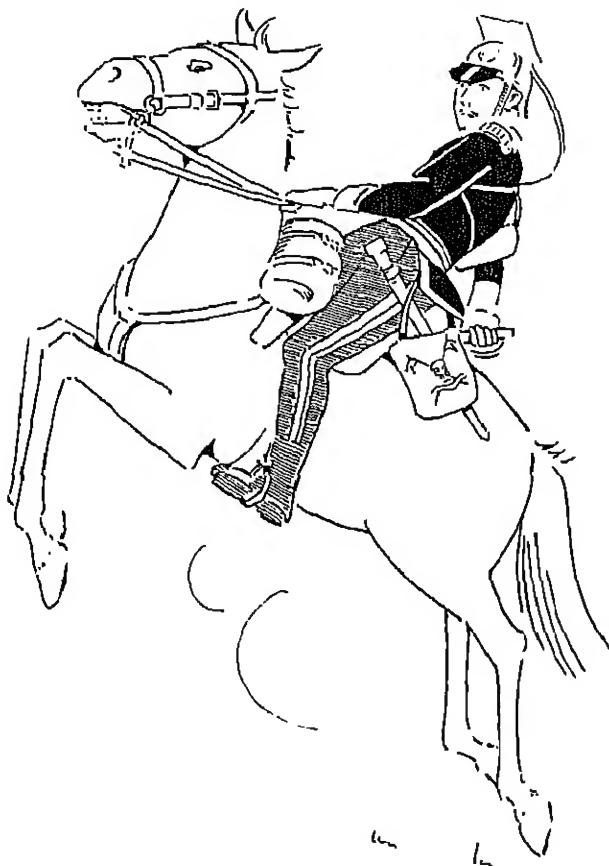
By the *Treaty of Paris* the great nations of Europe settled that the Turkish empire should not be broken up, except (1) that the two states of Moldavia and Wallachia should be independent; (2) the Black Sea should be declared neutral, and ships of war were not to be allowed on it.

One result of the Crimean War, and of the independence gained by the two Turkish provinces, was to encourage other provinces to try for independence, and so there was continual unrest in the Balkan States.

The Crimean War was a great evil and little permanent good came of it. The "sick man" was not saved; for his empire was eventually broken up. There was one lasting good, however, that was an outcome of Florence Nightingale's great work—the foundation of the Red Cross movement which has done so much for the improved treatment of the sick and wounded both in war and in peace.

The queen personally superintended the committee of ladies who organised relief for the wounded. She eagerly seconded the efforts of Florence Nightingale, and instituted the Victoria Cross—*For Valour*.

Queen Victoria's policy.—On December 14, 1861, the Prince Consort died. The people's prejudice against him, mainly because he



A SOLDIER OF THE "LIGHT BRIGADE"

soldiers called her, halved the death-roll in the hospital.

For the first time in history, thanks to the telegraph, daily reports of the war were published in the press. The reports alarmed the public who felt that the government was to blame. A general outcry brought about a change. Lord Aberdeen gave place to Lord Palmerston who, as the disgusted queen had

was a "foreigner," had greatly abated as he became better known. The grief of the queen was overwhelming and the sympathy of the whole nation showed their appreciation of her husband. The magnificent mausoleum at Frogmore, in which his remains were finally deposited, was erected at the expense of the queen and the royal family. Many public monuments to "Albert the Good" were erected all over the country, the most notable being the Albert Hall and the Albert Memorial in London. The queen instituted an Albert medal in reward for gallantry in saving life and also the order of Victoria and Albert.

Victoria was only forty-two at the date of her tragic bereavement; nearly half her life and more than half her reign remained to her. Until her marriage she had been little more than a child for she had not been allowed to converse with any grown-up person, friend, tutor, or servant, without the duchess of Kent or her nurse being present. Since 1845, she had been mainly guided by her adored husband. After 1861 she stood alone and her policy was her own. "I am *determined*," she wrote to her uncle Leopold, "that *no one* person is to lead or guide or dictate to *me*. I know *how he* (her late husband) would disapprove of it."

It has been stated that a constitutional sovereign, in relation to his ministers, has three rights—the right to be consulted, the right to encourage, and the right to warn.

The queen enforced to the full the "right to be consulted." She considered it her duty to save her people—for were they not *her* people?—from the disasters into which their elected ministers were (as she thought) only too likely to lead them. Sometimes, but not very often, the queen "encouraged," especially a minister like Disraeli of whom she had a very high opinion, or her leading soldiers. Again and again the queen

"warned" her ministers to change their policy, but when she found that her warnings were of no avail, she behaved *constitutionally* and accepted her minister's policy.

NOTES

The Battle of Inkerman is known in history as the "Soldier's Battle," because, owing to a thick fog, the men did not depend on the guidance of their officers, but on their own energy and unyielding bravery.

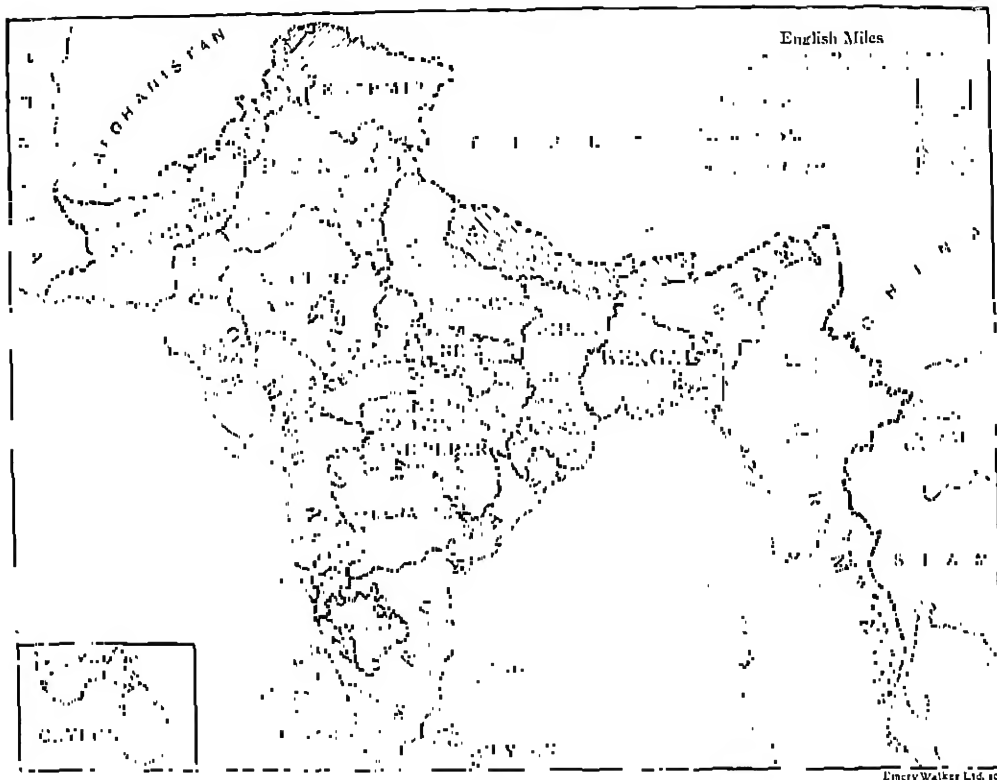
At Balaclava, the 93rd Highland Regiment deployed in a "thin red line," only two deep, and with great courage and skill stopped the advance of great masses of Russians.

The famous charge of the Light Brigade of cavalry took place at Balaclava. The British guns were in danger of being captured by the Russians, so Lord Raglan sent word to Lord Lucan, the commander of the cavalry, to advance immediately to save the guns. Owing to some mistake, the cavalry charge was made against the wrong part of the enemy's line. The cavalry had half a league (about a mile and a half) to gallop across a valley to the Russian guns. As the men rode, the guns on either side of the valley opened fire on them, and soon those at the end did the same:

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volley'd and thunder'd."

Some of the men reached their goal and cut down the gunners, but out of a total of 673, 110 were killed, and 134 wounded. Although the soldiers knew that there must have been a mistake in the order, and that "some one had blundered," they felt it their duty to obey even in the face of almost certain death.

IV. INDIA



POLITICAL MAP OF INDIA

(In this chapter outlines of the story of British affairs in India, from 1840 to 1937, are told in a continuous narrative. The *Table of Events* (p. 485) should be consulted.)

TWO years after the Crimean War, Palmerston was again in trouble. An Italian exile, named Orsini, threw at the French emperor, Louis Napoleon, a bomb manufactured in Birmingham. The French complained of the slackness of English law which allowed such outrages to be planned and prepared for. For once Pam was meek in the presence of foreigners. He tried to introduce a bill imposing severe

penalties on alien conspirators. The indignant Commons would have none of his efforts, for at the time the British were anti-French. Pam had to resign, but he was back again in 1859, just in time to assist in dealing with the last problems of the Indian Mutiny.

The people of India.—Since the middle of the 19th century (1858) India has been part of the British Empire. The right method of government of India is a great and difficult problem owing to the immense size of the country and the vast number of its different peoples.

There are, at the present time (1938), the Hindus, 239 million in number, believers in many gods, with temples adorned with images and with the people showing great veneration for the sacred law. Among the Hindus are elaborate class distinctions. They are divided into four great classes or castes—priests, soldiers, workers and peasants. The members of the different castes may not intermarry, eat with or even touch members of other castes.

Opposed to the Hindus are the Moham-medans, 77 million in number, believers in one God and in social equality. To these two great groups must be added a host of lesser groups differing greatly from each other in religion and custom—7 million Animists, 6 million Christians, 4 million Sikhs, and many more. Among the various communities in India may be found the almost naked savage hillman, and at the other end of the scale the highly educated and cultivated gentleman in western dress.

The vast majority of Indians are engaged in agriculture. They live in countless villages in tiny houses built of clay, each household patiently cultivating its own rice or millet patch. Most of these people never move more than a few miles from their native villages and they show little interest in anything that is taking place in other parts of the world.

We shall see how the British lack of understanding of the religious codes and native customs of the Indians led to serious trouble.

Afghanistan.—In the first half of the 19th century the Russians were advancing in central Asia, and it was considered likely that an attempt might be made to challenge British rule in India. The advance of Russia to India lay through Afghanistan. In 1839 a dispute arose amongst the natives with regard to a new Amir. Lord Auckland, the governor-general of India, decided to try to place on the throne of Afghanistan an Amir who would be favourable to Great Britain. An expedition advanced through the Hindu Kush mountains, occupied Kanda-

har and Kabul, dethroned the Amir, Dost Mohammed, and set Shah Suja on the throne. But this action soon proved disastrous. The Afghans, proud and warlike, rebelled. Sir Arthur Macnaughton, the British envoy, was treacherously murdered, and the British garrison left Kabul one bitter morning with the snow a foot deep to march back through the Khyber Pass, a distance of 90 miles, to Jellalabad on the Indian frontier. Shut in on either side by lofty hills, every point alive with fierce mountaineers, they slowly fought their way. Harassed by countless swarms of the enemy, steadily their numbers dwindled, till finally, only one solitary horseman, reeling and tottering, wounded, exhausted, almost dead, reached Jellalabad. This was Dr. Brydon, the sole survivor of 16,000 men (1841).

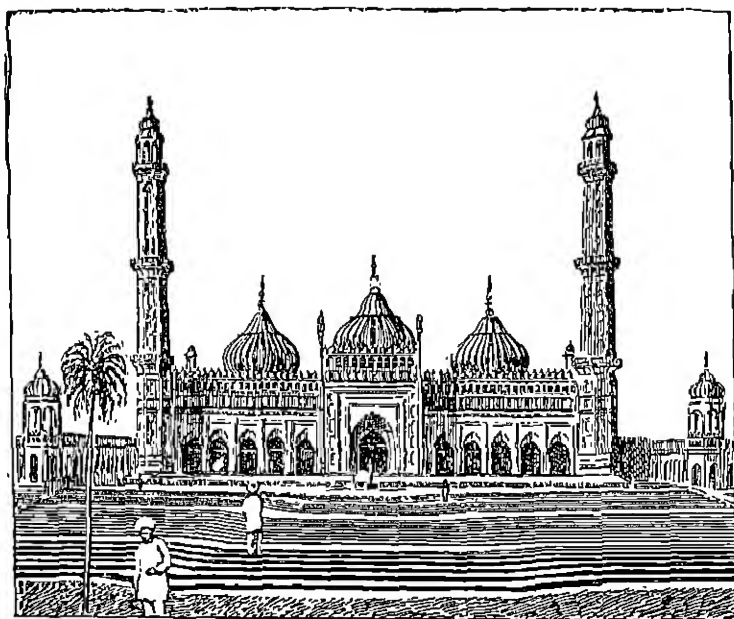
The Sikhs.—The next move was to conquer the Sikhs of the Punjab, a splendid fighting race with the best native troops in India trained on a European plan and having a number of heavy guns. There were continual wars with the Sikhs and much the hardest fighting that the British ever had in India. General Gough, a fervent Irishman, who said he "never was bate and never would be bate" was very nearly thoroughly "bate" by the Sikhs at Chillianwalla, but finally defeated them at Gujerat (1849). The Punjab was annexed and splendidly reorganised by two brave brothers, Henry and John Lawrence. Sikhs were enrolled in the British army, roads, bridges and canals were made, and in a few years the Punjab became the most loyal and contented state in British India.

The Indian Mutiny.—Other provinces were gradually added to the empire, notably Lower Burma, Scinde and the large state of Oudh, but these annexations caused discontent amongst certain of the natives. The people were not entirely in favour of British methods. The introduction of canals, roads, railways, the telegraph, etc., together with the zeal of the missionaries, had a disturbing

effect, for many believed that the British might wish to go further and destroy the Hindu religion. Another cause of discontent was that sepoys (native soldiers) had been sent by sea to China in violation of their religious code, for men who crossed the seas lost caste. Also, when promotions were made in the army it sometimes happened that high-caste sepoys had to take orders from low-caste officers, and this was a cause of grave offence.

pig is an unclean animal to those who are followers of the prophet Mahomet. In those days the soldier had to bite off the paper end of the cartridge with his teeth, and he felt that to touch such a cartridge was a grave offence.

The spirit of mutiny spread like a flame. On Sunday, May 10, 1857, the sepoys at Meerut shot their officers and murdered every European they could find. They then rushed to Delhi, where no regiment was



THE GREAT MOSQUE—LUCKNOW

The sepoys, who had fought bravely for the British, began to think that British victories in the Punjab against the Sikhs were entirely owing to their own skill and bravery. The British, too, had lost prestige by the wars in Afghanistan and the Crimea. The sepoys outnumbered the British by eight to one, and when the rumour went forth that the cartridges used in the new Lee-Enfield rifles were smeared with the fat of cows and the lard of pigs, discontent spread rapidly. The cow, a sacred animal to the Hindus, is never killed by them; and the

stationed, and proclaimed the native king as Mogul emperor. The mutiny spread to Oudh and the Ganges valley. Delhi, Lucknow, and Cawnpore were the chief centres of the Mutiny, and for a time the British position seemed desperate. There were not 40,000 British soldiers in all India to face six times as many trained native soldiers. Some frightful deeds were done by the rebels. At Cawnpore, some hundreds of civilians resisted a native prince, Nana Sahib, for three weeks. They finally surrendered on receiving the promise of a safe

passage. The promise was treacherously broken. The soldiers were shot and the women and children murdered in cold blood and their bodies thrown into a well. Only four people escaped the massacre. A beautiful statue of an angel has been erected over the well into which the women and children were thrown.

At this terrible time the British soldiers showed that they still possessed the spirit of their fathers. The Residency, the palace of the governor at Lucknow, was bravely defended by Sir Henry Lawrence against overwhelming odds, but Lawrence was killed early in July. Although most of the sepoys were traitors, the native armies of Madras and Bombay remained true to their salt, while the Sikhs, who did not profess the Hindu religion and who had fought so bravely against the British a few years earlier, now fought as steadfastly for them; the Gurkhas too, were of great service. More troops were sent out from Britain and gradually the Mutiny was put down. The troops had to make forced marches of hundreds of miles in the scorching heat of summer, for railways had not yet been laid in the Ganges valley. The great men in this terrible struggle were Nicholson, who led the troops against Delhi, where he himself was killed; Havelock and Outram, who fought their way to Lucknow and were besieged in the Residency; and Colin Campbell, who relieved the city. Campbell defeated Nana Sahib at Cawnpore, but he escaped and was never heard of again.

Only one native ruler, the Ranee of Jansi, other than Nana Sahib took part in the Mutiny. After the fall of the three principal strongholds—Delhi, Cawnpore and Lucknow—the Ranee conducted a guerilla warfare in the Central Provinces, but she herself was killed in the battle of Gwalior.

The horrors of the massacre of Cawnpore made a lasting impression on the British and, in spite of Canning, the governor-general, who insisted that the innocent should not be punished, considerable severity was shown towards the defeated sepoys.

Canning was scornfully nicknamed "Clemency" Canning, but it is a nickname that honours him.

After the Mutiny.—The chief result of the Mutiny was that the rule of the East India Company came to an end and the British government ruled the country directly. The office of governor-general came directly under the queen through the secretary of state for India. In 1877, the queen assumed the title of Empress of India. The letters *Ind. Imp.* (*Indianus Imperator*) are now engraved on British coins. Thus the prophecy was fulfilled that the Company would fall a hundred years after the battle of Plassey. This prophecy had encouraged the mutineers, but the fulfilment was different from what they had hoped and expected.

Since the Mutiny, little fighting has taken place in India, although on several occasions troops have been sent against the races on the frontiers. The key to India is through the mountainous Khyber Pass in Afghanistan. The British were determined to maintain Afghanistan as a "buffer state" between Russia and India by preventing the Afghans from making agreements with Russia. A second Afghan war was caused by fears of the advance of Russia on India. The Amir of Afghanistan agreed to receive an English envoy, but shortly afterwards (1879) the envoy was murdered. Sir Frederick Roberts ("Bobs"), then led an expedition through Afghanistan, entered Kabul, the capital, and by a notable march of 320 miles, reached Kandahar, and subdued the country, 1880. Since that date Afghanistan has been an independent state and has mostly continued on friendly terms with Great Britain.

In 1919 and 1920, however, when India was in a state of great political unrest, the Amir of Afghanistan raided the North-West Provinces but he was soon defeated.

The guiding principles which actuate the British government are well set out in the following paragraph, which is taken from the Proclamation of Queen Victoria to the Princes, Chiefs and People of India, 1858:

"Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, We disclaim alike the Right and Desire to impose Our Convictions on any of Our Subjects. We declare it to be Our Royal Will and Pleasure that none be in any wise favoured, none molested nor disquieted by reason of their Religious Faith and Observances; but that all shall alike enjoy the equal and impartial protection of the Law: and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the Religious Belief or Worship of any of our Subjects, on pain of Our highest Displeasure. And it is Our further Will that, so far as may be, Our Subjects, of whatever Race, or Creed, be freely and impartially admitted to Offices in Our Services, the Duties of which they may be qualified, by their education, ability, and integrity, duly to discharge."

Under British rule, wars and famines were soon forgotten among the teeming millions of Indians and the population increased enormously. Some of the cities became industrial and the cotton-mills of Bombay rival those of Manchester. Perhaps the greatest work done by the British in India has been the irrigation of vast tracts of country, which added to the prosperity of the peasants and saved them from famine in times of drought. Gradually there grew up amongst the intelligent and educated classes a feeling of discontent at being a subject race.

Indian self-government.—The beginnings of a national demand for self-government came in 1885 when the first National Congress met, claiming to be the native "parliament." There was, however, little support given to the movement and none at all by Moham-medans, who were unwilling to act with Hindus.

In 1909 considerable advance was made by the Morley-Minto reforms, so called from the names of the secretary for India and the viceroy at the time. Legislative councils

were formed in all the provinces and there was a large increase of native members. In 1911-12 King George V and Queen Mary held a great Durbar at Delhi, which was once more declared the capital of India, as it had been of the ancient Mogul empire.

During the Great War of 1914-1918, Indian troops fought with those from other parts of the empire and as a mark of gratitude and confidence, after the war Britain extended the powers of self-government. In 1920 a national leader named Gandhi came forward. He was a wealthy and successful lawyer but he gave up his promising career and his comfortable home for a life of hermit-like simplicity. Gradually he gained the support of thousands of Indians in his demand for self-government. The agitation spread rapidly. A great number of Indians who saw the earnestness and heard the simple eloquence of Gandhi regarded him as a saint, and gave him the title of *Mahatma*, or Great Soul. Unfortunately, contrary to Gandhi's desire, grave outrages took place. He was arrested in 1922 and put on trial for conspiring to spread disaffection with a view to overthrowing the government of the country. Gandhi pleaded guilty, accepted responsibility for all that had happened and invited "the highest penalty that can be inflicted upon me for what in law is a deliberate crime and what appears to me to be the highest duty of a citizen."

Condemned to six years' imprisonment, he was released in January 1924, after an operation. He returned to his party that had chosen other leaders, and at the end of the following year announced his intention of retiring from the world for a time.

In 1927 a commission under Sir John Simon was sent to India to study the best methods of granting Home Rule to India. In 1930, when the report was published, the prime minister, Mr. Ramsay MacDonald, called a Round Table Conference, to discuss the report, Indian representatives were invited, but refused to attend; in the following year, however, they did attend a second

conference and among the delegates was Gandhi. His party, however, were so persistent in their demands that Gandhi abandoned the conference and returned to India to carry on another campaign of "passive resistance." Gandhi and others were imprisoned, for though their movements were

intended to be non-violent, there were those whom they could not control, and terrible outrages occurred.

In spite of these outbreaks, parliament in England pressed on with the work of reform and in 1935 passed the India Bill, still further extending the self-governing powers of India.

V. GLADSTONE'S DEALINGS WITH IRELAND AND EGYPT

(*Note.*—The stories of Gladstone's dealings with Ireland and Egypt are here given in an unbroken form. No mention has been made in this chapter of the ministries of Disraeli and other prime ministers.)

Gladstone's first ministry.—It is the year 1868. To Mr. Gladstone, felling trees in his park, a telegram is brought: a messenger from the queen is on his way. That can mean only one thing. At last Gladstone will be prime minister. For a while he continues to hack trees. Then he says to the messenger, "My mission is to pacify Ireland."

It was a hard mission for in 1868 Ireland seethed with discontent. Ever since the first feudal invasion by English barons in 1169, conditions in Ireland had grown steadily worse. Family and tribal warfare continued through the Middle Ages and English kings were powerless to stop it. The Tudors and Stuarts tried hard but their efforts were marred by the Reformation and the events of the 17th century. The Irish remained Catholic. From time to time land had been confiscated and plantations settled by Protestants, but they were always in a minority, and in 1641 there was a great massacre of them. Cromwell punished that and thereafter, from 1691-1746, the Catholics came under a savage set of laws called the Penal Code. To make matters worse, both for Catholics and Protestants, Britain began to fetter Irish trade in the

interest of British merchants. About the time of the American War (1775-1783), however, there was a slight but temporary, change for the better. The Irish threatened armed trouble if Britain did not allow her an independent parliament. Britain had to allow it and for some years Ireland had some measure of self-government. The code against the Catholics became less severe. Then, in 1798, when Britain was fighting a desperate war against France, the Irish began a great rebellion. It was easily subdued but the British government decided to contrive some way of keeping the Irish in better order. The Irish parliament must go. Henceforth Ireland would be governed by the parliament of the United Kingdom to which she would be allowed to send a certain number of representatives, so after 1801 Ireland had no parliament of her own.

In 1868, then, Ireland did not govern herself. That was one grievance. She had two others: (1) The Established Church (2) Landlords. Although most of the Irish (about six-sevenths of the population) were Catholics, the only Church recognised and supported by the British government was Protestant.

Then the land provided its problems. In the course of centuries much land had been confiscated by the British government and granted to English and Scottish adventurers. Some of these new owners regarded their Irish holdings as useful only for the rents

which could be got out of them. As they never went to Ireland all was left to their "bailiffs," often harsh and unscrupulous men: there was not, as there is often in England, a pleasant relationship between the great landlord and the humble tenant. To a poor Irishman who had no industrial job a patch of land was essential, for on it he could scratch a living for himself and his family. He was prepared to take the land at any rent. Then the inevitable happened: rent day found him unable to pay and eviction followed. Suppose, meanwhile, he had contrived to make a few improvements on his plots: a shed, a fence, drains. One of two things happened: his rent was raised to a figure he could not meet, or when evicted he lost the "improvements," since they were not as a rule such as would bear transplanting. The landlord had the benefit while his homeless ex-tenant cursed by the wayside.

Ireland was a problem indeed. Mr. Gladstone tackled it—in different ways—in four separate ministries: 1868-1874; 1880-1885; 1886; 1892-1894.

The son of a rich Liverpool merchant, Gladstone had been educated for politics. His career at Eton and Oxford was brilliant. He became a member of parliament in 1832 and was in Peel's ministry of 1834-35 as well as in the historical ministry of 1841-46, when he supported his chief over the repeal of the Corn Laws. He was also in the ministries of Aberdeen, Palmerston and Russell. For some years Gladstone was regarded as the rising hope of the "unbending Tories," who little thought that he would become the greatest of Liberal statesmen. He was a staunch Churchman and as a young man had been dissuaded with difficulty from becoming a clergyman. Church questions always interested him more than anything else. Gladstone was also a great financier who managed the revenue of the country with skill and economy. He was, too, a great lover of peace and disliked attempts to enlarge the empire because such attempts often led to war. Against any form

of oppression or cruelty he seethed with indignation.

In Palmerston's last ministry (1859-1865) as chancellor of the exchequer, Gladstone managed the finances of the country so well that many import duties were removed and the income-tax was reduced to 4d. in the pound. The duty on tea was reduced from 1s. to 6d. and from that time tea became more and more the national drink. The duty on paper was removed and books and newspapers were then sold much more cheaply than before.

Gladstone had abandoned most of his Tory principles and his ministry (1868-1874) was the first to which the name Liberal can be properly applied. His chief colleague in parliament was John Bright, the orator of the Anti-Corn Law League.

Gladstone's knowledge was enormous and staggering; his oratory flood-like. No one could stand up to either. The queen could not. "He lectures me as if I were a public meeting," she is reputed to have said frequently his learned despatches had to be paraphrased for her understanding, for now the queen was alone. Widowed, she mourned her lost consort and watched events in a vein of extreme pessimism. Gladstone dismayed her. His reforming energy was limitless. He had been only one year in office when he proposed to put the Irish Protestant Church on the same footing as the other churches in Ireland—"to disestablish it." In spite of a loud outcry, in which the queen joined, the Church was disestablished, it was no longer under the control of the state, and its wealth was put to other uses, (1869).

A year later the land problem was tackled. The *Land Act* gave to tenants unjustly evicted, compensation calculated according to a scale, or settled according to the custom of the country. For improvements which really increased the letting value of the land the tenant was also entitled to compensation. The tenant who wished to buy his land was given chances of borrowing the necessary

money. So much was done for Ireland in Gladstone's first ministry (1870).

Gladstone's second ministry.—When he returned to power in 1880 the condition of Ireland was worse than ever. Not only had the landlords found ways of evading the Land Act, but open disorder and outrage now paralysed social life. A Land League had been formed by an Irishman named Davitt. This was a kind of "trade union" of tenant farmers. The members of the league swore to refuse rent to any obnoxious landlord. Later, they began to "boycott"; i.e. refuse to have any dealings at all with persons who offended them—to "send them to Coventry," as we say. This method was suggested by their new leader, Charles Stewart Parnell.

Parnell had an English father, an American mother and—land in Ireland. He belonged, in fact, to the hated class of Anglo-Irish landlords, yet in spite of that Parnell became leader of the Irish for ten years. Although a Protestant he was the champion of the Roman Catholics. Parnell perfected a new plan of campaign. If the government would not redress Irish wrongs, let the Irish members of parliament see to it that the government got nothing else finished without extreme difficulty. So, on any matter of debate, the Irish made countless speeches, moved unnecessary amendments, claimed divisions in and out of season. Once they kept the Commons sitting for twenty-two hours! On another matter they prolonged the debate from 4 p.m. Monday to 9 a.m. Wednesday. Meanwhile, in Ireland, disorder increased and many crimes of violence occurred. Midnight attacks by disguised men, "Moonlighters," were made on landlords and their cattle were mutilated. In 1880 there were 2,000 evictions and "a soldier or a policeman for every 30 inhabitants vainly trying to keep order".

What could Gladstone do now? For one thing he did not mean to allow the law to be defied. The Irish must refrain from outrages and trust the British to remedy

their grievances. In other words: order first, then remedy. A *Coercion Act* was passed enabling Irish magistrates to imprison at will and without trial—this put a good many mischief-makers out of harm's way. Then, in a measure which, even for him, was a complicated affair, Gladstone established in connection with Irish land the "Three Fs"—Fair Rent, Fixity of Tenure, Free Sale. A tenant's rent was to be fixed by a special board; he could not be evicted so long as he paid his rent; he could sell his interest in the land. It was a good measure but Parnell was not satisfied. In fact, he became so outrageous that he had to be imprisoned. Then, as Parnell had promised, Irish crime reached its climax and the peasants refused to pay rent until he was released. Gladstone released Parnell on condition that he restored order. Shortly after his release the worst crime of all took place. Lord Frederick Cavendish, the new chief-secretary when walking in Phoenix Park, Dublin, was murdered with his companion in broad daylight, 1882. Although Parnell was not responsible for the murder it did him much harm. Once more the Commons passed measures to keep the Irish in order. Once more Gladstone had failed in his mission to pacify Ireland.

Gladstone's third ministry.—His third ministry (1886) was short, and Irish affairs made it so, for by this time Gladstone had decided that the only way to appease Ireland was to let her govern herself. She must have HOME RULE. She must be given back the parliament she had lost in 1800. But to introduce a measure providing for all this was, as Gladstone knew, a dangerous business. Not only the Conservatives but also many of his own party would oppose it. Still, being convinced, he had to take that risk. A crowded House heard him explaining his measure in May 1886. Long and bitter speeches were delivered on both sides. Half of his own party voted against him and voted for preserving the Union. In the general election

which followed, the country showed how it disliked Home Rule by giving the Conservatives a majority. Gladstone and his followers were "out" for five and a half years.

Gladstone's last ministry.—In 1892 Gladstone was an old man feeling, as he said, that "the gates of the senses were closing." But he still meant to "pacify" Ireland and now there was no Parnell to stand in the way. To deal with Ireland the Conservatives had put up a lackadaisical youth named Balfour. He surprised everybody. At Cambridge they had known him as "Pretty Fanny," but the Irish soon dubbed him "Bloody" Balfour, so resolute were his efforts to keep order. He was supported by *The Times* newspaper. *The Times* went too far. In its eagerness to muzzle Parnell it published a facsimile of a letter apparently signed by him, and practically expressing approval of the Phoenix Park murders. After a great deal of trouble Parnell forced the government to enquire into the matter. A good deal came out in court: *The Times* had spent thousands of pounds trying to get evidence against Parnell; *The Times* had bought the letters from a seedy journalist named Piggott; *The Times* had not troubled to verify the letters. Worse followed. Under cross-examination Piggott broke down and admitted forgery. Thus cleared Parnell enjoyed a short triumph, but two years later he was involved in a domestic scandal and disappeared from public life. He died in 1891.

At eighty-four, then, Mr. Gladstone made his last effort. Once again he proposed Home Rule for Ireland, and this time the Commons gave him a majority of over forty. The Lords, however, rejected the measure by nearly ten votes to one. Gladstone could do no more. He died in 1898—"the greatest member of the greatest deliberative assembly the world has known." (The end of the Irish problem is told on p. 476.)

Egypt.—Ireland was not Gladstone's only problem. In his second ministry Egypt also

gave him trouble (1880-1885). Indeed this government was one of the most unfortunate in history; it was the government of Majuba, the Phoenix Park murders and the fall of Khartoum.

The khedive of Egypt, Ismail Pasha, had a passion for borrowing. He borrowed from the English, the French, the Italians. With the money Ismail provided railways and telegraphs and bought many shares in the Suez Canal project. He also indulged a craving for personal luxuries. Then came the day for repayment. Ismail could not repay and his creditors complained to their governments. Britain and France insisted that the khedive must let them manage his income. For a time he did, but then he grew restive and dismissed his British and French advisers. Britain and France thereupon had him dethroned and his son Tewfik reigned in his place.

But the Egyptians became very restless about this sudden invasion of foreigners, and in 1881-2 armed rebellion broke out. In Alexandria fifty Europeans were massacred. To protect the survivors an Anglo-French fleet arrived. Soon the French, for political reasons, withdrew their ships and Britain was left alone to police Egypt. Mr. Gladstone realised that he must prevent at all costs the bankruptcy of the khedive, so after the fortifications of Alexandria had been destroyed and the rebel army crushed by General Wolseley at Tel-el-Kebir (the first battle where British soldiers fought in red coats) a small British army of occupation was shipped to Egypt to support Tewfik. It was hoped that this army would be all that Britain would have to send.

Vain hope! Soon the khedive was in more trouble. To the south of Egypt is a huge tropical area, part scrub, part desert, called the Sudan. Normally under the control of the khedive, it was garrisoned by troops which, in many cases, were commanded by European officers. In 1883 a prophet appeared in the Sudan who proclaimed himself the *Mahdi*, the last of the "Prophet's" twelve disciples. The Mahdi's mission was

to drive out the Egyptians and the whites. Thousands of Arabs and Mohammedan negroes flocked to his standard when he proclaimed a holy war and set up a new state in the Sudan. To deal with the revolt the scared khedive sent a badly equipped, untrained army commanded by Colonel Hicks, a British officer. Falling into an ambush at El Obeid, the army was utterly routed and Hicks was killed (1883). More followers flocked to the Mahdi and it seemed likely that the Sudan would be lost to Tewfik. What was worse, many Anglo-Egyptian soldiers and civilians might be cut off and probably massacred. This was clearly another problem for Gladstone whose policy was always for peace and economy. Was Britain to re-conquer the Sudan for Tewfik? Or was she to content herself with getting the Europeans out of trouble? After some thought Gladstone reluctantly decided on the latter course, and he sent Charles George Gordon to carry it out.

Gordon was a soldier with a world-wide experience: he had been in the engineers, in the service of the emperor of China, in the service of the khedive when he had done much to stop the Arab slave-trade. A pious Christian, he was nothing of a milksoy. He had had hair-raising adventures everywhere: once he rode alone across miles of desert to deal with an Arab revolt. As ex-governor-general of the Sudan he was clearly the man to arrange the evacuation now required. Everybody in Britain thought so: the *Pall Mall Gazette* (editor: W. T. Stead) said so with emphasis. Gladstone, busy with Ireland, thought so, too, after a time. Gordon was sent to the Sudan with clear instructions to withdraw the Egyptian garrison and the other foreigners to safety in Egypt.

Once there, however, Gordon forgot his orders. He was fiery and independent, a born leader of men, and as fanatical in his way as was the Mahdi. He would not hear of abandoning the Sudan to "a feeble lot of dervishes," and he determined "to smash up the Mahdi." He bombarded the authori-

ties in Egypt with letters and telegrams but he received no sympathy from Egypt. Gladstone at home would not alter his plans although the English newspapers supported Gordon and denounced Gladstone for not sending him help. Gordon continued to wait, and meanwhile the forces of the Mahdi were gathering round Khartoum, the capital city. Soon it would be hemmed in. Would Gladstone send out a relief force? The queen said he ought to do so. The newspapers said he ought to do so. For nearly a year (1884-85) Gordon maintained the siege sending occasional messages to Gladstone urging him to send help. Then for five months there was no news of Gordon for no messengers could get through the enemy lines. At last Gladstone very unwillingly gave way. A relief force under General Wolseley set out up the Nile to relieve Khartoum. It arrived two days too late. On February 6, 1885, Khartoum had fallen to the dervishes, and Gordon with the few other Christian inhabitants had been killed.

This extract illustrates how greatly Gordon was loved by the natives in the Sudan:

"The slaves that Gordon had set free used to try to kiss his feet and the hem of his garment. To this day there is a name known in Egypt and in the Soudan as that of a man who scorned money, who had no fear of any man, who did not even fear death, whose memory was as perfect as his uprightness, and the name of that man is *Gordon Pasha*."

The last words written by General Gordon in his diary were:

"I have done my best for the honour of our country. Good-bye.—C. G. Gordon."

In Britain a great storm broke over Gladstone for Gordon had become the idol of the people. The queen expressed her wrath with more force than discretion, for really Gordon had not carried out his mission according to his instructions. When Gordon's bible was presented to her by his sister she had it kept in a glass case at Windsor.

Soon, Gladstone's second ministry ended. He had stood firm to the end. Much as he regretted Gordon's death, he would not be stampeded into reconquering the Sudan. The reconquest, in fact, did not take place until 1898.

The re-conquest of the Sudan.—For twelve years the dervishes were masters of the Sudan. On the death of the Mahdi his lieutenant, the Kalifa, took control, but the religious movement degenerated and slave trading became a general practice. There was continual fighting against the British outposts on the frontier of Egypt and at Suakin on the Red Sea.

Lord Cromer virtually ruled Egypt for 24 years. Great irrigation works were built to regulate the flooding of the Nile lands, the peasantry thrived and the towns on the Delta prospered as traffic through the new Suez Canal increased.

Preparations were made for reconquering the Sudan. Egyptian soldiers were carefully trained by British officers and when by 1896 they were ready, Sir Herbert Kitchener was appointed to carry out the difficult task and he astonished the world by the efficiency of his achievement. He made very careful preparations advancing slowly step by step. A railway for the troops was built across the Nubian desert and at Omdurman (the Kalifa's capital,

hard by the ruins of Khartoum) the wild charges of the dervish spearmen were stopped by the new Maxim machine guns (1898). 11,000 dervishes were killed at the cost of 48 lives of the victorious army. Khartoum was revenged and the Sudan was put under Egyptian and British rule. The terrible rule of the dervish came to an end. Kitchener, for his services, was raised to the peerage as Baron Kitchener of Khartoum. The seat of government was again transferred to Khartoum which was rebuilt on a much finer scale than the original city. The Gordon College was erected in memory of a great man. Since that time the fertile parts of the country have prospered and cotton growing is now a thriving industry in the Sudan.

During the Great War (1914-1918) the khedive, Abbas II, joined with the Turks against Britain, so Egypt was made a British Protectorate, 1914. In March, 1922, Egypt was given responsible government as a kingdom under King Fuad I.

The Anglo-Egyptian Sudan is under the joint rule of the governments of Egypt and Britain.

Note.—It was during Gladstone's second ministry that the great Education Act establishing Board Schools was passed (1870), and the Ballot Act, enabling people to vote in secret (1872). A "ballot" is really a little ball or ticket used in voting.

VI. DISRAELI'S MINISTRY

WITH all his ability Gladstone never succeeded in being on easy terms with the queen. He was too clever; he lectured at length; he wrote despatches and explanations which had to be paraphrased. Most probably the queen disliked him because he bewildered her, a fault of which his great rival, Benjamin Disraeli (prime minister 1874-80), was never guilty. Disraeli studied to please the queen. He

explained things to her in a witty, yet simple way; he had a fund of pleasant small talk, and he flattered. Flattery, indeed, was part of his technique and he was heard to remark that in giving it to royalty you "have to lay it on with a trowel." So he pleased his queen and adroitly managed her, and Victoria, for her part, seemed to like the process.

The queen, however, was not Disraeli's

only success in the art of management. By 1874 he had completely won over the Conservative party. When that party came to grief on the repeal of the Corn Laws, the anti-Peelites, worthy men but not orators, would have floundered about aimlessly had it not been for Disraeli's efforts. At first sight Disraeli had little in common with the hearty squires who formed the backbone of the party. Thin, olive-skinned, his hair in ringlets and well-oiled, his clothes extravagant in colour and style, the young Disraeli was merely a figure of fun until the squires realised that he could talk well and that he had ideas for his party's advancement. The gift of tongues was never better shown than when Disraeli attacked Peel in 1846. The surprised and disheartened Tories cheered to the echo, and while still suspicious of this strange youth, were willing to make use of his talents. In the middle years of the century they came to accept his leadership, for he was at pains to school them in his ideas of what should be the aims of the party. The Conservatives, said Disraeli, will maintain the constitution, secure for England the respect of foreigners, tighten the bonds of empire, make for the poorer classes whatever reforms are necessary. Such was his programme. In 1874 he had his chance to carry it out, for the people wanted a rest from the Liberal reforms of Gladstone.

Social reforms.—Some of the social reforms carried out in this ministry were as valuable as anything ever contrived in parliament. "Two millions of people would bless the day when Mr. Cross was asked to be secretary of state for the home parliament," said Lord Shaftesbury, now, in 1878, near the end of his long unselfish life. Lord Shaftesbury was speaking of Mr. Cross's scheme for further revising the Factory Laws, which now forbade, among other things, the employment of children under ten. The working-classes, however, had cause to be grateful for more than the Factory Acts: laws were passed which had the effect of clearing away unhealthy house-property and substituting

healthy artisan dwellings at a low rent; landlords could no longer enclose public lands for their estates—"the people need air as well as food," said Mr. Cross. It was also made compulsory in 1876 for all children not privately educated to attend the new elementary schools till they were thirteen years old. By this act, child labour was reduced but not abolished, and many poor children attended the school for half a day and worked for the other half. By further legislation, strikes among workpeople became legal if peacefully promoted.

Then there was the "Plimsoll line." One evening in 1875, a fiery spluttering gentleman stood in the middle of the House and called the members "murderers." This was Mr. Samuel Plimsoll, M.P. for Derby, and his indignation arose from the government's slackness in dealing with a scandal. Before 1875 shipowners could overload their vessels (which were often unseaworthy in the first place) and over-insure both vessels and cargoes. In such ships sailors ran grave risks. By dint of a mulish obstinacy Captain Plimsoll had made Disraeli introduce a measure into the Commons. The evil was to be dealt with suitably. Then, suddenly, the government said that the matter must stand over for a while. They were so busy with other matters. "Murderers," yelled Plimsoll. Of course, he had to apologise later, but his outburst startled the government into doing something at once. Soon the Board of Trade was able to prevent the use of unseaworthy ships. Soon every ship carried a "Plimsoll line," which showed how low in the water she might be when bearing a legally authorised load.

Disraeli's "Imperialism."—Yet, although he considered social reform necessary and important, Disraeli had far more interest in what went on overseas. The opening up of Africa by David Livingstone resulted in the beginning of a great colonising movement, for it was realised that it would be very profitable to British manufacturers to export goods to the colonies. Disraeli was fired

with the thought of uniting the colonies in close touch with the homeland and his beloved queen. He took every opportunity to preach "Imperialism"—the closer union of all parts of the empire.

India especially attracted him, for the gorgeous East held his Oriental imagination. He desired to attach India to Britain by stronger bonds. Her people must feel that they had a great share in the empire and in the affections of the royal family. Here Disraeli made great use of the royal family. In 1875 and 1876 the prince of Wales (afterwards Edward VII) made an elaborate tour of India amid loud and loyal demonstrations of goodwill. Then, in 1876, parliament conferred on the queen the title of "Empress of India." This pleased the people of India and delighted the new empress, who thereupon began the study of Hindustani and was not long in acquiring Indian attendants to give point to the new title. For his services Disraeli went to the House of Lords with the title of Earl of Beaconsfield.

Meanwhile (1875) by a stroke of luck Disraeli had secured the most important route to the East. The Suez Canal, which connects the Mediterranean and the Red Sea, was completed in 1869 by Lesseps, a French engineer. It was the last triumph of Napoleon III. Nearly half of the shares in this venture belonged to the khedive of Egypt, Ismail, who lived always on the edge of bankruptcy. Desperately pressed in 1875, he put his shares on the market. The question was, who would get them first? The British or the French? Parliament was not sitting at the time, so Disraeli on his own responsibility borrowed £4,000,000 from Rothschild, the banker, and bought Ismail's shares. This coup made a great and pleasant sensation in Britain. Henceforward the road to India was safe. Gladstone criticised the financial soundness of the deal, but for once, Gladstone was wrong. This purchase of nearly half the shares in the Suez Canal may be considered the greatest service that Disraeli in his long career rendered to his country.

It was during Disraeli's ministry that Roberts made his famous march to Kandahar and settled the second Afghan war.

The Treaty of Berlin.—

"We don't want to fight, but by Jingo if we do,

We've got the men, we've got the ships,
we've got the money too."

Nearly everyone sang this music-hall song in 1877 and 1878. Britain was indulging in another warlike mood. Once more Russia threatened to extend her territory at the expense of Turkey. Once more the enemies of "the sick man" were beginning to prepare for his funeral. Since 1856, so far from being improved, the lot of Christians in the Turkish empire was, if anything, worse. Rebellion broke out in the Christian province of Bulgaria in 1876, and dreadful atrocities were committed by the Turkish irregulars, the Bashi-Bazouks. As usual, Russia proposed to interfere. When other nations would not join her, she acted alone. Suspicious as Beaconsfield always was of Russia's advance southward (for the Suez Canal ran through Egypt—a part of the Turkish dominion) he made preparations in the Mediterranean: a fleet and an army mobilised. In London the mob stood solid behind him: they sang their music-hall ditty, then went round to break Mr. Gladstone's windows, for he would have none of this favouring of the Turk. He thought that after the Bashi-Bazouks had turned Bulgaria into a graveyard, no decent country ought even to think of supporting such a murderous race. "Let them," he said, "one and all, bag and baggage, clear out from the province they have desolated and defamed." Gladstone, however, was in a minority. London backed "Dizzy," and the queen craved to be a man so that she could give "those Russians . . . such a beating." But there was no war between Britain and Russia after all. Russia drove the Turks almost to the gates of Constantinople and then made the treaty of San Stefano, which gave several ports on

the Black Sea to Russia and created a kingdom of Bulgaria under Russian protection. Beaconsfield's opinions, however, were unaltered: what went on in the near East was a matter which concerned all the nations of Europe, not Russia alone. He acted with great resolution. He considered that any treaty about Turkey must be debated by a European congress. Beaconsfield reminded Russia of this matter and sent the British fleet to the Dardanelles and brought Indian troops to the Mediterranean by means of the Suez Canal. With a very bad grace Russia agreed to a congress at Berlin.

A number of *Punch* published in 1878 had a cartoon of Beaconsfield and Lord Salisbury, the foreign minister, performing a joyous dance to express their pleasure over the results of the *Congress of Berlin*. Disraeli and Bismarck, the German chancellor, prevented the outbreak of a great war, checked the advance of Russia and settled the frontiers of the Balkans for another thirty years. Roumania, Serbia and Montenegro were recognised as independent of Turkey;

northern Bulgaria became independent and southern Bulgaria (Rumelia) received a large share of self-government under Turkish authority. Lord Beaconsfield had a deal of his own liking at the congress. "That old Jew means business," said Bismarck, who was himself a fair hand at plotting. Russian ambitions were once more foiled. Britain acquired Cyprus from the reshuffle. Beaconsfield had reached the highest point of his career when he returned from Berlin bringing, as he said, "peace with honour."

But Beaconsfield's government was becoming unpopular. In spite of his social reforms and his success at Berlin he had not kept the peace. Another war had broken out in Afghanistan and a British army was fighting in South Africa. At a general election in 1880 Gladstone carried the country. Beaconsfield resigned and died the following year at the age of seventy-seven. His memory is kept ever green by the Primrose League, an offshoot of the Conservative party, for the primrose is said to have been Beaconsfield's favourite flower.

VII. COLONIAL EXPANSION

AT the beginning of Victoria's reign "the colonies" had been little esteemed, but towards the end of the queen's reign, the growth of steam transport not only favoured emigration but kept the emigrants in closer touch with the mother country. Then, too, European countries were producing their own manufactured goods, and were not so freely buying British manufactures as formerly. A colonial market suggested the importance of extending the colonies.

At this time, too, a famous writer, Rudyard Kipling (1865-1936), greatly helped imperialism. In the year of the first Jubilee, he published his first volume of Indian tales, and became a national spokesman with his grand poem *Recessional* which celebrated

the close of the splendours of the second Jubilee, 1897. This hymn expresses the pride of a "chosen people," privileged above all others to bear "the white man's burdens." The Jubilees were immense advertisements of the greatness of the British Empire.

Canada.—At the time when Queen Victoria ascended the throne, the French and British colonists in Lower Canada (Quebec) were constantly quarrelling, while the British in Upper Canada (Ontario) desired more control over their own affairs. In 1838 Lord Durham was sent out to settle the question, and he proposed that Upper and Lower Canada should be united, and that the Assembly (Canadian House of Commons) should have control over most of its own affairs; before

long both these reforms were brought about, (1840).

As the hard-working settlers pushed farther and farther to the west, new provinces were formed out of the vast territory. The earliest colonists of the north traded with the trappers and Indians for their rich furs; then the mighty forests claimed their attention, and lumbering became an important industry; later on, the rich lands of the west began to yield wonderful crops of wheat, and the wide prairie lands were found most suitable for the raising of vast herds of cattle. Other industries—dairying, mining, fishing, and fruit-growing—all grew to be of great importance. When we realise some of these facts, we must remember our great debt to General Wolfe, who decided by the capture of Quebec the important question as to whether the British or the French were to rule the land. In 1867 the separate provinces were united under the title of *The Dominion of Canada*, with the Government Assemblies sitting at the city of Ottawa. Only Newfoundland, now herself self-governing, has preferred to remain aloof from the Dominion.

Australia.—Before the middle of the 17th century a Dutchman named Tasman visited New Zealand and the southern part of Tasmania, and for a time Australia was known as New Holland. William Dampier, an English navigator, explored the north coast of Australia in 1688 and 1689, but as lands nearer home were awaiting colonisation, it was not thought worth while laying a claim to Australia.

The first carefully arranged explorations were carried out by Captain Cook, the most noted navigator of the 18th century. He was sent to the Pacific by the admiralty in 1769, and after carefully exploring the eastern coast of Australia he returned two years later. Cook made several voyages at a later date, penetrating far into the Antarctic, but was unfortunately killed in a petty dispute with natives at Hawaii, 1779. Cook claimed the east coast of Australia as British territory,

naming it New South Wales, and it was not long before his discovery was made use of. After the American colonies had gained their independence, the British government could no longer send convicts to America, hence, in 1788, Captain Phillip arrived at Botany Bay (so called from the luxuriance of the vegetation) with the first detachment of convicts and soldiers to that land. Fresh batches of convicts were transported from time to time, and when their term of imprisonment was completed, many of them remained as free colonists. Emigrants also began to arrive, and gradually other settlements were founded in different parts of the continent. The entire continent was formally annexed to the British Empire in 1829. The word *Australia* means *South Land*. There was no fighting in Australia between rival nations as was the case in Canada and India. The natives, called *aborigines*, a simple, uncivilised race, were not in very noticeable numbers, so that the continent was settled peaceably. The free emigrants soon began to agitate for the cessation of transportation, and when this came about the Australian colonies quickly progressed. The plan of assisting emigrants was introduced and many took advantage of the opportunity.

The discovery of gold at Ballarat and Bendigo in 1850 helped greatly the development of Australia. The rush to the goldfields began in 1851. The news spread rapidly; crews deserted their ships, clerks left their offices and farmers their land in their anxiety to get rich. A few made their fortunes; most of the gold-seekers made less than if they had stayed at home, but many of these settled in Australia and found that agriculture and sheep farming were more profitable than mining.

In the course of five years the population was more than doubled, chiefly by emigration from Great Britain. In 1900 the imperial parliament passed an act, for which the people had long waited, by which the separate states were federated in the *Commonwealth of Australia*. The Australian parliament meets at the new capital city of

Canberra, which is beautifully situated in an amphitheatre of wooded hills some two hundred miles from Sydney.

New Zealand.—Both Tasman and Captain Cook visited New Zealand, but little was done in the way of colonisation until 1840, when Wellington was founded, and Captain Hobson proclaimed the sovereignty of Queen Victoria. The colonists had frequent troubles with the natives, who are called Maoris, the wars lasting from 1860 to 1870. In the end matters were amicably settled, and the natives, a highly intelligent race, have a share in the government of the country, which is now the *Dominion of New Zealand*.

South Africa.—The countries which are included in the name "The Union of South Africa" are the provinces of the Cape of Good Hope (formerly Cape Colony), Natal, the Orange Free State, and the Transvaal. The Cape of Good Hope was discovered in 1478 by a Portuguese navigator, Bartholomew Diaz, and ten years later Vasco da Gama landed on Christmas Day in what is now called Natal (the *natal* or birthday of Christ), and completed his voyage to India. The Dutch established forts and settlements near the shores of Table Bay in 1652, one hundred and sixty-five years after the discovery of the land, and Cape Colony was captured from the Dutch by the British during the wars with Napoleon. For a considerable time little attempt was made to settle the colony, as it was looked upon only as a calling-place for ships to get water and fresh food on their way to or from India.

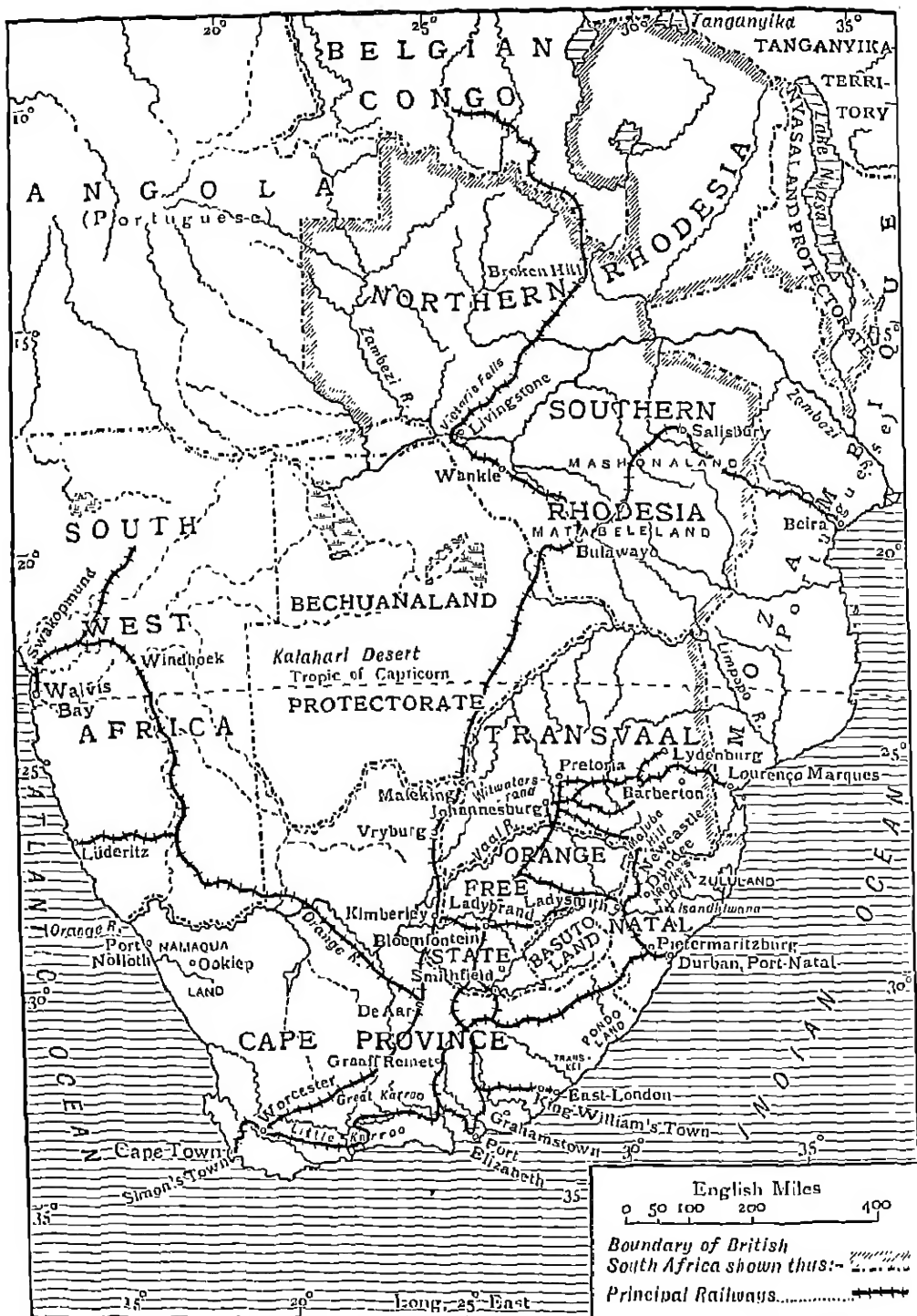
The later history of South Africa has not been by any means so peaceful as that of Australia. The settlers found the country inhabited by native tribes belonging to various divisions of the Negro race. There are the fierce and warlike Zulus, the Pondos and Basutos, and a number of other tribes generally spoken of as Kaffirs—"unbelievers."

The Dutch farmers (or Boers, as they are called) were not friendly to the British

government, and disputes often took place over the treatment of the natives. The native races in South Africa greatly outnumbered the white people, and the Kaffirs especially caused the Boers much anxiety and trouble by stealing their cattle. The British government put a stop to the cattle raids and punished the offenders, but they did not agree with the Boers, who considered that the natives should be kept in subjection for fear that they might expel the Europeans. In 1834 the British freed the slaves in South Africa and made the native equal to Europeans in the sight of the law.

The Great "Trek."—The Boers were so discontented that in 1836 the great Boer "trek" began. (To "trek" is to travel by ox wagon.) Seven thousand people left their homes in Cape Colony and with their wives and families, their rifles and their Bibles (they were a puritanical people), their oxen and their wagons, went northward to find a fresh home. Some crossed the mountains into Natal, others settled in the land between the Orange and Vaal rivers, and others crossed the Vaal into the Transvaal. Natal was taken over by the British government, but the two other districts of Orange Free State and the Transvaal were left to the Boers. Amongst those who made the Great Trek was a boy of ten, Paul Kruger, who afterwards became president of the Transvaal and gave the British a great deal of trouble.

During this time many British settlers had come to Cape Colony and gradually the British territory was extended to the Orange river. The Boers in the Transvaal had with great difficulty beaten off the raids of the native Zulus, a powerful race of warriors, and in 1877 the Transvaal was annexed by Great Britain, for the country was nearly bankrupt, and the Zulus were threatening to overwhelm the Boers. Cetewayo, a great chief, was organising war on a grand scale. He had an army of 40,000 warriors, and as there was a rule that no warrior might marry until he had "blooded his spear," it is easily



MAP OF SOUTH AFRICA SHOWING CHIEF RAILWAYS AND TOWNS

understood that the warriors were very warlike. The Zulus were disappointed at not being able to seize the Transvaal and they attacked the British. They destroyed a small British force at Isandhlwana, but failed to take the British post at Rorkes Drift, and were defeated at Ulandi (1879).

It was Disraeli who had formed plans for the annexation of the Transvaal, and when Gladstone took his place in 1880, Kruger, the Boer leader, promptly decided to make the Transvaal independent of Britain, for he knew that Gladstone was always opposed to war. In 1881 the Boers, who were all mounted men and crack shots, defeated small British forces at Laing's Nek and Majuba, and the sequel was that the Boers of the Transvaal were given their independence, for Gladstone did not care for the task of conquering them.

Cecil Rhodes.—At this time there was in South Africa a man, Cecil Rhodes, who became famous as a great empire builder. He was the son of a clergyman and went to Africa to improve a weak lung. Rhodes was ambitious both for himself and the country. By exploiting the newly discovered diamond and gold mines he became fabulously rich. Rhodes wished to make a strong "united states" out of South Africa—a union in which Briton and Boer might dwell in peaceful friendship. He soon found, however, that he had two obstacles to overcome: the British government and Kruger. Rhodes had great interests in the rich districts to the north of the Transvaal. (It is now known as Rhodesia.) To reach these from the Cape one had to pass along a rough route which lay through Bechuanaland and alongside the western border of the Transvaal. As there was some danger that the Germans would spread over Bechuanaland, Rhodes tried to get it annexed by the British. The most the government would do, however, was to make the southern part a Crown Colony and declare a Protectorate over the whole.

Rhodes, who was then one of the richest

men in the world, had managed, after much difficulty, to get a charter from the British government. This gave him permission to work the mineral resources of the district stretching from the north of Cape Colony as far as the lakes; he might also run railways and telegraphs to the Zambezi, which ran through the diamond-fields of Kimberley, to which British adventurers were flocking in hundreds. The work of Rhodes and his British and Boer friends took them into the land of Matabele, who, after a while, resented the invasion and began a war. The result was the triumph of the invaders and a fresh accession of territory. In 1895 the country from the Limpopo to the lakes was proclaimed "Rhodesia." "To have a bit of country named after one," said Rhodes, "is one of the things a man might be proud of."

So Rhodes managed the British government. Kruger, however, was more difficult. He was at the time an old man, very ignorant and stubborn, but a great patriot. He disliked the British and suspected them of plots against the Transvaal. Matters were made worse by the discovery of gold on the Witwatersrand. A gold-rush started. From all quarters of the world adventurers flocked in such numbers that they seemed likely to overwhelm the simple Boers, who were mostly farmers. These invaders were known to the Boers as "Outlanders" and Kruger refused them practically all the rights of citizenship. Taxes were sternly imposed on the Outlanders, who paid heavily but got nothing in return—"not a drain, not a street lamp, not a school." Railway charges were so high that they ceased to use the railways, and when they tried to bring supplies by road, the president had the fords over the Vaal blocked.

Brought up on the borderland between civilisation and barbarism, constantly trekking, fighting and hunting, Kruger had little education. His literature was almost confined to the Bible, and like others of the early Boer leaders, he believed himself the object of special Divine guidance. He had seen a good deal of fighting in 1864 and had been

elected commandant-general of the forces of the Transvaal. When the Transvaal was annexed, Kruger accepted office under the British government. It is said that in replying to a deputation of Outlanders he stated: "This is my country; these are my laws. Those who do not like to obey my laws can leave my country."

But trouble was brewing for Kruger in 1895. The Outlanders planned an armed raid. 1,500 men under Dr. Jameson, a friend of Rhodes, were to invade the Transvaal, where, in conjunction with the Outlanders, they would upset the Kruger government. On New Year's Day, 1896, an astonished public read that a force of some 600 mounted police under Dr. Jameson had raided the Transvaal Republic. It was Jameson's intention to start a revolution against Kruger in Johannesburg, the centre of the gold-mining district. As the Outlanders were not ready to help, he and his party were captured with little difficulty. It was a shattering blow to any hope of improved relations between Boer and Briton. Kruger contemptuously handed over his prisoners to their own government for punishment and Dr. Jameson was sentenced to eighteen months' imprisonment. Rhodes, who was prime minister of Cape Colony, had to resign his office, and Kruger appeared as a much wronged man. The kaiser, William II, sent him a telegram of congratulations.

The Boer War.—The congratulations, however, were a little premature, for the British had not yet finished with Kruger, for he still refused civil rights to the Outlanders. Although they paid most of the taxes, being owners of the mines, they were not allowed to vote for the Transvaal parliament. In 1898 they complained to the queen. Surely Britain would not leave her subjects in this humiliation? Proposals were made on both sides, but in 1899 there was so little hope of a peaceful arrangement that the British moved troops to the frontiers. Kruger demanded that they should be withdrawn, and he gave the British forty-eight hours

to do as he asked. As no notice was taken of his demand war began in October, 1899.

"Forty thousand horse and foot
Going to Table Bay,"

wrote Kipling during this war. Like most of his countrymen, he believed that a handful of farmers stood no chance against the pick of the British army. They would soon sue for peace. It was a mistaken view. The Boer War lasted until 1902 and the first part of it was distinctly in favour of the Boers. With no artillery worth the name and no organisation for field-warfare, these farmers knew every inch of the country and played a masterly game of manœuvring and skirmishing. The British were not properly prepared for war and could not get sufficient troops to the front in the early days. Soon Kimberley, Ladysmith and Mafeking were besieged by the Boers. (Cecil Rhodes himself was shut up in Kimberley.) Attempts to relieve the towns met with disaster.

For Britain the century ended in unrelieved gloom, but the year 1900 brought happier results. Men came forward from all parts of the empire and a new army, under Lord Roberts as commander-in-chief (he was at this time sixty-eight years old) with Kitchener as chief of staff, arrived in Africa. Both Roberts and Kitchener came of military families, the former being born in India in 1832. Kitchener, who impressed people by his sphinx-like appearance and his piercing blue eyes, had acquired an excellent reputation in Egypt. Now, between them, these two slowly brought the Boers to book. Roberts made a wide circular sweep from the Cape to Pretoria; Kimberley was relieved and Cronje, a notable Boer leader, beaten at Paardeberg. Then it remained to relieve Sir George White in Ladysmith and Baden-Powell in Mafeking. The first task was accomplished early in 1900; the second in May of that year. Britain went wild with delight over the relief of Mafeking; bonfires flared, rockets soared, houses were decorated with flags and citizens wore red-white-and-

blue favours. The west end of London became a bedlam; windows were smashed and policemen lost their helmets. A new verb, "to maffick," was coined. The reason was that the defence of Mafeking had stirred the imagination. Baden-Powell had endured a siege of two hundred and eighteen days. While it went on, he showed himself an example to all. He edited a journal to which he contributed pen and ink sketches; he acted and even danced in amateur entertainments designed to keep up the spirits of the besieged. Meanwhile the besieged had very little to eat save soup made from bony horses, and the invalids, it is said, had puddings flavoured with face powder commanded from the local barber.

The Orange Free State and the Transvaal were formally annexed in 1900. Kruger, who was too old to go on command, with the consent of his executive had earlier proceeded to Europe, where he endeavoured in vain to induce the European powers to intervene on his behalf. He died in Switzerland on July 14, 1904, at the age of seventy-nine, and was buried at Pretoria (the capital of the Transvaal) on the following December 16, Dingaan's day, the anniversary of the day in 1838 when the Boers crushed the Zulu king Dingaan—a fight in which Kruger, then a lad of thirteen, had taken part.

Meanwhile the country was still proving difficult to subdue. Small irregular bands roamed its length and did untold mischief

to scattered units. Kitchener, who had the task of "clearing up" decided that he would never get the upper hand until he had closed up the Boer homesteads which gave a refuge to the irregulars. This he did, and the inhabitants were put into concentration camps where they could be watched. Lines of block houses were built across the country and organised drives made against the Boers. At last his methods prevailed, and in 1902 the gallant Boers made peace. The terms were quite generous; they were promised self-government as soon as the country was restored to order, and Great Britain provided about £3,000,000 to rebuild and restock the farms destroyed in the war.

In 1906 the Boers were given self-government, and in 1909 Cecil Rhodes' dream came true, for the four states of Cape of Good Hope, Natal, Transvaal and Orange Free State, were united in the Union of South Africa. The first prime minister was Louis Botha, a former Boer general.

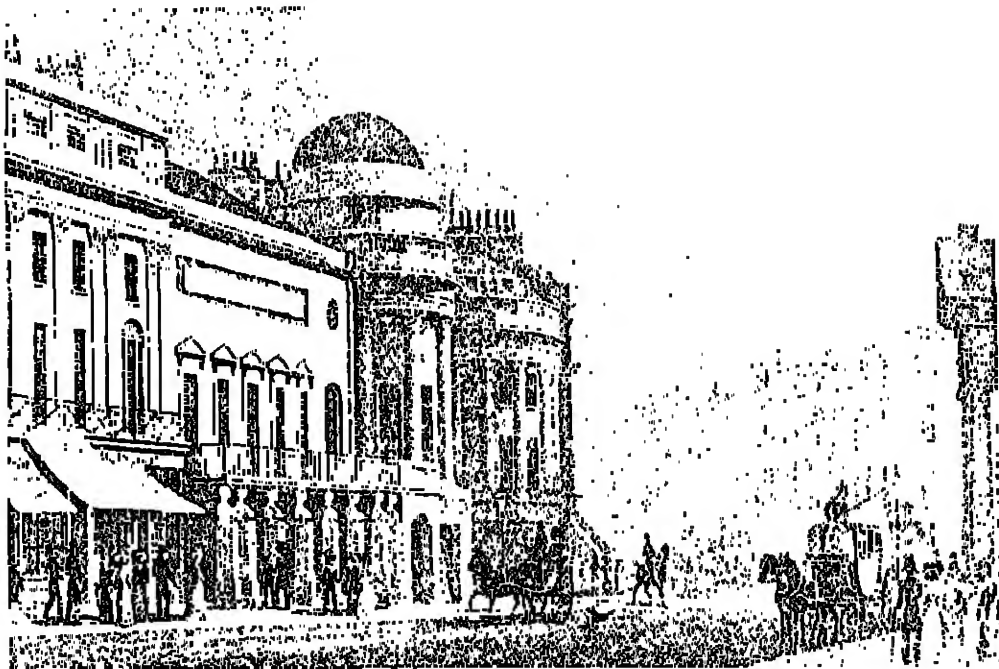
Attempts were made by some of the Boers during the Great War once again to rise in rebellion against Britain, but by the firm action of the South African government, led by the prime minister, the rebellion was speedily crushed.

One of the last to hold out against Kitchener (1900-1902) had been General Smuts, who became a member of the British cabinet in 1918 and was a founder of the League of Nations.

VIII. MORE SOCIAL REFORMS

QUEEN VICTORIA did not live to see the end of the Boer War for she died in her eighty-second year on January 22, 1901, after a long and glorious reign of over sixty years. In 1887 and 1897, Jubilees held in her honour showed that the affection of her people, damped down during the years of her secluded widowhood, had at the end no limits. In the second

Jubilee some rough men broke the barriers and ran along with the carriage. "Biavo, old girl," they shouted. "You've done it well." They were right. Victoria had served royalty well. In 1837 men doubted whether the monarchy would survive much longer, but there were no doubts in 1901. Victoria had made the crown the symbol of private and public honour. She had



HARMONIC INSTITUTION, REGENT STREET

presented to her subjects a shining example of the two best things in the world—hard work and a happy family life.

The queen's devotion to her empire and her honesty of purpose are fittingly illustrated by a prayer from the queen's Journal, dated January 1, 1878: "May this year bring us peace, and may I be able to maintain strongly and stoutly the honour and dignity of my dear country! . . . God help me on in my arduous task!"

Victoria, like most of her British subjects, had little sympathy with Irish grievances, but she was most appreciative of the bravery of the Irish regiments, and their gallantry in the South African War led her to make a three weeks' visit to Dublin, which was one of the last public activities of her life. (1900). Lord Roberts, the British commander-in-chief during the Boer war, was the last great public man to be received by the queen and take from her hands the Order of the Garter.

India was always near the queen's heart. Sir W. R. Lawrence in his book *The India*

we Served wrote that, at the time of the queen's death: "From my verandah in the early morning of February 2, 1901, I saw a sight which set me thinking. I saw the greater part of Calcutta's dense population file solemnly past on their way to the great park to sit there all day, without food, mourning for the great Queen-Empress who had made them her children."

Queen Victoria had eight children and at the time of her death there were thirty-seven great-grand children alive.

The following are the best-known verses from Tennyson's *To the Queen*, written in 1851:

"Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife and Queen;

And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet.

By shaping some august decree,
Which kept her throne unshaken still,
Broad-based upon her people's will
And compass'd by the inviolate sea."

Edward VII.—Queen Victoria's son and successor, Edward VII (1841-1910) was a stout pleasant gentleman of about sixty. He had little in common with his parents; in fact, in boyhood and youth, he had gravely displeased them. Edward cared little for books, although his father, the prince consort, with German thoroughness, mapped out for him a plan of education based entirely on book learning. When his father was dead, ministers hoped that the prince would be Victoria's assistant. The queen, however, did not want an assistant like Edward, hence he idled and made his own circle of friends among people who would not find much favour at court—financiers, gamblers and the gay world in general. Many long faces were pulled over his mode of life; many Jeremiahs made gloomy predictions. They were mistaken, however, for during his short reign of nine years, Edward VII, tactful and understanding, made royalty still more popular at home and his country much more liked abroad. In 1863 he had married the charming Danish princess who afterwards became Queen Alexandra.

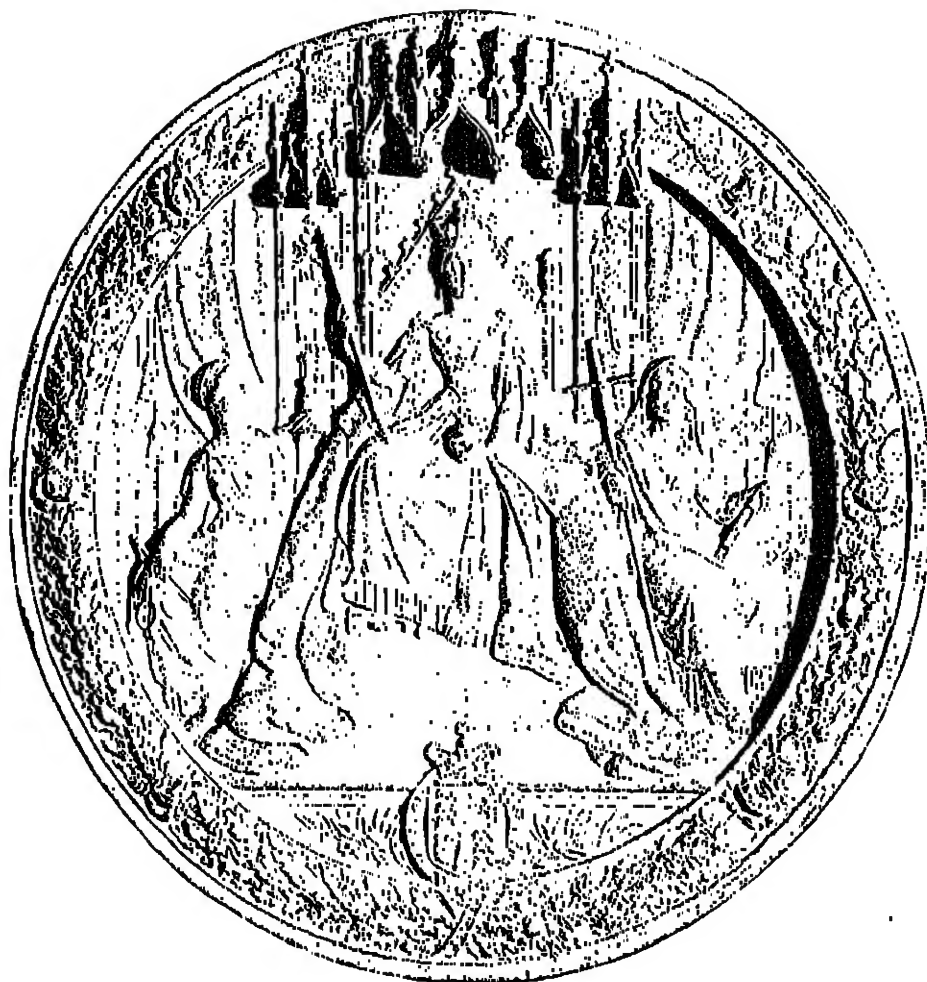
As a prince, Edward was always ready to promote every good cause. He toured over many parts of the world, his most important voyage being to India (1875) where he saw more of the country and met more important personages—princes and rajahs—than any living Englishman. On his coming to the throne parliament enlarged the royal title to include the colonial empire: "Edward VII, by the grace of God, of the United Kingdom of Great Britain and Ireland, and of all the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India." Edward VII was the first sovereign of the House of Saxe-Coburg-Gotha, which title he acquired from his father.

King Edward earned the title of the *Peacemaker*, for he was a most successful promoter of international friendliness. The mourning at his death was sincere and universal, for not only Britain and the British Empire, but the world, had lost a king who was giving great service to his people, and whose personal charm was recognised by men and women of every class.

A notable Liberal ministry.—After 1886, when his first Home Rule bill failed, Mr. Gladstone's party, the Liberals, had little to say in the government of Britain until 1906. Lord Salisbury and Mr. Balfour managed the Irish and the Boers with moderate success, and they passed one or two useful measures of social reform such as the *Workmen's Compensation Act* (1897), which compelled a master suitably to recompense an employee injured while at work. Nevertheless, by 1906, the country showed how tired it was of Conservatives by returning the Liberals to power with a very great majority. "A landslide", people called the results of this general election. The Liberals remained in office up to the Great War, first under Sir H. Campbell Bannerman till his death in 1907, and then under Mr. H. H. Asquith, who held office until 1916.

About this time the Labour party began to gather strength in the Commons. As both Liberal and Labour representatives were bent on reform, many useful laws appeared between 1906 and 1914. The Liberal ministry from 1906 to 1916 was one of the most brilliant in the history of Britain. In the cabinet were many notable ministers: Mr. Lloyd George, chancellor of the exchequer; Sir Edward Grey, foreign secretary; Mr. Winston Churchill, first lord of the admiralty; Mr. Haldane, secretary for war; and Mr. John Morley, secretary for India.

In 1908, *Old Age Pensions* were provided for the aged poor: 5s. a week for those who had reached the age of seventy and had no other means of support. Then



GREAT SEAL OF QUEEN VICTORIA
(Obverse)

Labour Exchanges appeared. At these unemployed persons and employers could register and be brought into touch with one another. In 1911 *Unemployment Insurance* was arranged whereby in return for weekly contributions by (1) the worker, (2) the employer and (3) the state, the workman was given so much a week for so many weeks if he found himself out of employment through no fault of his own. This payment saved hundreds of thousands from destitution after the Great War. By the same

Act, Mr. Lloyd George brought about his scheme of *National Health Insurance*. Thus the working classes were compulsorily insured against sickness and unemployment: the insuree paid fourpence, the employer paid fivepence and the state threepence, thus making a total of one shilling which was paid to a "panel" doctor. There was great indignation among the enemies of Mr. Lloyd George at the introduction of this measure and for a while the doctors were stubborn. Nightly a comedian in a



GREAT SEAL OF QUEEN VICTORIA
(Reverse)

London musical comedy raised a storm of applause by singing:

"He can teach his own cook
To stick stamps in a book."

After a time the indignation died down and now no one troubles to deny that the measure has been beneficial.

The suffragettes.—Apart from the gradual appearance of the war bogey, (which must

be considered later) the government's main troubles came from the "militant suffragettes" and the House of Lords. In 1906 only males voted. It seemed to many, male and female, that this was unjust. To give a simple and unanswerable argument much in favour at that time: Why should an illiterate workman be considered more capable of voting intelligently than a highly educated woman from a university? Miss Christabel Pankhurst, for instance, one of the leaders of the women's movement, had

taken a high degree in law at the university of Manchester, yet she could not practise as a barrister or even claim a vote. A definite step to remedy this state of affairs was taken in 1905 when the "Women's Social and Political Union" was formed. The members set out to keep the government's attention perpetually on the question of "Votes for Women." Like the Irish of Parnell's day, the ladies favoured lively and vigorous action. They appeared at meetings where ministers had arranged to speak, but often only the ladies could be heard—shrilly and on one subject. Then they organised great processions and monster meetings. More peaceful methods failing, some passed to outrage: they poured vitriol into letter boxes; they burned down empty country houses; they chained themselves to the railings in Downing Street, where, at No. 10, is the official residence of the prime minister. One of them struck a cabinet minister with a dog-whip, another flung herself in the way of a race horse and was killed. Naturally, outrage had to be punished and many of these brave, if foolish, pioneers went to prison, but even there they carried on the campaign. They refused food. That meant either letting them starve, or giving them food by force, or letting them go. In any case it meant humiliation for the prison officials. So the matter stood in 1914, when war came. Then the suffragettes turned their energies to helping the country by nursing, munition-working, farming, and in a hundred other ways. In 1918 the government, under Lloyd George, who had been a particular victim of the militant suffragettes, rewarded those of them who were over thirty with the right to vote.

The House of Lords.—For the most part, the House of Lords is a conservative institution. Unlike the Commons, it is filled mainly by hereditary legislators, this system being a survival of the days when the great families really ruled the country. Before 1911, the Lords could prevent any measure from passing into law, even if the people's repre-

sentatives in the Commons ardently desired it. It seems, however, to have been taken for granted that the Lords did not interfere with any bill concerning finance. Towards the end of his career Mr. Gladstone, whose second Home Rule bill had been thrown out by the Lords, prophesied, in his best thunderbolt style, that soon the issue between Lords and Commons would be an all-important matter. It was so in 1909. Mr. Lloyd George produced what he called a "War Budget;" he wanted money for implacable war "on poverty and squalor." He proposed to get it from the rich: by a super-tax of 6d. in the £ on incomes of over £3,000; by increased duties on spirits and tobacco; by new land taxes. In the Commons and in the country excitement reached fever heat. What would the Lords do about it? What could they do? This, it had to be remembered, was a money bill. At least they could talk about it, and they did. Lord Lansdowne described the author as "a robber gull;" Lord Rosebery said that the budget was rank socialism. Mr. Lloyd George, who never lacked courage, replied to his critics in the East End of London and showed they could teach him nothing in the art of pithy description. Then, desperate, the Lords rejected the budget! A general election followed. Again the Liberals were in power; again they produced their budget; which now went through both Houses.

But the Lords had gone too far and Mr. Asquith decided to limit their powers. In the *Parliament Act* (1911) it was settled that, where the Commons passed a bill in three successive sessions, it became law without the final approval of the Lords; also it entirely abolished the Lords' right to amend or reject a money bill. This measure became law under a threat of compulsion. The peers showed signs of fight at passing an act abolishing most of their power, but Mr. Asquith prevailed upon the new king, George V, to make a promise to create enough Liberal peers to get the measure through the House of Lords. As

in 1832, when the Corn Law bill was passed, the threat was enough, and the bill became law. Thus the Commons are now supreme and while the Parliament Act remains in force the Lords must give way to them.

War alarms.—Few people in Britain in the early months of 1914 really believed that war was coming. Most people were doing very well although there was shortage of work in some industries, unemployment was growing and labour unrest showed itself in strikes at docks and coal mines. Then, too, the daily papers were filled with news of Ireland, Mr. Lloyd George's social policy, the suffragettes, and the controversy over the Parliament Bill, so that the readers took less notice than usual of foreign affairs. Lord Roberts, a soldier greatly admired and respected, toured the country and urged the people to get ready for war—but few listened to him. From time to time there had been war scares about German spies and strange aircraft seen or heard at night, but for the most part war seemed impossible. Although the Liberals were in power and

as a party were opposed to preparing for war on a huge scale, the navy was increased and strengthened by the building of great dreadnoughts, for Mr. Winston Churchill was an energetic and imaginative man. Small as was Britain's army, it was by no means contemptible, as the Germans considered it, for Lord Haldane had made it the best for its size in the world. At Aldershot there was kept in perfect training an expeditionary army of 140,000 men, and it was this wonderful little army that in the early days of the war helped to hold up the Germans and prevented them from taking Paris. For home defence Haldane had created a splendid force of Territorials to take the place of the Volunteers which had existed since the days of Napoleon. Then, too, in the universities and public schools Haldane arranged the O.T.C. (Officers Training Corps) by which young men were trained to become officers in the army should they be needed. It was this work of Haldane that made it possible for Kitchener to prepare his great army at short notice when the terrible need arose in 1914.

IX. THE CAUSES OF THE GREAT WAR

THE great German Empire, which was for forty years the chief power on the Continent, grew up in recent years. It can be seen from a map of Prussia in 1740 that the surrounding country to the south was inhabited by people of German extraction, living in independent states or under the control of Austria. During the next half century much territory was seized from Poland. Some of the eastern land was given to Russia after the wars of Napoleon, but to make up for it a large province on the Rhine was given to Prussia. In 1815 her lands were separated from one another, and as soon as she began to recover from the Napoleonic wars she set about bringing these German states into one

empire. Prince Bismarck more than any man stands out as the maker of the modern German Empire. His character and plan can readily be understood from his own words: "It is not by speechifying and majorities that the great questions of the time will have to be decided, but by *blood and iron*." Pursuing this terrible policy Prussia engaged in three important wars in which she was victorious and added large territories to her empire.

1. A bargain was made with Austria (which had been for centuries the great power of central Europe), and in 1863 two provinces—Schleswig and Holstein—belonging to Denmark were seized by the Prussians and Austrians. Austria took Holstein and

Prussia took Schleswig. The reason for this action was that the people in the two provinces were mostly of German descent.

2. Prussia, however, was not long content to allow her neighbour to have any power in north Germany, so in 1866 she attacked Austria, and in the *Seven Weeks' war*, to the surprise of all Europe, the Prussians were entirely victorious, gaining Hanover and other states lying between the separated Prussian lands. Italy had helped Prussia, so in return she received Venetia, which had been in Austrian hands.

The Seven Weeks' war had a great effect on the history of modern Europe; by her victory Prussia became the head of the German states in place of Austria, for even the states of Saxony, Bavaria and Wurtemberg, which were left independent, now looked to Prussia as their head.

Austria, too, changed her plans; being no longer supreme in central Germany and having no longer any chance of regaining territory in Italy, she turned her attention to the south-east of Europe to try to get control of lands in the Balkan States.

3. Four years after the defeat of Austria, Prussia began her third war—the *Franco-Prussian war*. As her second war had made her supreme in central Europe, this war was intended to make her the chief power on the Continent. The success of the Germans against France was even greater than their late success against Austria. Within a month after war began, the regular armies of France had been destroyed, and although fresh armies were formed, which held out for five months, they had no hope of winning. In January 1871, Paris surrendered and peace was made in May. France had to pay an indemnity of £200,000,000 and give up part of Lorraine and all Alsace.

The great advantage to Prussia was that the South German states now joined her and formed the German Empire, of which she was head (1871). The king of Prussia became the German emperor (kaiser) and head of the union of states.

The Prussians had won such great vic-

tories and had gained so much from these three wars, that they were prepared to go further and make the attempt to gain the chief place among the nations of the world.

In 1888, the Emperor William II, a grandson of Queen Victoria, succeeded to the throne of Germany. After the Great War in 1918 he became an exile in Holland. It is perhaps reasonable to say that he contrived most of his own misfortunes. From his youth he delighted in gay uniforms and the ceremony of parades. He wished to be not only a great monarch but the *greatest* monarch. Under him Germany would scale the heights while humbler roles were reserved for Britain and France. To suit the uncertain whims of the emperor, Bismarck, the great chancellor, had to resign, and the emperor himself took over the command of the empire in his place (1890). He was particularly interested in foreign affairs, but owing to his impetuous nature he made many mistakes. A coldness grew up between Britain and Germany and the emperor then devoted his energies to strengthening the war fleet because he was convinced that he could follow an independent policy only if Germany was strong enough to defend herself against Britain at sea. From 1900 onwards there was a terribly expensive race between Germany and Britain in building warships. Gradually the ruling class in Germany came to think of world-power. "Germany," said the kaiser, "must have a place in the sun."

The struggle of the Slavs.—Since the Franco-Prussian war the attention of the countries of Europe has been turned to the Balkan states. At one time the Turkish rule in Europe extended beyond the river Danube, but gradually land was lost to the Turks, until at the present time Turkey holds a very small part of Europe, near the entrance to the Black Sea.

Most of the people in the Balkans belong to the Slavonic race; viz., the Serbians, the Montenegrins and the Croats of South Hungary. Besides these, the Russians, the

Poles, the Czechs of Bohemia, and the Moravians are also Slavs.

As the German states were now united in a great empire, the Slav nations of the south-east also hoped to form a union to keep back Austria-Hungary on the north and the Turks on the south. Russia, the greatest of the Slav nations, became the champion of her kindred in the south-east. In 1876 Bulgaria rose against the Turks, and the Serbians joined Bulgaria, but they were soon both defeated. Russia came to the help of her friends, defeated the Turks, and even threatened Constantinople. But the other nations of Europe interfered; Austria did not wish to see an independent Balkan peninsula over which she had no control; Great Britain was afraid that if Russia held Constantinople the route to her Indian Empire would be threatened. At the *Treaty of Berlin*, 1878, it was settled that Austria should have a protectorate over the Slav provinces of Bosnia and Herzegovina which borders the Adriatic Sea; that Serbia and Montenegro should be independent, and that southern Bulgaria (Rumelia) should be nominally under Turkey. Russia was angry at being robbed of her fruits of victory and blamed Germany for not supporting her. These two nations had been friendly for generations, but now the time seemed to be at hand when it was to Germany's interest to join firmly with Austria.

Bismarck, the famous German statesman, saw that a union between the two empires in central Europe would be a match for any enemy they were likely to meet; so in 1879 a treaty was made binding Germany and Austria to support each other if one of them was attacked. This was known as the *Dual Alliance*. Three years later, in 1882, Italy joined the allies and thus the *Triple Alliance* was formed.

Italy did not join Germany and Austria in the Great War of 1914-1918 because she had agreed to assist only if the Triple Alliance was first attacked, and as Austria began the war with Serbia, Italy did not feel called upon to support her allies.

British alliances.—While Germany was thus securing her position, Great Britain, France and Russia were pursuing separate paths. Britain was suspicious of Russia's policy in the Balkans and in Afghanistan and was not very friendly with France, so that Britain kept aloof from France and Russia until the opening years of the 20th century. During the years 1890-1900 a feeling of friendship grew up between France and Russia for the German Emperor, William II, forsook Bismarck's policy of keeping friendly with Russia and when Germany supported the Austrian policy in the Balkans she became definitely opposed to Russia. After the fall of Bismarck, too, the German policy became less cautious, and other nations of Europe came to regard the German Empire as dangerous to their own safety, so they looked round to make friends and form alliances.

First of all, an agreement was made between France and Russia that they should help each other if attacked. Then in 1902 Britain startled the world by proclaiming her alliance with an eastern nation—the Japanese. This alliance was of value to Britain because the navy of Japan was able to support British interests in India and in the Far East. Two years afterwards, in 1904, Britain and France settled their old quarrel about Egypt and became more friendly than they had been before.

Germany the aggressor.—It was fortunate that Britain and France were now friendly, for Germany, who had been so successful in her wars, was on several occasions most aggressive, and only the fear of Britain's naval power prevented her from making war on France. There are three special instances to be remembered.

1. In 1904 came the great Russo-Japanese war, and when, in 1905, Russia was defeated and exhausted and therefore unable to help her ally (France), Germany tried to provoke war by claiming to have a voice in the settlement of the country of Morocco in North Africa, which is under French rule.

An international conference was held at *Algeciras*, near Gibraltar, and as Britain supported France, Germany was forced to abate her claims. The conference showed Britain the need to settle her quarrels with Russia, so that if Germany attacked her, Britain would not be afraid of Russian interference. In 1907 a friendly agreement was made with Russia concerning the three countries which are on our Indian frontiers—Persia, Tibet and Afghanistan. In 1908 King Edward visited the tsar of Russia at Reval, a visit which knit the Anglo-Russian friendship closer.

King Edward is known as the *Peacemaker* because he greatly assisted Britain in making friends and allies of France and Russia, two nations with whom Britain had been on bad terms for many years. At the time of the Boer war in 1900, Britain had not a friend in Europe, but when the war began in 1914, all the powers of Europe, except Britain's three enemies of the Triple Alliance, were friendly towards her.

2. In the year 1908 Germany made another attempt to assert herself and dictate to Europe. A revolution broke out in Turkey and the sultan was dethroned; Austria then took advantage of the revolution to *annex* Bosnia and Herzegovina, which she had occupied since 1878. Serbia was mortally offended by this act, for Bosnia had once belonged to the old Serbian kingdom and she still hoped to regain it. Without support, however, she dared not attack Austria, and her champion, Russia, was still too weak after the Russo-Japanese war to do so. Russia was bitterly disappointed that she had to abandon her Slav kindred, especially as throughout this crisis, Germany strongly supported Austria.

Not only did Germany support Austria in her attacks on the Slav nations, but she also tried to get control of Turkey. In 1898 she had gained direct communication between Berlin and Constantinople through Roumania. In 1899 a German company gained the right to make a railway from Konieh in Asia Minor to the Persian Gulf,

for Germany hoped to link the Baltic Sea with the Persian Gulf. In every way Germany tried to gain power in the south-east; she helped the Turks, trained the Turkish army, and assisted in the government of the country.

3. In 1911 Germany made another attempt against France in Morocco. The German gunboat *Panther* anchored off *Agadir* on the Moroccan coast and the Germans seemed likely to take possession of the town. Britain supported France and Germany was forced to withdraw.

The beginning of the Great War.—In 1912 trouble again broke out in the Balkans, Serbia, Bulgaria, Montenegro and Greece fought together against Turkey. To the surprise of all Europe, they were at first quite successful; but when it seemed that at last the Turks would be driven from Europe, the allies quarrelled among themselves. Serbia demanded Albania and ports on the Adriatic, for a modern state needs ports and Serbia had none. This action aroused the enmity of Austria and for a time war between the two states was near; but largely owing to the efforts of Sir Edward Grey, Serbia was persuaded to accept a reasonable compromise by which she obtained access to the Adriatic for her trade, but she gained no seaport.

In May 1913, peace was made between Turkey and the Balkan States, but in June, Bulgaria quarrelled with Serbia and Greece. Turkey took advantage of this quarrel to regain Adrianople, which had been captured in 1912. Bulgaria was thoroughly beaten and Serbia became stronger than ever.

Austria's attitude towards Serbia and her determination to crush the Slav states was clearly shown in June, 1914. The archduke of Austria (heir to the throne) and his consort were murdered by an assassin in Sarajevo (Bosnia). The Austrian government maintained that Serbian officials had instigated the assassination, that some of them must be dismissed and that Austrian judges would hold the inquiry into the

assassination. Austria, too, demanded an answer within twenty-four hours, and as no independent country could submit to such terms Austria declared war on Serbia, July 28, 1914. So the match was lighted that set the world in a blaze.

Germany supported Austria and Russia was forced to support her Slavonic kindred—the Serbians; France, on account of her treaty, had to join Russia. Germany expressed to Britain her intention of attacking France through the neutral country of Belgium, thus violating the treaty which Germany professed to regard merely as a “scrap of paper.” This treaty was made soon after the kingdom of Belgium was formed in 1831. It was signed by the five great powers of Europe—Britain, France, Austria, Russia and Prussia—settling that as long as the Belgians took no side in any European war, the nations at war would not enter the land for any purpose, either to send troops, guns and stores through the country, or even wounded soldiers. This agreement was made because a flat country like Belgium could be easily crossed, and also because Belgium is a small and weak

state unable to defend such an easily occupied territory.

Great Britain was not vitally concerned in the question whether Slav or German should control the Balkan States, but when France was involved, and especially when Germany violated the neutrality of Belgium (with its coastline facing Britain), the nation could no longer stand aloof.

Thus the Great War began between Germany and Austria of the *Triple Alliance*, against Britain, France and Russia of the *Triple Entente*. Japan, in accordance with her alliance with England, also declared war against Germany, and in May, 1915, Italy joined the Triple Entente.

Before the Great War, for forty years the Balkan States had been the troubled spot of Europe. The rival claims of Russia and Austria to control the Slav states, the ambition of Germany to dominate Europe and particularly Austria's treatment of Serbia, were the main causes of the war.

Germany and Austria were joined by Turkey in 1914, and by Bulgaria in 1915. The Triple Entente were joined by Roumania in 1916 and by America in 1917.

X. THE BRITISH EMPIRE'S SHARE IN THE GREAT WAR

The navy.—On Britain's “First Arm” fell the chief burden of operations. Her navy was assisted at the outset by the French and Japanese fleets, and later Italy (in 1915), and the United States (in 1917), gave valuable aid. That part of the weak Russian navy imprisoned in the Baltic Sea engaged the attention of a certain number of German warships, but the remainder of the Russian fleet was confined in the Black Sea behind the powerful Turkish fortifications on the Bosphorus and the Dardanelles. Sir John Jellicoe was the commander-in-chief of the grand fleet.

The British navy was superior to the German navy in large warships, hence the latter was, throughout the greater part of the war, sheltered safely in home waters.

The long coastline of Britain made the task of defence exceedingly difficult. On several occasions fast German cruisers raced across the North Sea and shelled Yarmouth, Whitby, Scarborough, Hartlepool, and other east coast towns; mine-sweepers, cargo-boats, trawlers and other small vessels were sunk. The Germans, however, did not always escape unscathed; they lost several vessels and had many narrow escapes.

By March 1915, eight months after the commencement of hostilities, the grand fleet began effectively the blockade of Germany. During these eight months Germany had imported immense quantities of supplies, but steadily and relentlessly their supplies were cut off, and this blockade was one of the main causes of the final defeat of Germany.

Having failed with her fleet, Germany began a great submarine campaign. In February 1915, she published to the world that all vessels entering the war zone of the British Isles would be sunk. Germany's object was to blockade Britain and prevent her obtaining food and munitions from other countries. A great number of vessels of all kinds were sunk without warning, including the British liner *Lusitania*, when 1,198 men, women and children were drowned, May 7, 1915. (It is interesting to note that at the battle of Trafalgar there were only 449 British killed.)

The Battle of Jutland, the only fleet action of the war, was fought on May 31, 1916. The German fleet had left the safety of the Baltic and put to sea. The British suffered considerable loss, but the Germans must also have suffered much for they did not again challenge the British navy. In November, 1916, Sir David Beatty was appointed commander-in-chief of the grand fleet and Sir John Jellicoe became first sea lord.

In January 1917, the Germans having meanwhile built many under-water craft, began a ruthless submarine campaign. The new submarines, larger and more powerful, carried on their pillage far out in the Atlantic and Mediterranean, as well as in British home waters.

The fight with the submarines was long and deadly but the wonderful skill of the British navy is shown by the fact that of 2,000,000 American troops convoyed across the Atlantic only 200 were lost. By the end of the war, 199 German submarines had been destroyed, ninety per cent of this number by the British. On November 21,

1918, by the terms of the Armistice the main part of the German navy was surrendered and interned at Scapa Flow. The German crews had mutinied and refused to fight. On the evening of the signing of the Peace Treaty most of the vessels were sunk by their own crews. Thus ignominiously ended the German navy.

THE WESTERN FRONT

The army.—During the four and a half years of war the army of the British Empire was engaged in furious conflicts in many parts of the world. Owing to Britain's command of the sea, men from every corner of the empire—Canada, Australia, New Zealand, India, South Africa, and all the smaller possessions—came in great numbers to assist the mother country in her time of need. Earl Kitchener, the secretary of state for war, directed operations at home, and Sir John French was placed in command of the British troops in France. The main part of the army was concentrated on the Western front (the eastern frontier of France), to assist the French, who were later helped by the Americans, to stem the torrent of German invasion and finally drive the enemy out shattered and helpless.

The Germans, hoping to make a swift conquest of France as in 1871, marched in great force through Belgium and Luxemburg (a small independent state) on the road to Paris. For a few days they were held up by the Belgians.

1914.—The British *Expeditionary Force* of 60,000 men took their place on the Belgian frontier on August 23, 1914. On that day was fought the first battle of Mons. Continuous fighting and retreating went on for several days till the Germans finally halted a few miles from Paris. In September the British advanced to join the French in the battle of the Marne, which river they crossed and forced the Germans under Kluck to retire precipitately. In October the British were transferred to

Flanders in an attempt to outflank the Germans, and here began a great series of battles which reached a climax in terrific struggles near Ypres, which barred the way to Calais. There was practically no change in the respective fronts at the end of the year.

1915.—At the beginning of this year the British army had increased to about 300,000 men, but they were sadly lacking in munitions of all kinds, and could make little progress against the hordes of Germans in their strongly fortified positions. Terrific fighting took place about Ypres in April, and here the Germans, using deadly asphyxiating gas, almost broke through the lines. They were stopped by the heroism of the Canadians. In the month of May a great munition campaign began in England, much credit for which was due to Mr. Lloyd George, who was appointed minister of munitions, and who in December of the following year became prime minister. Many battles were fought in rapid succession, but no decisive victory was gained by either side. Sir John French retired from the British western command in December, and was replaced by Sir Douglas Haig.

1916.—Little progress was made in the war during the first half of this year. The British were waiting for increased supplies of munitions and for an army of reinforcements actively training at home. In May compulsory military service was adopted by Great Britain. A new British arm, the famous "tanks," made their appearance on the battle front in September, but so far they were too small in size and not sufficient in numbers.

The Germans now began to despair of victory; their losses in prisoners, wounded, and killed, were at least as great as those of the allies, so active preparations were carried on to prepare strong fortifications behind the fighting line to which the Germans could retreat. This was known as the *Hindenburg Line*. On June 5, Earl Kitchener was drowned off the Orkneys while on a mission to Russia, which was collapsing

into revolution. In a stormy sea, the *Hampshire*, in which he was a passenger, struck a mine and only twelve survived.

1917.—In March of this year the Germans retreated from the Somme to the prepared Hindenburg Line, devastating the country as they passed through.

The struggle of the year 1917 reached its fiercest in August. The allies again attempted to outflank the Germans by way of Flanders. A long and terrible struggle took place round Ypres, but the soft soil and liquid mud prevented much progress being made. American troops fired their first shot in trench warfare on October 27. In November a noted battle was fought at Cambrai in which 400 British tanks unexpectedly took part. They not only broke through the strongly fortified Hindenburg Line, but through three successive lines for a depth of nearly five miles. The Germans, however, were not yet beaten; on November 30, they counter-attacked and regained much of the lost ground. The notable event of the year was the proved fighting value of the tanks, which broke through the strongest defences and which were greatly feared by the German troops. American troops were now arriving in rapidly increasing numbers.

1918.—At the beginning of this year the Germans transferred large forces from Russia, which had collapsed into anarchy, and in March they made a terrific onslaught on St. Quentin, the weakest part of the allied line. Favoured by dense fog the Germans forced a section of the British army to retreat hastily and the whole British army was placed in imminent danger. Men were rushed to the Western Front from England, Palestine, the East, and all available sources; the Americans hurried across at the rate of about a quarter of a million men a month; General Foch assumed the supreme command of the allied armies, and by the united efforts of the British, French and Americans, the Germans were stopped in the neighbourhood of Amiens. The British losses in men, guns, munitions, stores,

aerodromes, and rolling stock in their retreat at St. Quentin were enormous. By supreme efforts on the part of munition workers and others in Britain the depleted supplies were rapidly made up; the age for compulsory service was raised to fifty to make good the loss in man power. Again in May the Germans pressed forward and once more reached the Marne, where they were stopped by the French and Americans at Chateau-Thierry.

After nearly four years of terrible slaughter the enemy were almost in the same position as they were at the beginning of the war. The Germans now felt that at last victory was in sight, for they believed that the power of the British army was shattered. In July the Germans attacked again and crossed the Marne on a section of the French front. But meanwhile the British army had been reinforced, and was again ready to renew the offensive. On August 8, greatly to the surprise of the Germans, the allied armies began their great counter-offensive at Amiens. This was the beginning of the end. In a thick fog the British advanced, led by the tanks; they crashed through the German lines penetrating as much as ten miles in one day. The German troops were panic stricken by the formidable attack of the tanks, and Ludendorff, the German commander, reported to his government that a German victory was now impossible. Battle succeeded battle with but little delay.

The allied forces were everywhere victorious.

The superiority of the British air force was one of the causes of the German defeat. At the outbreak of the war the total of British aircraft, all of which were unarmed, was about 170, while at this period the number had increased to 25,000. The British airmen maintained an unceasing offensive against the Germans, both on the armies and on the munition factories in the Rhine valley. The great efforts of the munition workers and manufacturers at home in producing tanks, aeroplanes, guns

and munitions of all kinds now bore fruit. The strongest fortified positions of the Germans, positions which they had considered impregnable, were smashed by the irresistible dash and skill of the well-equipped allied troops.

Late in the year, on November 1, began the last great battles of the war, and on November 11, the British captured Mons. Here the fighting ceased by the terms of the Armistice which came into force at the eleventh hour, of the eleventh day, of the eleventh month of the year 1918. By a strange coincidence the British force had arrived at the very spot—Mons—where the Expeditionary Force began their fighting in 1914.

The British troops had broken the enemy's resistance beyond recovery, his troops were in utter confusion, his loss of rolling stock and war material was enormous. Only by suing for peace were the Germans saved from armed invasion of their own country. The kaiser abdicated and fled to Holland—a neutral state. On December 8, British troops marched victoriously into Cologne.

OTHER FIGHTING FRONTS

Although the main part of the British army was engaged on the Western Front, many thousands of soldiers were employed to help her allies in other parts of the world, and to protect her Overseas Dominions. The most important of these fighting fronts were Gallipoli, Salonica, Egypt and Palestine, Mesopotamia, East Africa, and South-West Africa.

Gallipoli.—In order to relieve Russia from the pressure of the Turks, the British and French, under the command of Sir Ian Hamilton, in February 1915, made an *unsuccessful* naval attack on the Turkish fortifications at the entrance of the Dardanelles. This was followed in April by a forced landing on the Gallipoli peninsula. The Turks, however, held commanding

positions on the rocky peninsula and were strongly entrenched. The allies made repeated heroic attempts to advance, but were regularly repulsed. The valour of the Australian troops will always be remembered for their share in storming the impregnable heights of Anzac Cove.

In December, General Munro assumed command, and he immediately decided to evacuate Gallipoli. With consummate skill and daring this difficult feat was accomplished without the loss of a single man. Although the expedition had relieved the Turkish pressure from Russia it was generally disastrous. The loss of men was greater in proportion than on the Western Front; large numbers were incapacitated by the climate and exposure; the constant repulses encouraged the enemy, and induced Bulgaria to join the Central Powers against the allies.

When Turkey sued for peace in November 1918, the British landed at Gallipoli, occupied the forts of the Dardanelles, and British ships passed up the straits to the capital city of Constantinople.

Salonica.—In October 1915, British troops from Gallipoli landed at Salonica to join the French in their attempt to save Serbia from the Austrians and Bulgarians. Unfortunately they arrived too late to save Serbia, but they prevented the Germans and Austrians from capturing Salonica, which would have brought Greece on to their side, for King Constantine favoured the Central Powers. In June 1917 King Constantine abdicated when Greece joined the allies. In September the allied army of Serbs, Greeks and British swept forward against the Bulgarians who retreated in complete disorder and immediately sued for peace. In the next months the Serbs occupied their old capital of Nish; the power of the Germans in the Balkans was gone, for the trunk railway from Berlin to Constantinople was cut, and the allies were free to move against the Austrians on the one side and the Turks on the other.

Egypt, Palestine and Syria.—The chief aim of the Germans in the east was to capture the Suez Canal in order to prevent troops and supplies coming from India and Australasia by that route. The Turks, under German leadership, made vigorous attempts to accomplish this end in February 1915, but they were driven back with heavy loss by Anglo-French forces. In 1916, the British began an advance on Palestine, laying a railway into the desert region of Sinai, but not much progress was made against the Turks for another twelvemonth. In June 1917, General Allenby took over the command and led his troops from victory to victory in a most amazing series of successful exploits. On December 11, Jerusalem, the Holy City, was entered by General Allenby at the head of his victorious troops. A great advance was begun in September 1918 against the Turks in their fortified lines stretching from Jaffa to the northern point of the Dead Sea. The British were specially assisted in this advance by the air-force, who held complete mastery in the air over the Turks. On September 18, the British broke through the enemy's lines; swiftly seized important points on the railway; followed this up by a magnificent and extremely rapid advance of 120 miles into Damascus; and completely cut up three Turkish armies, capturing huge numbers of prisoners. The wonderful advance was continued through Syria. Assisted by the friendly Arabs of the king of the Hedjaz, Syria and Palestine were cleared of the Turks who, utterly defeated and helpless, unconditionally surrendered, and signed an armistice, on October 3, 1918. Thus the British in Palestine and Syria, under one of the greatest commanders of the war, did their glorious share in bringing final victory to the allied cause.

Mesopotamia.—In November 1914, in order to prevent an attack on India by way of the Persian Gulf, and to save the great oilfield, a British force from India, after defeating a small army of Turks,

entered Basra at the mouth of the Euphrates-Tigris river. The chief base and arsenal of the Turks was at Bagdad, so in the spring of 1915 the British, under General Townshend, with a large number of coloured troops, moved slowly in flat-bottomed vessels for over 300 miles up the winding river through desolate hostile country. Kut-el-Amara was taken in September, and in November an advance was made against Bagdad. A doubtful battle was fought to the south of Bagdad and the British afterwards retreated and re-entered Kut in December. Here they were closely besieged by the Turks. Three attempts were made by relieving forces to raise the siege, but without success, and the force of about 8,000 British and Indian troops surrendered on April 23, after a terrible siege of 143 days. After this disaster General Sir Stanley Maude took command of the British in Mesopotamia. A fresh advance was begun in November 1916; Kut was recaptured in February 1917, and Bagdad capitulated in the following month. This was a great blow to the Turks. All the guns surrendered by General Townshend were recovered; immense supplies of war material were captured, and with the loss of their arsenal the Turks were unable to withstand the powerful attacks of the British. Samarra was taken in April, and Ramadieh, the last stronghold of the Turks in that sphere, was captured in September. General Maude died of cholera in November before the final victory over the Turks was accomplished. During 1918 the British fought the

Turks in Northern Persia and the Caucasus and greatly assisted in their final downfall. The town of Mosul was entered on the same day that the Turks signed an armistice. Thus, in spite of the grave disaster at Kut early in the war, the British finally triumphed in the face of great hardships mainly due to the climate, hostile Arab tribes, and the vast extent of the sterile country.

Other frontiers.—In several other spheres the British conducted vigorous and victorious campaigns. An army of about 145,000 greatly assisted the Italians in their struggle against Austria and Germany, and helped them to final victory. The German colonies in Africa were captured. All the less important possessions held in 1914 by the Germans in different parts of the world were captured by the British or her allies.

Thus ended this great and terrible war. Russia had collapsed and was under the tyranny of the Bolsheviks; Austria was in utter ruin split up into a number of states; Germany had lost her navy and her colonies, and had to cede valuable areas in Europe; Central Europe was separated into a number of new nationalities—-independent Poland, Czecho-Slovakia, Yugo-Slavia, are the chief; over seven million men had been slain, the people in some states were starving, and most of the countries of Europe were practically ruined.

On June 28, 1919, the Treaty drawn up by the allies was signed by the German plenipotentiaries at Versailles.

XI. THE PEACE

ON June 28, 1919, the Treaty of Peace drawn up by the allies was signed by the German representatives at Versailles in the same room in which France and Germany signed their treaty after the Franco-Prussian war of 1870. The first part of the Treaty of Versailles consisted of the

Covenant of the League of Nations. This was a solemn agreement of many nations who pledged themselves before going to war to allow all disputes to be considered by a League Council. The League would "boycott" (refuse to have any trade dealings with) any nation that would not agree to

submit national quarrels to the Council. The headquarters of the League is at Geneva in Switzerland and here are employed a large number of highly-trained officials. Some nations were not represented in the League—Germany, Austria, Russia and America were to begin with the chief.

The League has done much valuable work. It has helped nations in settling minor disputes, looked after war refugees, stopped various forms of criminal traffic, helped to improve labour conditions in many countries. But the main work which the League set out to do has so far failed. It has not been able to prevent nations from increasing their armaments, and every year sees the nations getting more and more prepared for another war. The League could not stop the Italians from fighting against and taking Abyssinia in 1935-1936, nor the many countries sending arms and soldiers to Spain during the civil war which began in 1936. It is, however, the hope of many people that the time will come when all national disputes will be settled amicably by the League of Nations, for the idea of another world war is terrifying in the extreme.

Germany.—The chief provisions of the treaty with Germany were as follows:

1. The provinces of Alsace and Lorraine, taken from France in the Franco-Prussian war of 1870, were restored to her.

2. The rich coalfields of the Saar basin (adjoining Lorraine) were to be worked by France—not Germany—for fifteen years.

3. A large area of land was taken from Germany and given to the republic of Poland. This *Polish Corridor*, as it is often called, has cut a great wedge through the heart of Prussia. Poland has now an outlet to the Baltic but the League made the port of Danzig independent and free to all nations.

4. The whole of the German overseas possessions were surrendered to other countries, each with a *mandate* (command) to look after them on behalf of the League. The chief of these were German South-West

Africa, German East Africa, the Cameroons and Togoland.

5. Germany had to make reparation for the war damage done in Belgium and France of sheep, cattle, coal, chemicals, shipping and of the money borrowed from Belgium during the war.

6. Germany had to pay the cost of the war to the allies.

7. Germany had to reduce her military and naval forces; to have no submarines, military aircraft, tanks and poison gas factories.

Austria.—The main principle that governed the League in re-arranging the map of Europe was to divide the Continent in a way to let people of the same nationality live together in one state. Previous to this the empire of Austria-Hungary had among those of German nationality a great number of Slavs. By the peace treaties the empire of Austria was completely broken up. Two large provinces became the new country of Czecho-Slovakia, another province went to the new republic of Poland; some provinces were added to the new kingdom of Yugoslavia; the eastern half of Hungary went to Roumania and the other half of Hungary became independent of Austria. Austria thus became a comparatively small country without an outlet to the sea, for her former port of Trieste on the Adriatic went to Italy.

The people left in Austria were mostly of German nationality. It has been the ambition of the Germans for many years to unite all her people in one great empire, so when a favourable opportunity occurred (1938) Herr Hitler, the new leader of republican Germany, without a moment's warning marched his troops into Austria and so realised the dream of his people by making Austria a part of the empire.

The new states carved out of Germany, Austria and Turkey were not all satisfied with the arrangement of their territories. In some there were left large numbers of discontented people—Germans, Austrians and Hungarians—governed by those of another

race. There was, for instance, a large number of Germans in Czecho-Slovakia who complained of unfair treatment and who greatly desired to be in the German Empire. Turkey in Europe was now confined to Constantinople and a small area of surrounding country. Although Turkey had still a large area in Asia Minor, many states once governed by Turkey became free—Egypt, Armenia, Arabia. Britain had a mandate to look after Palestine where there was constant trouble between the Jews, who desired to make Palestine their national home, and the native Arabs. France looked after Syria and Britain controlled Mesopotamia (Iraq).

England during the War.—When Germany marched through Belgium to make war on France, she was doubtless surprised to learn that Britain was sending an army to help France, but she was by no means dismayed for Britain's army was, in comparison, so small that in German eyes it was merely contemptible. Then, too, Britain was so full of her own troubles at the outbreak of war that the Germans might well consider that Britain could do them but little harm. There was at the time serious trouble in Ireland, less serious trouble in India and Egypt, a good deal of labour unrest in Britain and even the women suffragettes causing a great deal of bother. Britain had so far always depended on her navy, and soldiers were considered of little account, except in quelling disturbances in far distant places like Afghanistan or South Africa. In Germany, France and other countries where conscription was in force most men had to serve as soldiers for three years, hence it is not surprising that Britain's army was considered of little importance. But as we have seen Lord Haldane had made the small British army highly efficient and fortunately for Britain she had a great soldier, Kitchener of Khartoum (K of K, as he was generally called) who had the complete confidence of the nation. To him was entrusted the conduct of the war so far as it concerned Great

Britain. At the outset he startled the nation by suggesting that the war would last at least three years and that he wanted 2,000,000 young men to fight. And he got them. The flower of the nation's manhood at Kitchener's summons prepared themselves for war.

At the beginning of the war Mr. Asquith, who was prime minister, invited the Conservative leader, Mr. Balfour, and members of the Labour party to join in a national Coalition government, for only by complete unity was it possible to succeed. When in 1916 there was an urgent need for more and more men and much vaster quantities of munitions, Mr. Lloyd George virtually drove Mr. Asquith from office and took his place as prime minister. Lloyd George was a man of fiery eloquence, full of vigour and possessing a wide imagination. Soon he set all the wheels of industry moving rapidly and in the government he practically became a dictator, but the country had great confidence in his power to see the nation win through. In 1916 the loss of men at the various war fronts was so great that compulsory military service was enforced on all men between the ages of 18 and 42 (later raised to 50).

In January, 1915, the Germans began air raids on Britain both by aeroplanes and huge airships called Zeppelins, after their inventor, Count Zeppelin. The object of the Zeppelin raids was to terrorise the people of London to induce them to stop the war. Terrible damage was done by the air-raids, not only on London but on industrial places also, especially in the Tyne area. In time, with air raid precautions of darkening the streets at night, providing defending balloons, anti-aircraft guns and fighting aeroplanes, the raids were kept under control and towards the end of the war the Germans had no planes to spare for raiding.

Shortage of food was the most serious trouble in Britain. The U-boats (German submarines) sunk so many merchant ships that sufficient food could not be brought in and the whole population was put on short rations. Every scrap of ground was turned

into allotments and cultivated for vegetables. The price of articles rose considerably, and generally the munition workers and industrial workers were so busy that they received higher wages. Women took the places formerly occupied by men in trains, buses, motor-cars, offices and indeed in every branch of industry.

After the war.—When the Armistice was signed in November 1918, the world breathed again after the long agony of the war, and many people looked forward to a time of peace, prosperity and plenty. Unfortunately, these hopes were not realised; the years since the armistice have been in many countries years of unrest, poverty and disillusionment. During the war the energies of Europe and America were devoted to fighting, the making of armaments and munitions, and all the other activities which are necessary to wage war. Little or no time could be spared for making clothing, furniture, houses and machinery required for peace-time activities. When peace came, people naturally hoped and believed that a great industrial country like Britain would at once become busy in providing these things. Unfortunately, these hopes were not fulfilled, for the people who needed manufactured goods could not afford to buy them. There was a short-lived boom in trade, but it lasted but a year or two, and in 1921 there existed in Europe widespread unemployment, a reduction in wages, and, of course, a fall in the standard of living. Ever since the armistice more than one million workmen in Great Britain have been unemployed and living on the weekly payments arranged by Mr. Lloyd George's *Insurance Act*, 1911, an act which saved the unemployed from destruction. The following are some of the causes that brought about this state of affairs:

As an industrial nation Great Britain is dependent on foreign markets in which to sell her products, especially her textiles (particularly cotton goods), her coal and her machinery. Before the war a large propor-

tion of these goods was exported to the peoples on the continent. During the war the prices of agricultural products were high because so much was needed for the vast armies, but when peace came a serious fall in the prices of agricultural products, especially wheat and meat, and in raw materials, especially cotton, so impoverished the peoples of the world, and particularly of Europe, that they could not afford to buy British goods.

Other causes helped to make the position worse. Owing to the revolution in Russia (1917), this great country was for years practically cut off from the rest of the world; she no longer supplied us with wheat and other products, nor bought goods from us.

Germany and Austria were crippled by the huge sums payable to the allies as reparations, and the allied countries were nearly as badly off owing to the huge debts they had contracted during the war. To meet these payments and to rebuild their shattered industries, the nations of Europe borrowed money from the United States of America.

The Americans did not realise that the drop in prices on the continent would prevent the nations buying their goods, and they went on producing goods in abundance. Work in the United States was plentiful, wages were good and, indeed, many believed that the "Golden Age" had come. People in Europe saw that they could get a better return for their money by investing it in America, so instead of helping the industries in their own countries they helped to increase the wealth of the United States.

Great Britain's export trade was also badly hit by competition from the Far East, especially from Japan. In Japan the standard of living of the industrial classes was lower than that of the industrial classes in Great Britain; houses, clothing, food were all much cheaper, and the people worked for longer hours and for far less wages than they did in Great Britain. Not only was labour cheap but government grants were given to manufacturers to help them to

build up industries; modern machinery, too, was introduced, with the result that more goods were produced than the world could buy. This was especially the case with low-grade cotton goods, which were produced so cheaply that it was not profitable for the manufacturers in Great Britain to export cotton goods to the Far East, and, to make matters worse, cheap Japanese goods were sent to England. A succession of wars and revolutions in China almost closed the market for British manufactured goods.

In India there arose among a considerable number of the people a burning desire to

rule their own land. Under Mr. Gandhi this spirit of nationalism led to a boycott of goods from Great Britain.

The nationalist spirit in Europe, too, made matters worse for the industries of Britain. Nations aimed to make their countries self-supporting, so that none of their wealth should go abroad, and to this end they imposed high tariffs on imported goods. The prices of the goods were so high that most people could not afford to buy them.

Thus, although there was peace from war, there was a great industrial war carried on between nations.

XII. GREAT BRITAIN

AS we have seen in earlier chapters, Great Britain previous to the war was ruled by one or other of two great parties, the Conservatives or the Liberals. From the beginning of the 20th century a new party, the Labour party, which soon came to be called the Socialist party, had gradually become prominent. At first the Labour party was attached to the Liberal party and the members were regarded mainly as Liberals with a special interest in questions affecting the working classes. The war proved fatal to the Liberal party, of which Mr. Lloyd George was the head, for many Labour leaders denounced the war and the peace policy as being a means to help the rich and still further impoverish the poor. The result was that in 1924 the Liberals were heavily defeated at the poll and the Socialists became the chief rivals of the Conservatives. In 1924, the first Socialist government came into office under Mr. Ramsay MacDonald as the prime minister. But although in office, the Socialists were in a minority in parliament, dependent on the support of the Liberals, so they could not advance with their plans for the reform of the country. Owing to disagreements between Liberals and Social-

ists on many matters and in particular on the question of the recognition of the Communist government of Soviet Russia, which was in a very unsettled state, the government was defeated and for the following five years a Conservative government was in office.

The great strike.—The years after the war saw the workers exhausted, irritable and dissatisfied. In every country they had made great sacrifices and now they felt that their sacrifices had been in vain. In Great Britain, when the depression set in in 1921, taxes were increased, wages were reduced, hours of work increased and measures of social reform were stopped. One of the industries to suffer most was the coal trade, and in 1921 a dispute on wages led to a stoppage of work. The mine-owners affirmed that they could not afford to pay higher wages, and the miners protested that they could not live properly on the wages paid. Much sympathy was felt for the miners for they had worked very hard during the war and Mr. Lloyd George had promised full redress of their grievance after it was over. The government made a grant of money to the industry while an enquiry was being

held as to the best method of solving the mining problem. The recommendations of the committee were not acceptable to either party, and the owners finally announced that existing agreements as to hours of work and rates of wages would be terminated by them in April, 1926. Everybody was anxious to prevent another stoppage of work; meetings were held between the government, the mine-owners and the miners, but with no satisfactory result. Other trade unions—in particular the railwaymen and transport workers—sympathised with the miners, and the leaders of the unions resolved that if no settlement was reached they would call a general strike of trade-unionists, hoping by this means to force the government to carry out their wishes. The government was unwilling to continue negotiations in face of this threat, and declared that "a state of emergency" existed. On May 4, 1926, the General Strike was called. For a few days trade and traffic throughout the country came practically to a standstill. The government, however, had carefully organised the maintenance of food and other necessary supplies; there was no panic amongst the people, and few disorders occurred. Motor lorries, driven by volunteers, maintained the food supplies, and within a few days a train service was run by volunteers. The strike failed, and in nine days the Labour leaders advised the men to return to work. The miners held on alone till the autumn, when the men gradually went back to the mines. The strike did great damage to trade and to the coal trade in particular.

Mr. Lloyd George had held out hopes to the soldiers that they should come back to "a land fit for heroes to live in." Actually many soldiers found their jobs had been taken by women, there was a shortage of houses, slums were terribly over-crowded and altogether their prospects were most discouraging.

In 1929 the Socialists again came into power and in much the same position as before, that is, dependent on the support

of the Liberals in the House of Commons. The Socialists held office only till 1931, when a financial crisis overtook the world.

The financial crisis.—In 1929 the period of prosperity in the United States ended disastrously in a panic on Wall Street—the American Stock Exchange. The artificial value of land and shares fell rapidly and very many people were ruined. Trade between Europe and America declined (in Great Britain the drop was more than half) and there was a world "slump" in trade. Unemployment greatly increased; in Great Britain it rose from about 1½ million in 1928 to about 2½ million in 1932. In some parts of the country—South Wales, Durham and elsewhere—the distress was specially severe; large districts were almost derelict, with no trade or occupation for the people. In some parts the whole population, men, women and children, was barely living on some form of public relief.

To add to the difficulties, large sums of foreign money invested in Great Britain were withdrawn owing to the fear of the continental nations that Great Britain would not be able to pay her debts. The country was spending more than its income and economies had to be made. Owing to differences of opinion in the Socialist government as to the way the crisis should be met, a National government was formed, consisting of Socialists, Conservatives and Liberals, with Mr. Ramsay Macdonald at the head, August, 1931. Severe economies were made, wages were reduced, taxes were increased, and tariffs on foreign goods were imposed. Thus, after nearly a hundred years of Free Trade, Great Britain had been forced to adopt tariffs. This was largely due to the example of other countries, for during the world slump practically every country had again and again raised its tariff rates in order to restrict the import of goods and so protect its home producers.

The years since 1931 have seen some improvement in the position of trade and industry, but until Great Britain again has

the markets of the world open to her, a return to real prosperity is hardly to be expected.

The end of the Irish problem.—After Gladstone's failure in 1893, the matter of Home Rule was shelved until 1912. This is not to say that nothing was done for Ireland in the meantime; if the Conservatives did coerce the disorderly sections into sullen obedience, they also passed Land Acts (1887, 1891 and 1896) and a grand *Land Purchase Act* (1903) which ear-marked £10,000,000 for buying out landlords. In fact, Ireland did make some progress, but still there remained the craving for Home Rule, and for several years "home rulers" were returned to parliament by all the constituencies, save those in Ulster. Indeed, Ulster became a real problem in Irish affairs. The Protestant inhabitants of the north-east, mainly descended from Scottish and English settlers, had no desire for government by a Catholic parliament in Dublin. When, therefore, in 1912 the Asquith government introduced a Home Rule bill (which, in the course of three sessions, would become law in spite of the Lords) Ulster prepared to fight, and 100,000 volunteers came to the front.

The home rulers watched proceedings with a suspicious eye. They had no intention of gaining Home Rule at the cost of losing the only important industrial area of Ireland, and when they saw that Ulster was prepared to fight with their lives against Home Rule, they too armed. Great Britain was once again faced with a difficult problem. If she enforced Home Rule upon Ulster, the result would be civil war. The only remaining course was to exclude the north-eastern area from the Home Rule scheme, but on the outbreak of the Great War, the question of Ireland was put aside for the moment, with terrible results.

A certain party called the Sinn Fein (Ourselves Alone) was now becoming powerful. They desired a complete break from Britain—mere Home Rule was not enough.

At the outbreak of the Great War, Sir Roger Casement, a leader in the Sinn Fein party, conceived the idea that he might be able to enlist the support of Germany in a rising against Britain. Germany was unwilling for she was not sure of recovering universal support throughout Ireland. Sir Roger was captured and executed. In April, 1916, there was a rising in Dublin of small parties of "Volunteers." Fighting in the city went on for six days, when the Volunteers surrendered. Fifteen of the principal leaders were tried by court-martial and shot. Thousands of people suspected of being in sympathy with the insurgents were arrested and, together with the prisoners, sent away to internment camps in England. The outcome of this was immediate. Southern and western Ireland, infuriated, set up a republic. British officers were ignored—or shot if they attempted to enforce their officialdom.

As soon as the Great War was over, Britain set about quelling these Irish disturbances once and for all. A special force called the "Black and Tans" was formed of men who had fought in the Great War—men who were tough and thoroughly used to bloodshed and cruelty. Ruthlessly, they set to work; but the Republicans would not be beaten. A terrible time of guerilla warfare ensued, during which countless innocent and defenceless citizens were murdered by both forces—over 1,000 people were killed in one week in Dublin alone. Mr. Lloyd George, the prime minister at that time, realised that the Black and Tans were not going to settle the Irish problem. Both sides were weary of carnage and in 1921 a treaty was made with the Irish leaders by which they were given the same privileges as the self-governing dominions—that is, there was a governor who acted directly for the king, with a separate parliament which was allowed to make its laws apart from the parliament of England.

Although the long-sought *Irish Free State* was now an accomplished fact, trouble was not at an end. The extreme Sinn Feiners were not satisfied with mere Home Rule.

They desired complete severance from Great Britain. They turned on the home rulers, who had been their comrades but a short while ago in the fight against Britain, and once again civil war broke out. This ended in 1923 with victory for the Free State, the Separatists or Republicans being finally subdued. Nevertheless, it is significant that in 1932, Mr. de Valera, who had been one of the most ardent Republicans, was returned in the general election, he was elected president, and in 1937 a new constitution was formed by which the Irish Free State became Eire (Ireland). Certain administrative changes were made: the president took the title of *taoiseach*; the senate was restored; a *Widows' and Orphans' Act* was passed, but apart from that, there was little change in the new constitution.

Meanwhile Northern Ireland still remains British, having its own parliament at Belfast.

Signor Mussolini.—Through all the years since the war, affairs on the Continent have caused Great Britain much anxiety, as on several occasions disputes have arisen which show that another European war is not an impossibility. Italy expected to receive much greater rewards for joining the allies in the Great War, and during the period of discontent and disorder following the war, Signor Benito Mussolini formed a party, seized the supreme power by the "March on Rome", 1922, and ruled Italy as a dictator. Parliamentary government disappeared and Mussolini, the Duce, with his followers, the Fascists, controlled the country. The name Fascism is derived from the *fasces*, a bundle of rods enclosing an axe, carried by ancient Roman lictors (*magistrates*) for the punishment of evil-doers.

For years the Italians have looked to Africa, and particularly to Abyssinia, as suitable territory in which to establish Italian colonies, and in 1935 war broke out between the two countries. Abyssinia appealed to the League of Nations against Italy, for both countries were members of

the League, but although nearly all the other members of the League, representing over fifty countries, condemned Italy's invasion of Abyssinia and forbade certain goods to be supplied to Italy, the League was unable to stop the war. France was unwilling to offend Italy and would not agree to impose effective restrictions or sanctions on imports to Italy. Mussolini's great aim has been to prevent Italy from following Russia into revolution. He cares for little other than energy and efficiency, and he has succeeded in giving stability and strength and pride to the Italians, who have become a powerful military and industrial nation.

Herr Hitler.—Germany, too, had a very difficult time following the peace. The end of the war saw the German people impoverished and dispirited. By means of heavy borrowings from America, Germany managed to pay part of her war debts and her reparations for injury to the allies, and was able to begin to rebuild her ruined industries, but when American money was withdrawn the country was in despair. The Kaiser was in exile and Republican Germany needed a leader. As a result a new leader arose, Herr Adolf Hitler, who with his followers, the Nazis, set to work to create a new Germany. The object of Nazism, like that of Fascism, is to make the state supreme, and subordinate the interests of every person to that of the state. Among other grievances the Germans stated that, although the allies by the *Treaty of Versailles* had forced Germany to disarm and retain but a small army, they had not kept their side of the bargain and reduced their own armed forces. Although Germany had been so decisively beaten, France was not sure that the German menace was over, and maintained a great army, navy and air force. She also erected a wall of forts on her eastern frontier, and further to make herself secure, made treaties with other countries in Europe, particularly with Russia.

Gradually the Nazis gained power in

Europe, especially in Austria, the birthplace of Herr Hitler. At the beginning of 1938 Hitler declared himself not only the dictator of Germany, but also the head of the whole German army. "From now on," he said, "I exercise personally the immediate command over the whole armed forces. . . ." One month later his forces marched into Austria and the creation of an Austro-German land, visualised for many years, was brought about without loss of blood. On March 15, 1938, Herr Hitler said, ". . . I report before Germany history that my homeland has now entered the German Reich."

The amalgamation of these two countries, coupled with the friendly terms existing between Italy and Germany, gave rise to great anxiety among other European countries, especially to *Czecho-Slovakia* where one-fifth of the people are of German origin. *Czecho-Slovakia* feared a German invasion, and should that take place another general European war would probably break out.

Lenin.—In November 1917, began the Russian revolution. A group of the Communist party, the Bolsheviks, seized the government offices in St. Petersburg. Bolshevik means "majority". The Communists broke into two groups: the majority (Bolsheviks) wanted to overthrow the tsar's government by force; the minority (Mensheviks) desired to reform Russia by peaceful means. At the head of the revolution was Lenin, one of the greatest rulers Russia has produced. A civil war followed and Lenin's Red Army was victorious. Then followed a ruthless reign of terror against all opponents. After the revolution a republic was formed. The country was governed by Soviets, or councils of workers and peasants and known as "The U.S.S.R.", the "Union of Soviet Socialist Republics". The great estates of the old Russian nobility and gentry were broken up and given to the peasants; factories and workshops were set up and extraordinary efforts were made to develop trade and industry. The system known as Communism held sway in Russia,

and as this was very unpopular in western Europe, for years other nations refused to associate with Russia and she was isolated and outcast from the community of nations. In 1936, however, France's nervousness about the revival of Germany, and in particular her re-armament, led her to make a treaty with Soviet Russia. This, coupled with the growing power of Germany, led Hitler to occupy with troops the Rhineland—German territory which by the *Treaty of Versailles* was to remain de-militarised. At once the international situation became very serious. France and Belgium felt their safety was threatened and called on Great Britain for help against Germany, as by the *Pact of Locarno* which was made in 1925 between Great Britain, France, Italy, Germany and Belgium, each country mutually guaranteed the peace in Western Europe. Peaceful councils, however, prevailed, for most people are strongly opposed to war as a means of settling international disputes.

Civil war in Spain.—In June 1936 the Spanish Civil War began. The government party, generally known as the *Reds*, strongly supported by Soviet Russia, seized control of Madrid, looting the banks and transferring the money to Soviet hiding places. The *Anti-Reds*, under the command of General Franco, attacked the Reds in order to save Spain from Communism. He was aided by Italy, who feared to have a communistic country facing Italy, and later other nations sent men, more or less secretly, to aid him. Nevertheless, throughout the war European countries endeavoured nominally to follow a policy of non-interference, which in the main was successfully pursued. Madrid, the capital of Spain, was the chief objective of General Franco, and the fighting was bitter and cruel. Peace seemed still far off by the summer of 1938.

The king's jubilee.—The survey of events since the war would be incomplete without an account of the Jubilee celebrations of



KING GEORGE V.

[Camera portrait by E. O. Hoppe

1935, which marked the twenty-five years of the reign of King George V. Few kings have lived through more varied and troubled times. The war and the years that followed saw the disappearance of age-old monarchies on the Continent—Austria with its emperor or kaiser claiming to be successor of the Roman Caesars; Germany, for half a century the greatest monarchical power on the Continent; Spain, Portugal and Turkey all became republics, while Italy's king, under the dictatorship of Mussolini, became but a shadow monarch.

The war made monarchies unpopular and parliamentary government also grew weaker. The exception was Great Britain, where government by parliament had its origin and was deeply rooted in English minds. The monarchy, too, was stronger than before. King George fully realised his position as a constitutional sovereign, and year by year more firmly endeared himself to the people. As he said in one of his famous broadcasts, he rejoiced with the people in their joys and sorrowed with them in their troubles, and could well be considered as the father of the great family known as the British Empire.

The respect and affection felt for the king and the royal family were clearly shown at the Jubilee celebrations. Congratulatory addresses were sent to his majesty from all parts of the empire, but the spirit of the people was more fully shown by the thousands who poured into London for the occasion. The main event of the celebrations was the triumphal procession of the king and queen accompanied by the royal family, the ministers of state, admirals, generals and air marshals, and the great nobles and chief people of the kingdom. Through streets lined with troops and police, and thronged with eager crowds, the procession passed from Buckingham Palace to St. Paul's Cathedral, where a solemn service of thanksgiving was held. During Jubilee week the people made holiday in every town and village of the empire. In the cities a new form of decoration was used

—famous buildings of London were floodlit with electric light, an attraction which drew people in thousands.

Another instance of his majesty's kindly thought for his people was shown when the king made four royal drives through London—north, south, east and west—for the benefit of those who had not seen the procession to St. Paul's. The following extract expressing the homage of the members of parliament to the king well represents the feelings of the people to their king. The message was delivered by the speaker of the House of Commons, May 9, 1935:

"Your Majesty's high office has been enriched by the personality of Him who holds it. You have shared in the nation's trials and triumphs; You have sorrowed and rejoiced with your People; Your wisdom and fortitude have studied the national temper; with the gracious aid of the Queen, You have won by Your sympathy and kindness something warmer than allegiance and profounder than loyalty. To-day You are more than Sovereign; You are the Head of the Family and of a Nation and an Empire. You have made a Household. Twenty-five years ago You defined the tasks of a Sovereign as 'the safeguarding of the treasures of the past' and 'the preparing of the path of the future.' Your Majesty has nobly fulfilled both duties. We look back with grateful hearts upon the past, and with confidence we await the future. We offer You, with deep respect and affection, the homage of a free Parliament, and we pray that, by the blessing of Almighty God, You will long continue to be the Sovereign of a proud and devoted People."

Within less than a year the king was dead, (January, 1936). The thousands who had cheered him in the Jubilee procession now awaited many hours in the queue to pay the last tribute of respect to his memory, as his body lay in state in the ancient palace of Westminster Hall.

Edward VIII.—King George V was succeeded by his eldest son, Edward VIII, a

prince who had endeared himself to the people of the empire, every country of which he had visited, by his active interest in their welfare and in particular by his sympathy for those in distress and misfortune. After reigning for a little less than a year the king, who wished to marry a lady whom the nation could not accept as queen, abdicated the throne and was succeeded by his brother, Albert, Duke of York, who took the title of "George VI".

George VI.—The new king's wife became Queen Elizabeth, and their elder daughter, Princess Elizabeth, became heir-presumptive to the throne.

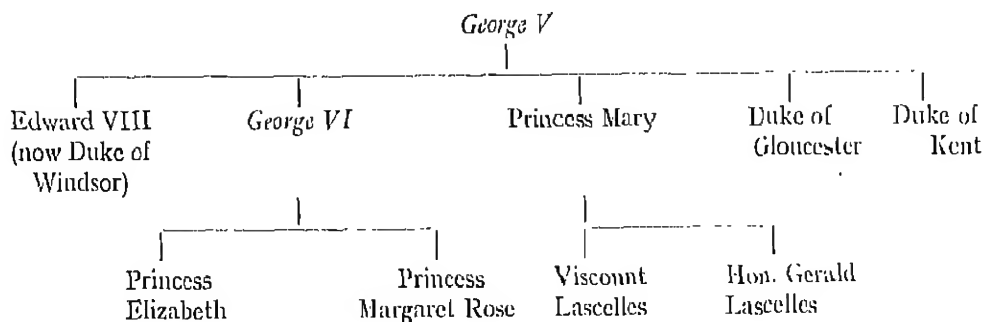
From the first few weeks of their reign, it was obvious that the new king and queen were to become as well beloved by their subjects as the king's father had been. They showed great interest in all national events; they toured the country and the slums of London; they made appearances at exhibitions and in many ways showed their desire to understand the problems of their people, and to help them wherever possible. At the occasion of the Coronation of George VI, on May 12, 1937, thousands of people flocked to wish him a long and prosperous reign. They came not only from all parts of the British Isles, but from all parts of the British Empire, and among the long pro-

cession which went slowly through the main streets of London so that as many people as possible could view the splendour of the ceremony, there were many dark-skinned rulers and Eastern governors. For many days London celebrated the Coronation of King George VI with banquets, flood-lighting, decorations. By means of the radio and the cinema the people of the whole world were able to take a part in the great ceremony and receive impressions of the scenes far more vivid than any mere description. The actual ceremony of the Coronation of English monarchs has descended from many centuries back, and though there are now a few slight modifications in the ritual, the essential features remain identically the same as those of the earliest times of British kings. When the progress of civilization is considered, it is remarkable to think that this ceremony has survived all these years of change, being performed to-day in almost exactly the same way as it was performed by our forefathers.

NOTE

During the Great War, in 1917, King George V by Royal Decree, altered the title of the House of Saxe-Coburg-Gotha to the House of Windsor.

FAMILY TREE OF THE HOUSE OF WINDSOR



XIII. SOCIAL CHANGES SINCE THE WAR

THE preceding pages make a somewhat gloomy picture of the years since the war, but apart from the poor unemployed, life has been generally more pleasant and comfortable, and very much more varied for the majority of the people. A great deal of the heavy drudgery on which mankind has toiled for countless ages is now performed by machinery. Mechanical diggers, giant cranes, electric drills and other wonderful tools save the work of human muscles. People find it easier and pleasanter to travel on business and pleasure; in the country villages the motor coach has dispelled the loneliness and isolation only partly removed by the railway. Motor cars are now within the reach of people with moderate incomes.

Since the war many new roads have been constructed—wide and straight arterial roads on which motor traffic can travel at speed. Every week-end, especially during the summer, thousands leave their homes in town and visit the countryside or the sea. Unfortunately, the increase in motor traffic has led to a great increase in accidents, several thousands being killed and many more injured each year. In 1937, 6,633 people were killed and 226,402 were injured in road accidents. Signal lights at important junctions of the roads were set up, and yellow globes, called *Belisha Beacons*, after the minister of transport, Mr. Hore Belisha, who instituted them, were put up to mark places where pedestrians could cross in safety.

The streets in large towns are brilliantly lighted, and the system known as "Neon lighting" illuminates the shops at low cost.

The houses are more comfortable, with more convenience than ever before. Electric light is general in most towns, and, through the *Grid* system, electricity for light and power is now distributed to remote country places. By the *Grid* system electricity is

generated in a central place and distributed by wires throughout the country. Gas or electric stoves, electric sweepers, flat irons, kettles, washers and mangles and sewing machines do much to lighten the work of the housewife. By the introduction of stainless cutlery, chromium plated equipment, *staybrite*, *bakelite*, flexible glass and other modern substances, houses are kept cleaner and more attractive.

Clothing, too, has become more comfortable and more varied. The day of home-made clothing has passed; comfortable and fashionable clothing is within the reach of all except the very poor. Women and girls have more dresses and better dresses than their grandparents had, while most men have more than a working suit. There is more colour in life to-day than ever before. A May-Day pageant of the Middle Ages would look dull and colourless in comparison with a modern scene on a summer beach, with the bright colour of the dresses, bathing costumes and wraps, sunshades and tents. Colours undreamed of by emperors of old are now within the reach of all; they are due to the use of aniline dyes made from coal tar. Another substance which has greatly improved clothing is artificial silk or *rayon*, a material of which thousands of tons are made every year and used for clothing, curtains and all kinds of material for decorating the home. In addition, wood pulp, which supplies the cellulose from which rayon is made, is also used in many forms for making films, toys, cutlery handles, and many other substances. Years ago mankind went to the rock, the plant, the ox, the sheep and the silkworm for materials to build his house and clothe and feed himself; to-day he makes his own substances to suit his needs. It is said that this is an age of alloys. Rubber, which for many years was used only for "rubbing out," to-day has a hundred uses

in the electrical industry, and it is essential for motor vehicles.

In addition to the great development of motor traffic, enormous strides have been made in the development of air-craft. At the beginning of the century no man had ever flown in a power-driven aeroplane; to-day great machines carrying passengers and goods fly across the sky as regularly and as safely as ocean liners cross the seas.

Almost equal progress has been made in shipbuilding. The Cunarders of 1840 were 207 feet long and had engines of between 700 and 800 horse-power. The *Queen Mary*, launched in 1935, is over 1,000 feet long, and has engines which develop 200,000 horse-power. Equally with transport other means of communication have grown extensively. News from all parts of the world is wired or wireless or telephoned to Britain continuously and published in newspapers which are issued several times a day. The newspapers, too, have changed; to-day almost as much news is told in pictures as in print, so that a newspaper of thirty years ago looks dull and unattractive compared with a modern newspaper with its photographs, sketches and diagrams. Wireless telegraphy or *radio*, an invention of the 20th century, brings news from far and near into our homes. In millions of homes is a wireless set, and people sitting by their firesides can "listen in" to news items, weather reports, market and stock exchange reports, sports bulletins, talks on subjects of general interest, concerts, variety programmes, dance music, eye-witnesses' accounts of ceremonies and games. A striking instance of recent days of the marvellous invention of wireless was the *King's Message* to his people, broadcast by his late majesty King George V on Christmas Day, 1935. This message was heard in all parts of the empire and by many millions of people—the greatest audience any man had ever addressed. Equally impressive was the broadcast of his majesty's funeral. All over the British Isles, and abroad, people in busy town and remote hamlet alike, heard the

tramp of feet of the mourners and words and music of the funeral service taking place scores, hundreds or thousands of miles away. The radio is interesting and useful to all, but to people dwelling in lonely parts of the country or the world it is a blessing indeed. No longer, when darkness falls, are the people cut off from the world.

Another invention which brings pleasure to millions is the cinema, the *pictures* to us, the *movies* to the Americans, and, since speech has been brought into them, the *talkies*. In every town of Great Britain picture palaces have been opened, where for a small sum one can see pictures describing topical events, scenes of beauty and interest, and plays. Motor buses nightly bring in people from outlying villages to the pictures in the nearest town. Warm, comfortable and cheap, the pictures are patronised by millions every week, so that now it is no longer strictly true to say that "one half of the world does not know how the other half lives." Children to-day have a better knowledge of the habits and ways of life of people in far-off lands, of scenes in all the continents of the world, the frozen north, the tropics and the lonely islands of the Pacific, than the most widely travelled person had a generation ago. Books to-day are better and more plentiful than ever before, and owing to the better lighting of our houses compared with the candle or oil lamp of our fathers books form an ever present source of pleasure to thousands.

People to-day have much more leisure time than had their fathers; mainly owing to the use of machinery in workshop, office and home, hours of labour are shorter. A century ago only rich people took annual holidays; the development of railways in the 19th century brought holidays within the reach of the middle classes; to-day every section of the population has its yearly week or fortnight at the seaside or in the country. Recreation in its various forms plays a greater part in the lives of the people than ever before; for ages the workers of all lands passed lives of drudgery and almost

continuous work, with brief, occasional holidays such as May-Day Games and Whitsun Ales; now every week-end sees millions playing or watching some form of sport. The first athletic meeting in this country was held at the Royal Military Academy, Woolwich, in 1849; to-day the football grounds alone will accommodate three million spectators. Golf courses provide healthy exercise for thousands of people, while tennis, once a game for the rich, is now played by all classes. On every day of leisure, too, large numbers of young people with haversack on back leave the crowded streets and tramp or "hike" over the countryside.

Some people deplore the attention given by this generation to recreation and games, but they overlook the fact that work to-day is generally more exacting than it was years ago, and that the use of machinery has enabled goods to be produced much quicker than formerly, so that the needs of mankind can be supplied in a shorter time. One of the greatest problems before the world to-day is not the increased production of goods, but the better means of distribution, whereby the goods produced in such abundance can be brought within the reach of all who need them. Not many years ago workmen laboured twelve hours a day for six days a week; to-day forty-eight hours a week is considered the maximum, and many people now believe that the work of the world can be adequately done in days of six hours.

On all sides is the desire to make the best of life day by day.

Rearmament.—The outstanding development of recent years has been the rearmament campaign which reached its height in 1937-38. Hitherto, despite the fact that European countries on all sides were rearming desperately, Great Britain had refused to do so, hoping that her attitude might ensure a peace which, it appeared, was rapidly being threatened by the disturbed state in Europe. Finally it became obvious that, in view of the rapidly increasing force of other countries, to remain unarmed was

to court disaster and Britain too began to increase her defences in order to protect her citizens. During 1937, £278 millions was spent on the manufacture of arms, while the Income Tax was twice raised, first by 3d. in 1937, and then by another 6d. in 1938, in order to provide for the increasing cost of defence. The Income Tax in 1938 was 5s. 6d. in the pound: yet not very long ago Queen Victoria was doubtful whether parliament dare levy a tax of 7d. in the pound!

Urgent appeals for recruits for the forces were made, especially for the air force, where a new R.A.F. volunteer reserve was formed for the training of civilians. Several changes were made in the army in order to render the regular service more attractive to recruits, and the recruiting numbers during 1937 were higher than they have been since the Great War. In the navy many cruisers, destroyers and submarines were manufactured.

The extensive use of gas in modern warfare means that the civilian suffers as much as those men in active service, and in order that civilians should prepare themselves for gas attack, an *Air Raid Precaution Bill* was made law, by which the responsibility of instructing civilians in the use of gas masks was given to various authorities. Many thousands of people received this instruction. Air raid shelters were constructed, gasproof rooms were built in many private houses, while gas masks and hats hung side by side in the hall. Mock air raids were staged in many towns so that the people should know what to expect and how to defend themselves.

In May, 1937, Mr. Stanley Baldwin (afterwards Lord Baldwin) resigned from his position as prime minister, and Mr. Neville Chamberlain succeeded him. Mr. Baldwin's ministry during the anxious time of the abdication of Edward VIII, and during the responsibilities of the coronation, was one of great stress. He was a greatly admired and respected man and did much to guide England steadily through the trouble and worry of later post-war years.

TABLE OF EVENTS

1820-1940

	AT HOME	ABROAD	IN THE COLONIES
1820	Roman Catholic Emancipation, 1829.	Revolt of Spanish colonies in S. America, 1824. Independence of Greece, 1827.	Australia formally annexed, 1829.
1830	Reform Act, 1832. Factory Act, 1833. Poor Law Act, 1843.	Belgian Independence, 1831.	Abolition of Slavery, 1833. The Great Trek, 1836.

QUEEN VICTORIA

1837-1901

	Chartists, 1839. Great Western—trans-Atlantic steam voyage, 1839.		First Afghan war, 1838-41.
1840	Queen Victoria's marriage, 1840. Penny Postage, 1840. Sir Robert Peel, premier, 1841. First telegraph system installed, 1844. Repeal of Corn Laws, 1846. Failure of Chartists, 1848.	General revolution in Europe, 1848.	Colonisation in New Zealand begun, 1840. Annexation of Punjab, 1849.
1850	Free Trade established, 1850. Great Exhibition, 1851.	Overthrow of French Republic, 1851. Crimean War, 1854-1856.	Gold Rush in Australia, 1851. Indian Mutiny, 1857.

TABLE OF EVENTS—*continued*

	AT HOME	ABROAD	IN THE COLONIES
1860	Prince Consort died, 1861. Second Reform Bill, 1867. Disestablishment of Irish Church, 1869.	Schleswig and Holstein seized by Prussia, 1863. Seven Weeks' war, 1866.	Maori wars in New Zealand, 1860-1870. Dominion of Canada, 1867.
1870	Irish Home Rule party established, 1870. The Irish Land Act, 1870. The Education Act, 1870. Voting by ballot established, 1872. Disraeli premier, 1874. Plimsoll Line, 1875. Compulsory Education, 1876. The Factory Acts, 1878.	Franco-Prussian war, 1870. German Empire formed, 1871. Congress of Berlin, 1878. Dual Alliance, 1879.	Suez Canal bought, 1875. Prince of Wales' tour of India, 1875-1876. Queen declared Empress of India, 1877. Zulu war, 1879.
1880	Irish Coercian Act, 1881. Phoenix Park murders, 1882. Queen Victoria's jubilee, 1887.	Triple Alliance, 1882.	Second Afghan war, 1880. Majuba, 1881. Tel-el-Kebir, 1882. Revolt in the Sudan, 1883. Fall of Khartoum, 1885. First National Congress, 1885.
1890	Fall of Parnell, 1890. Education Act, 1891. Workmen's Compensation Act, 1897. Victoria's diamond jubilee, 1897. Gladstone died, 1898.		Jameson Raid, 1895. South African war, 1899-1902. Reconquest of the Sudan, 1898.

TABLE OF EVENTS—continued

	AT HOME	ABROAD	IN THE COLONIES
1900	Queen Victoria visits Dublin, 1900.		Relief of Mafeking, 1900. Orange Free State and Transvaal formally annexed, 1900.

KING EDWARD VII

1901-1910

Education Act, 1902. Land Purchase Act, 1903. Old Age Pensions Act, 1908.	Japanese and British Alliance, 1902. <i>Entente Cordiale</i> —England and France, 1904. Bosnia annexed by Austria, 1908.	Commonwealth of Australia, 1901. Union of S. Africa, 1909. Morley-Minto Reforms, 1909.
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KING GEORGE V

1910-1936

1910	Unemployment Insurance Act, 1911. National Health Insurance, 1911. Parliament Act, 1911. Irish Home Rule Bill, 1913-1914. House of Saxe-Coburg becomes House of Windsor, 1917. Women receive Parliamentary franchise, 1918.	German gunboat <i>Panther</i> anchored off Agadir, 1911. Balkan wars, 1912-1913. Great European War, 1914-18. Russian Revolution, 1917. Treaty of Versailles, 1919.	Durbar at Delhi, 1911-1912. Egypt created a British Protectorate, 1914.
1920	The Great Strike, 1926. Irish Free State created, 1921.	Collapse of Wall Street, in America, 1929.	Third Afghan war, 1920. Egypt created a kingdom under King Fuad I, 1922.
1930	King George V's jubilee, 1935. India Bill, 1935.	Occupation of Rhineland by German troops, 1933.	

TABLE OF EVENTS—*continued*

KING EDWARD VIII

1936

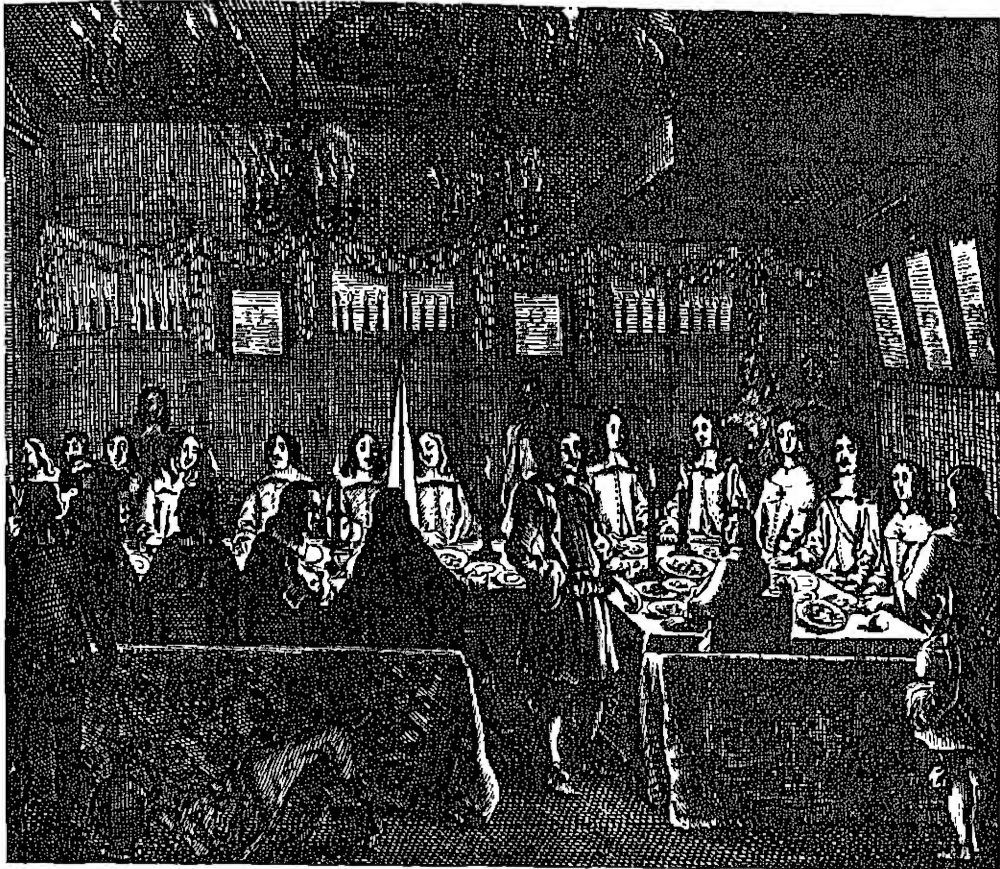
AT HOME	ABROAD	IN THE COLONIES
	Civil war in Spain, 1936.	

KING GEORGE VI

1936–

New Constitution in Ireland (Eire), 1937.	Abyssinia conquered by Italians, 1937. Germany annexed Austria, 1938.
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THE GENERAL TREATMENT OF HISTORY TEACHING



A 17TH CENTURY DINING ROOM

A PRESIDENT of the Board of Education once told an assembly of teachers that young children are not in the least interested in the philosophy of history but they are very keen to know that Julius Caesar had an egg for his tea. He then went on to draw a horrid (and very true) picture of a young teacher unloading the contents of his "Varsity" notebooks on to a class of bewildered nine-year-olds.

There is a lesson in this: adults who wish to interest the young in history must forget the things they themselves most like about it:—Political Philosophy, Growth of Liberty, Economic Conception, Evolutionary Progress, etc. Their job is to bring to the class something the class will like; i.e., an exciting story vividly told. In other words, a teacher of history to the young embraces the honourable calling of story-teller. "Let the tale be well told," he might say, "and the

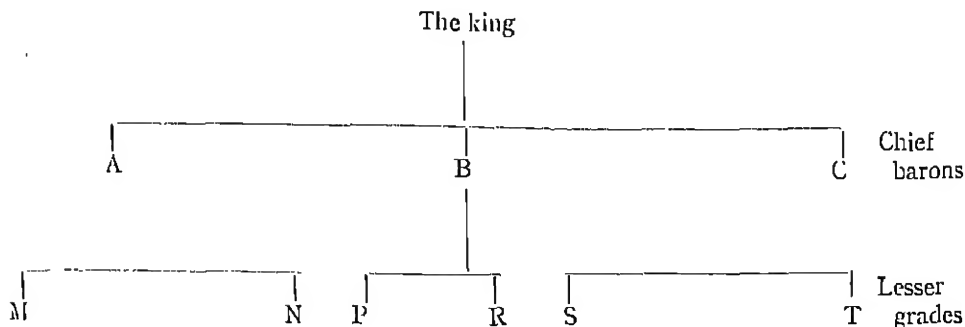
lessons of history (if any) will take care of themselves." That the story is the best form of instruction has been clear from the days of Christ onwards. Schoolmasters well know how, if they begin a lesson with the remark: "Henry II restored order among his barons" the class will show no interest at all. If on the other hand, the lesson begins with the fact, thrilling to children, that Henry II had bow-legs, the pupils are all ears from the outset. Life is given to a meaningless character and they will readily absorb odd items of human interest such as bad temper and picture-books at Mass whilst at the same time the necessary facts, about matters of real importance are cunningly inserted. At one time we beat the young up the slopes of Parnassus. Now, we cajole them.

There are tricks in every trade, and, in the teaching of history, these comprise, (1) visual aids to understanding such as pictures, drawings, diagrams and charts; (2) imaginative excursions such as drama and novels; (3) the use of original sources. Each of these has its uses; each its special dangers. One danger is common to them all: they can waste so much of the valuable time which (even now) is so grudgingly allowed to the history lesson. Take pictures, for example. At what point in the lesson do we display that photograph of St. Joan's statue? If at the point where we speak of her appearance, the narrative is broken and the pupils fix their interest on things of small importance. There is a riot of eager questions. "Why has the horse a bridle of

that kind?" "Is it a cart-horse?" "Surely she'd wear a helmet?" These questions cannot be ignored. But answering them takes time and when the bell goes the narrative is not completed, and, next week, when we resume it, somehow it has a warmed-up flavour. . . . Well, how is it to be avoided? One way is to have special frames on the walls. Illustrations are fitted into these at need. The children inspect them *at the end of the lesson*, when the narrative is safely completed. Failing frames, a large drawing-board may be used.

The artist-teacher (i.e., one who can make rough drawings on the blackboard) has a special advantage. He can draw as he talks. The picture can grow before the eyes of the class. The danger of this method is: such drawings can look extremely silly to many children, and nobody wants children to regard history as a comic interlude. Rehearsal, however, will do much to prevent this calamity; and rehearsal is worth while, for this method, when well executed, produces excellent results.

The use of diagrams has a special danger. The feudal system, for example, may be illustrated by the *Tree of Grant*, as shown. Many pupils at once form the idea that, somewhere in the conqueror's castle, was a large placard on which the system was worked out to the last point. The danger can be avoided by explanation that the diagram is the teacher's own work, designed to make clear a difficult matter. As a rule this warning (repeated at suitable intervals) suffices.



(1) The King was (and is) the only land-owner. Some of his lands he granted to his barons *on terms*: they swore to be his men and supplied him with soldiers at need. (2) The barons granted some of their holdings to lesser folk, also on terms. (3) The process was repeated to the bottom of the scale.

Nowadays we do not deal much in dates. But Caesar must still arrive in 55 B.C. and the Romans leave by A.D. 410. In other words, we must teach a few, and in the fewness of them lies a danger. All the elementary facts of the Roman occupation may take two hours to convey. If we made the pupils learn every date between Caesar and the Saxons, their very weariness might convince them that the Romans were here a long time. If the dates are cut down to two, the pupils may be forgiven for thinking that the stay lasted five minutes. Children have a very weak time-sense, to correct which, they should make their own charts (at the beginning of the year) out of sheets of tough drawing paper, ruled off into suitable divisions. Dates are filled in under the teacher's instructions. Occasionally he warns the class that even a year is a long time. How much longer, then, a span of 100 years—of a 1000 years?

The drama in history.—Children take easily to acting and, when time can be spared, it pays to act suitable incidents. Here the teacher should efface himself as much as possible. The children are told what scenes are necessary and are left to provide the dialogue. They will provide their own properties without any telling. The results are generally crude but always enjoyable. And there is no better way of getting the story home.

Six examples of typical conversations representative of various stages in the history story of Great Britain are appended. These by no means furnish a course but are merely intended to act as a guide to teachers in selecting suitable material. It may be noted that such dialogue can enter at any point in a story though naturally the most telling effect is achieved when the

situation and time are just ripe for its introduction. There is no need also for the portrayal of many characters in order to give a number of children an interest. Any two or three children in a class accustomed to the method always give their own particular twist to a scene, and a few repetitions by others during the lesson or at a later time never result in boredom. On the contrary, there is a considerable gain both in interest and enlargement of understanding by the appearance of various points of view not previously suspected.

THE ROMANS IN BRITAIN

After noting the achievements of the Romans in Britain, points regarding the weakness of their administration always arise. One of these is the failure to provide the Britons with a means for their own defence. To help in getting this point clear a conversation might be imagined between two Roman citizens about the year A.D. 350.

CHARACTERS.—A Bearded Soldier. A Stoutish Man with a Bald Head.

SCENE.—A Street in Rome.

Stout Man. But you have done nothing really worth while for these Britons.

Bearded Soldier. Nothing worth while! You ought to visit Britain, my friend. You ought to see the great roads—Watling Street, for instance, all the way from London to Chester; straight as a bird goes, solid as rocks. You ought to see the Great Wall.

Stout Man. Yes, yes; but these are merely for the soldiers, not for the Britons. Watling Street helps the soldiers to get about quickly, the Wall keeps out the Picts. But neither road nor wall helps the Briton to improve himself.

Bearded Soldier. Well, take towns, then. In Britain you can find some towns almost as good as are to be found in Italy. They have fine houses, market places and even circuses. Some of them, like Bath, are built near hot natural springs. I cured my rheumatism at Bath, so I should know.

Stout Man. Here again you have done all this only for yourselves. You soldiers are used to towns and other things, so you built them in Britain—for yourselves. I daresay some Britons get civilised enough to live in towns, speak Latin and so forth, but you'll agree that most of them live apart and go their own filthy ways . . .

Bearded Soldier. Some of them became Christians when our glorious Constantine proclaimed Christianity . . .

Stout Man. But not many. And, in any case, even if you have taught the Britons to behave rather better, you haven't taught them the one thing they really need to know.

Bearded Soldier. And what is that?

Stout Man. To defend themselves. Suppose Rome had to withdraw her soldiers from Britain.

Bearded Soldier. Pooh! That'll never happen.

HENRY VIII AND THE RENAISSANCE

CHARACTERS.—The Ghost of Edward III. The Captain of the Guard.

TIME AND SCENE.—The Battlements of Windsor Castle, 1520.

[*Edward III has just appeared to the Captain, who appears to be in no way disturbed.*]

Edward. One moment, friend.

Captain. Your servant, sir.

Edward. It is years since I last saw this castle. It does not appear to be greatly changed.

Captain. Castles don't—much. Now kings and people on the other hand . . .

Edward. Who rules now, friend?

Captain. King Henry—eighth of that name—eighth and, I think, best. God bless him!

Edward. What manner of man is he?

Captain. Meaning looks? Well, sir, he was eighteen when he took his crown and a fine upstanding lad as restless as a colt. Couldn't keep still. If he wasn't in the

tennis court, he was a-horseback, tiring out horses as fast as they were brought to him. Ten in one day, I've heard tell. But that's eleven years ago. To-day's he's putting on flesh a bit—not quite so active.

Edward. And as a ruler? He has the goodwill of his people?

Captain. They love him to a man, sir. And to my thinking, he's just the king for the age. These are strange restless days, sir . . .

Edward. How so? Restless?

Captain. Yes, sir. Restless. Folk don't seem to be able to stay long in one place. Or, if they do, they spend all their time grumbling at what was good enough for their fathers. Youngsters want to be sailing round the world!

Edward. Round the world!

Captain. . . . like Magellan; or they want to be putting the Holy Father to rights like this Luther . . .

Edward. Luther?

Captain. Some German monk or friar, sir. Was saucy to the Pope on a small matter of Indulgences, they say. And with half Germany to back him up . . .

Edward. But our England holds fast to the Faith?

Captain (grimacing). Trust King Hal for that, sir. There never was a better son of the Church—masses three times a day. And they do say he's a scholar too—writes books and tunes. (*His face registers awe at these wonders.*) He'll not let England quit the old ways—he'll not . . .

Edward. I should like to see this man.

Captain. So you shall, sir. Just a few steps this way . . .

[*They come at last to the window of a small room, where Henry kneels at his prayers.*]

Edward (after a long look). Yes. A man of violent passions. A lover of his own way—and . . .

Captain. And?

Edward. A man who will pave the way for changes he has no intention of making.

THE SOUTH SEA BUBBLE

CHARACTERS.—The Landlord. A Seafaring man.

TIME AND SCENE.—August, 1720. The Public Room of an Inn in Change Alley, London.

Landlord (giving money). Your change, mister.

Sailor (counting it). Eight. . . . ten. . . . twelve. Two pence too much, friend. You rob yourself. Since when has two-pennorth of ale left a shilling change out of a shilling?

Landlord. Your pardon, mister. My mind won't stay to the inn to-day, there's so much afoot outside. It may mean. . . .

[*In his agitation he stands twiddling his apron, the picture of woe.*]

Sailor. What's to do, man? You look like you expected the devil.

Landlord. Ruin anyway, and I am not alone. . . . You see, mister, you won't understand, being so long at sea and that; everyone in these parts—aye in London, for that matter—has been speculation mad since 1719—all trying to get rich in a hurry, all putting their savings in this company or that. . . .

Sailor. And what started all these bed-lamite ideas?

Landlord. There 'again I don't rightly know. But somehow word came that the king's friends were hand in glove with a great company trading in the South Seas. And then everyone wanted the company's shares. I wanted 'em—fool like. But their price was soon too high for me.

Sailor. Then you're no worse off, surely.

Landlord. Your mistake, friend. When I couldn't deal with the South Sea, I let myself be cozened into taking shares in another company. There were plenty to hand. Money was wanted for well-nigh anything you could think of: to get sunshine from cucumbers, to make a wheel which 'ud run for ever, to send jackasses

out of Spain to heaven knows where for heaven knows what reason. . . .

Sailor. And which of these caught your money?

Landlord. None aلاك! I gave mine to a rogue who wanted £1,000 for a purpose which was not to be told until he had got it all. . . . [*He broods a bit.*] And now, this month, the South Sea's in queer street. Prices are down. Folk cry ruin. My wife's just gone out to see what chance we have of getting our money back. . . .

[*A door slams. He darts out. There is a whispered conversation. He returns.*]

Sailor (looking at him hard). No need to say anything—lost. Bad luck has a loud voice.

Landlord. And that comes of this country fiddling and fuddling in foreign parts—getting new lands overseas: America! Traders in India—plantations they call 'em or colonies. What good are they to England? Better get rid of 'em. . . .

[*The sailor nods agreement. Then they both look gloomily into a future which seems to hold nothing but vile colonials all engaged in working the ruin of honest Britons.* . . .]

PUBLIC OPINION

CHARACTERS.—The Father. The Mother. The Uncle. Several Children (seen and not heard in 1820).

TIME AND SCENE.—March, 1820. A Breakfast-room in the House of a Well-to-do London Merchant.

Mother. Coffee, dear. (*Father gets his coffee.*) And you, Ned?

Uncle. Stick to ale, as usual, Mary. Can't stand your washy drinks. What was good enough for our father'll do for me.

Father. You don't go with the times, Ned. You talk just like Lord Liverpool. . . .

One child (greatly daring). Who is Lord Liverpool, father?

Father (letting it pass). The Prime

Minister, child—he won't march with the times. Like your uncle. And some of his ministers are just as bad. Look at Sidmouth and Castlereagh, not an idea in their heads later than 1780. . . .

Uncle. And a very good thing, too. Look what ideas lead to. Revolution in France. King and queen: off go their heads! Then in England, Peterloo—Cato Street. . . .

Mother. Cato Street? What was that, Ned?

Father (who also loves to lecture). Cato Street, my dear, is a wretched little hole near Tyburn. A few days ago Bow Street unearthed a pretty little plot there. To murder members of the Cabinet, if you please. Liverpool and some others were to dine with Harrowby. The conspirators meant to murder them on their way there—or back, I'm not sure which. Luckily they were taken—after a scuffle. Included a black man and a cobbler, I'm told.

Uncle. Scandalous waste of energy, I call it; to try to murder Liverpool—harmless as a baa lamb. Others should go before him.

Father. As, for example?

Uncle. Well, any of George III's issue. Take your pick. Did you ever see such a menagerie? Look at the eldest—George—nothing but stomach.

Mother. Ned!

Uncle. Sorry. All fat and neckband. Known through London as the biggest mischief-maker unhanged.

Father. I prefer him to Ernest, anyhow. There are tales about him—Duke of Cumberland indeed!

Mother. Father! I will not allow the children to hear you talk like this! (*Bundles them out of the room unceremoniously.*)

Uncle. George is the rogue, though. Look at the way he treats his wife. Poor woman's been wandering homeless in Europe for seven years—I ask you, is there any hope for the British royal family? No one's a good word for any of 'em.

Father. It looks hopeless, certainly. George III was mad, his Regent a cad.

Cumberland, Kent, Clarence. . . . What a collection! I really believe, Ned, George IV will be the last king in this country. We can't stand another of his brood. . . .

[*But father is too pessimistic. A little princess plays in a nursery not very far away. . . .*]

GLADSTONE AND BEACONSFIELD

CHARACTERS.—An Old Gentleman. His Granddaughter.

TIME AND SCENE.—Outside a London theatre, 1885.

[*They have just left the performance and with some difficulty find a cab for the drive home.*]

Granddaughter. I'm afraid you haven't enjoyed the play, dear.

Old Man. I simply couldn't. The sight of that man in the theatre! And this night of all nights!

Granddaughter. But why shouldn't Mr. Gladstone go to the theatre if he wants? And to-night?

Old Man. Have you forgotten what the papers tell us about Khartoum? Don't you know, girl, that Gordon's dead—butchered? And it's all Gladstone's fault. He could have had a relief expedition out there months ago, if he had wanted—I say if he had wanted.

Granddaughter. But surely General Gordon asked for a good many of his troubles?

Old Man. What? What? You've been listening to some of these Liberal friends of yours, I think. . . .

Granddaughter. Only brother Jack. (*A snort from her companion conveys his opinion of brother Jack.*) Jack was saying that Gordon had express orders to get people out of the Soudan. But he would stay.

Old Man. Jack's a fool. I've heard master Jack on politics before. Real old row we had about Gladstone's sneaking way of abolishing Purchase—lasted all night practically.

Granddaughter (demurely). I know dear. You both raised your voices a little.

Old Man. You're a puss. Well, who wouldn't? I never knew anything like that first ministry of his. The man couldn't leave anything alone. Reformed this, reformed that. Irish Church. Irish Land. Schools for the poor. What do they want with reading and writing anyway? Best cook I ever had, couldn't sign her own name. Ballot, too. Nobody to be man enough nowadays to show people how he votes. . . .

Granddaughter. Lord Beaconsfield. . . .

Old Man. Ah, there's a man for you. Makes foreigners sit up—especially those Russians. "Peace with Honour." (*He savours the phrase.*) . . . Manages the Queen, too. Got her out of her shell. Stopped all this disloyal rubbish and Republicanism. Grand old lady, too. Bet she made Gladstone's ears tingle over this Gordon business. They say. . . . (*The cab stops.*)

Granddaughter. Home, dear. And here's Jack to give you his views. . . .

[*She slips indoors. A crescendo of bitter speech announces that the views are being given.*]

FINALE

CHARACTERS.—Schoolmaster. Boy.
SCENE.—A Schoolroom.

[*It is the end of term and the master tidies his desk. Someone knocks at the door.*]

Master. Come in. Oh, it's you, Jackson. Yes?

Boy. Come to say good-bye, sir. I'm leaving, you know.

Master. Oh, well. . . . Hope you get on well. What are you going to be?

Boy. An engineer. I shall have a chance to go abroad later—bridging rivers—great!

Master. You've done excellent work with me, anyway. I think you really liked history.

Boy. Yes, I have. And yet—you won't mind me saying this, sir? Now I've done with school I'm wondering what's the use of about two-thirds of the things I've learned here—history included. How am I going to be helped by knowing all about Gladstone, Napoleon, the American Colonies? . . .

Master (who believes in people answering their own questions). What did you say you were going to be?

Boy. An engineer.

Master. And abroad?

Boy. Yes.

Master. It'll be difficult.

Boy (eagerly). I shan't mind that. I think it helps to make a thing enjoyable, when you've got to work to make it go. I mean to say—look at all the great pioneers. Look at Livingstone. What hard work, killing work. And what fun. No monotony. Look at the elder Pitt. Saved his country. Mud slung at him all the time. Worked to death. But never dull. Look at . . .

Master (gently). Livingstone? Pitt? Where did you hear of those men?

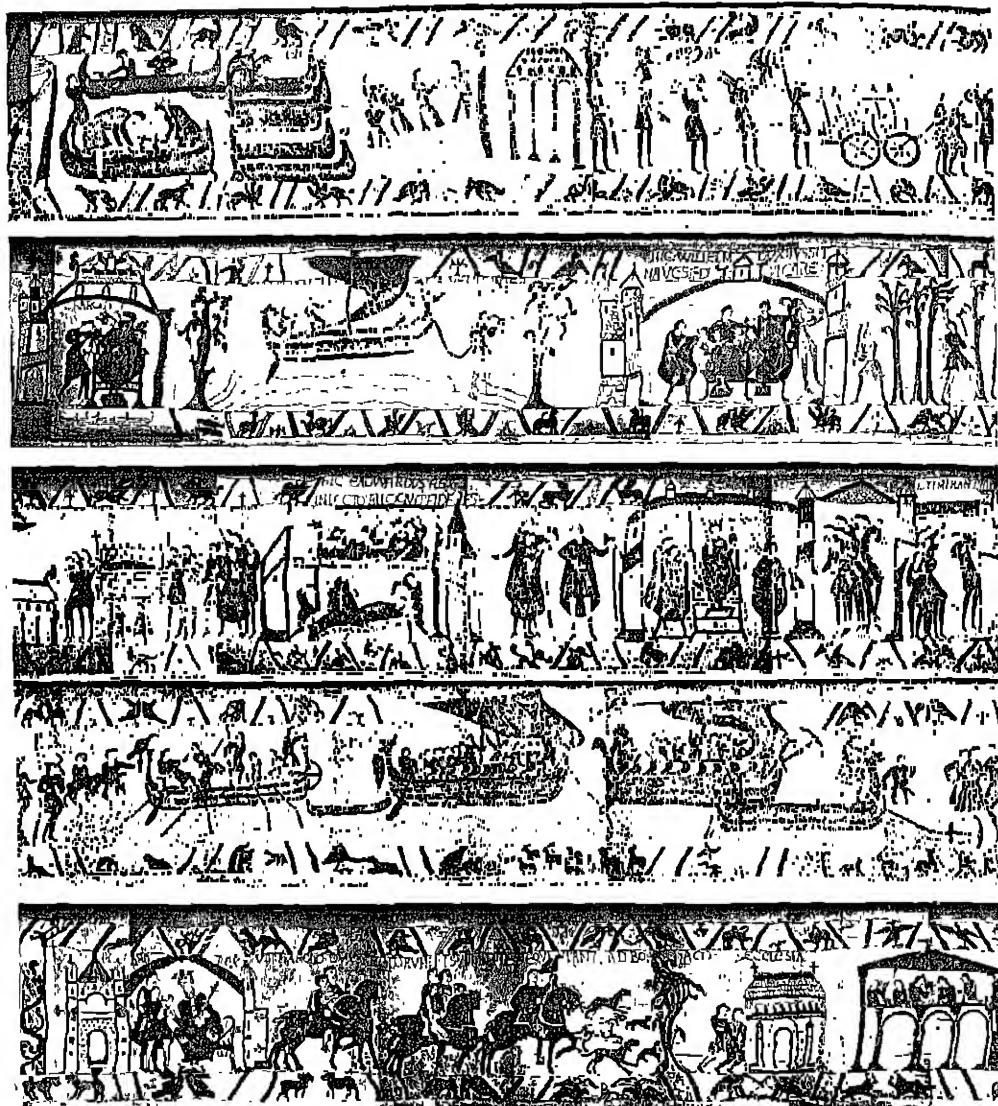
Boy (falling for it). In the history books, of course.

Master (still gently). The history books?

Boy. Why . . . (*It dawns on him.*) Why, of course. Pitt and Livingstone are history; and history is some use after all. It bucks you up. It inspires you . . . (*He is wrapt in the wonder of his discovery.*)

Master. That's only one of its lessons. Come back here in ten years and explain the others to me. Good-bye.

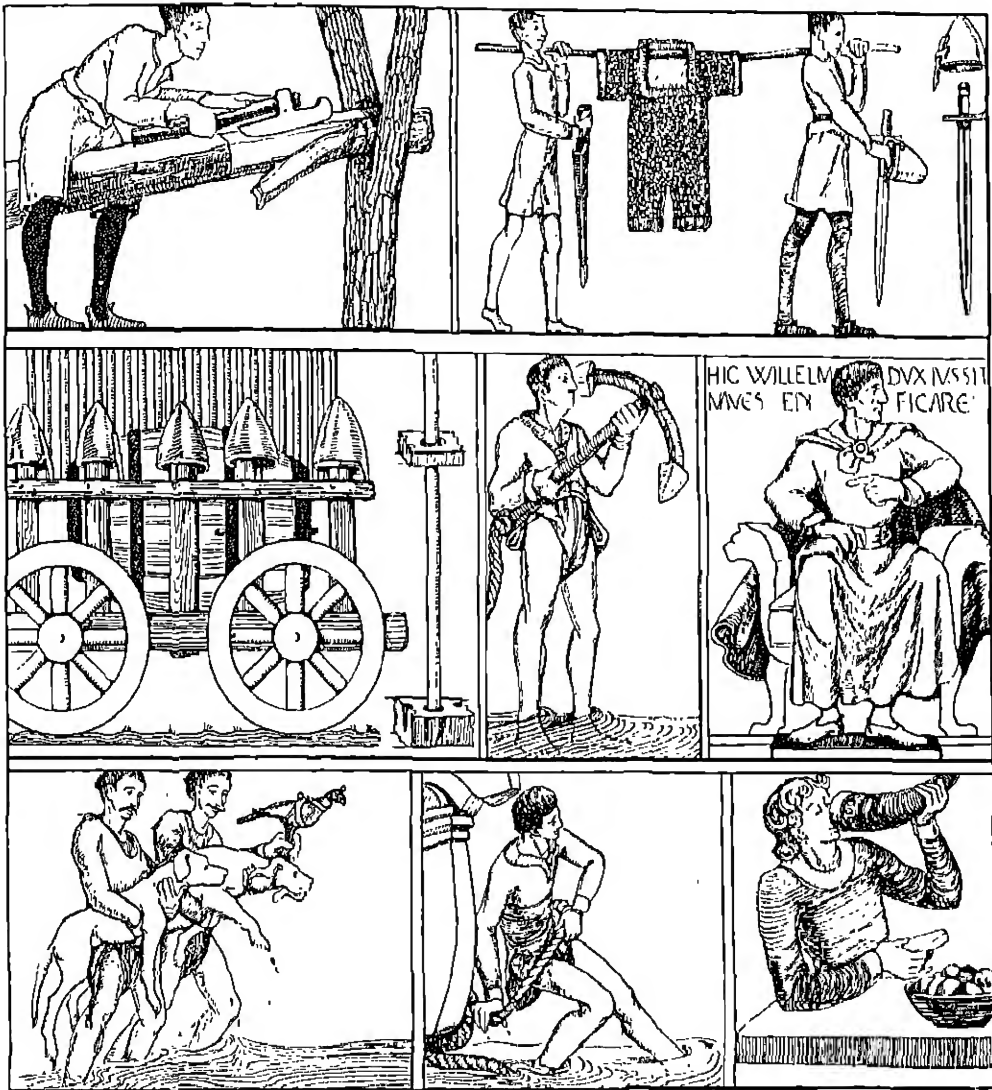
SOME ADDITIONAL CLASS
PICTURES FOR THE TEACHING
OF ENGLISH HISTORY



REPRODUCTION FROM THE BAYEUX TAPESTRY
(Class Picture No. 43 in the Portfolio.)

This picture shows a reproduction from the famous Bayeux tapestry, illustrating life in Norman times. This tapestry is of great value in the history lesson, for it teaches how history is reconstructed. When studying these strips, it must be remembered that every person is entitled to his own opinion

as to what the Normans looked like in real life. If the children carefully examine each strip, it will be found that there will be several differences of opinion which will serve to show how history is built up, and how even experts differ in opinion.



REDRAWING FROM THE BAYEUX TAPESTRY
(Class Picture No. 44 in the Portfolio.)

This picture shows some figures redrawn from the Bayeux tapestry. Note the side axe used by the man in the top left-hand drawing. Were it not for the fact that to-day men in European forests (the original home of the Normans) use just the same sort of axe, we might not understand how it was

used. Again, immediately below is a drawing of a transport wagon carrying weapons. No one can tell whether this wagon was specially built to carry the weapons, or whether they were simply piled on to a large cart. The other sketches show further occupations of the Normans.

[illegible]

LATIN "Ista sunt Capitula que Barones petunt et dominus Rex concedit"

"Heredes qui infra etatem sunt et fuerint in custodia cum ad etatem peruenierint habebunt hereditatem suam sine reuocatio-
ne et fine." § 1.

ENGLISH "These are the Articles which the Barons seek and the Lord King grants."

"After the death of their ancestors, heirs of full age shall have their inheritance for the ancient relief, to be expressed in the charter.

"Hers who are under age and are in custody when they come of age shall have their inheritance without fine or relief.

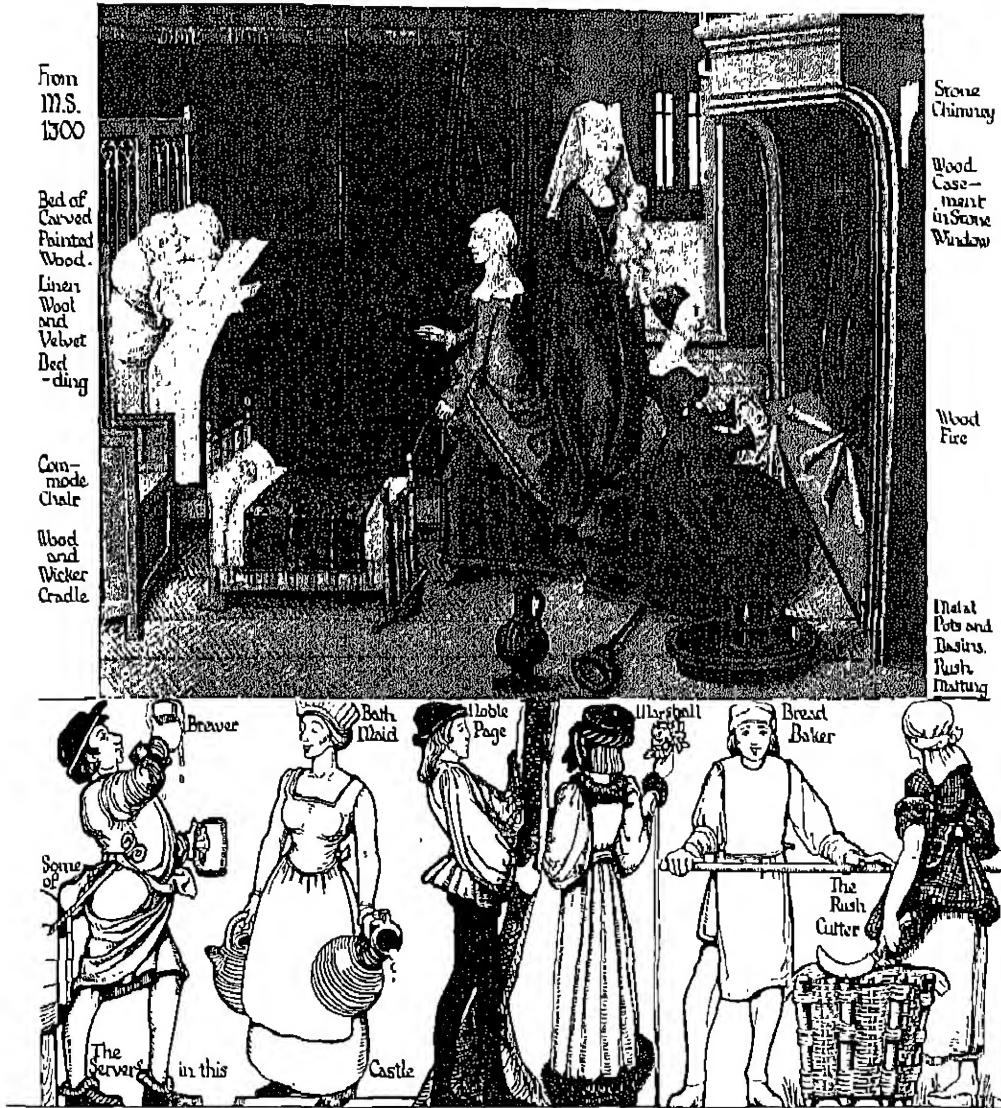


THE MAGNA CARTA
(Class Picture No. 46 in the Portfolio.)

This picture shows a photograph of the preliminary chart of the Magna Carta. The actual Magna Carta is in the British Museum and is, of course, a great deal longer. Latin and English versions of the script have been printed underneath

to help children to understand what is written.

Underneath the photograph are some sketches of people of the period. All these are taken from actual manuscripts and show the occupations and dress of the people.



FOURTEENTH CENTURY CASTLE:
(Class Picture No. 52 in the Portfolio.)

This illustration, taken from a French manuscript of the period, shows the rich comfort, the solid elegance of a 14th century castle. Note the heavy mantelpiece, the thick drapery round the bed, the rich velvet of the ladies' dresses.

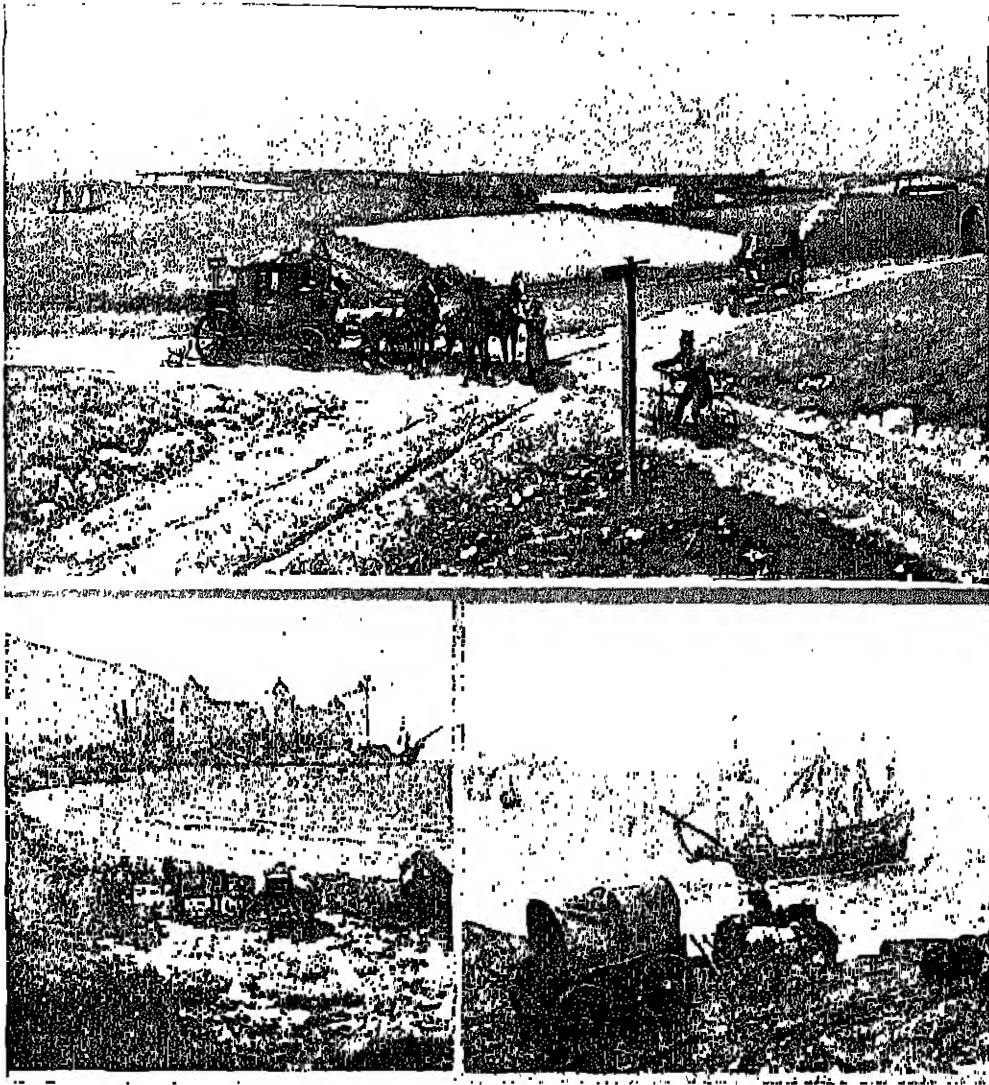
Under the main picture are a group of people copied from manuscripts of the period. Note the iron in the brewer's belt for tapping barrels; the maid's hair turned up on account of the steam from the boilers; the rush cutter's skirt tucked up, and her bare legs.



THE GREAT FIRE OF LONDON
(Class Picture No. 57 in the Portfolio.)

This print shows the exact position of the Great Fire—Whitehall on the left and the Tower on the right. The wind which spread the flames is also shown; but it should be noted that the fire was comparatively concentrated. Note the foreign spell-

ing of the names—foreign interest in the event caused many prints to be made in the Netherlands. Below are several sketches of people of the period. Note their dress and their occupations.



DEVELOPMENT OF TRANSPORT
(Class Picture No. 60 in the Portfolio.)

The bottom left-hand photograph shows transport in mediaeval times. Note the long boat (a compromise between the Viking Long Serpent and the mediaeval tub); the pack horses; the wool sacks and ingots of lead from Cornish mines.

The right-hand photograph shows Tudor transport. Note the longer, speedier boat;

the covered wagon (like the Voertrecker of S. Africa); the pack horses which are still in use.

The top photograph shows transport in the 19th century with the stage coach; development of trade routes; steam ship and railway; airship; the velocipede, the precursor of the bicycle.

OUTLINES OF THE EARLY HISTORY OF CHINA, JAPAN AND INDIA

CHINA

THE beginning of Chinese history lies far back in the age of myths and legends, but there is no reason to doubt that the Chinese were settled in the Yellow river valley before 2,000 B.C. and gradually extended their kingdom until they occupied the region as it is known to-day. In spite of many invasions and conquests by alien peoples, China has always retained its national characteristics. Other great empires of the world lasted for a few centuries and disappeared but China has always, until now, absorbed her conquerors, or driven them out, and after a period of disunion, risen again to power.

China is to-day treeless and entirely under cultivation. In the early days it contained immense marshes and great forests which, on being cleared, furnished a rich soil that was able to supply everything needed for the people's wants. Hence, for centuries China was economically all but self-supporting and independent of the outside world. The country too is so large that the energies of its people were fully engaged in occupying, developing and defending the land. This resulted in a highly civilised, prosperous people who devised a remarkable system of government which has lasted almost unchanged to our own time. Then again, China was isolated by great distances and barriers of mountain, sea and desert from the Nile, the Euphrates and the Mediterranean, the other centres of early civilisation, and mainly on account of this, an intense national pride characteristic of the Chinese people was developed. In later days the

western nations who forced themselves into their country were regarded as a race of barbarians and all treaties forced upon them outraged their ancient feeling of superiority.

From her earliest days China has had constantly to be on guard against invasions from Mongolia, Manchuria and Tibet, and until the 19th century her chief foreign policy was to secure her northern frontiers by playing off one barbarian tribe against another, by fortifications, by treaties or by war. Fortunately, the people of the north were usually warring tribal divisions, although on several occasions the ruler of the nomads has welded the tribe into a fighting force which has enabled him to seize the coveted prize of China in the south and to set up a new dynasty.

Early dynasties.—China's earliest history is of legendary heroes who, according to tradition, were responsible for the gradual introduction of the civilising arts. As far back as 2700 B.C. a recognised form of government was in existence although two great dynasties, dating from the 16th or 17th century B.C., were mainly responsible for the foundation of Chinese life and character. These dynasties, known as the Shang and the Chou, held sway for 1,500 years.

During the Shang period (600 years) the nation gradually took shape with the Wang or monarch as head of the state assisted by various ministers, and outlying colonies or states being more or less independent in the charge of territorial lords. Agriculture was the main occupation of the people and millet,

rice, wheat and barley were grown and the mulberry tree cultivated for silk.

Under the Chou dynasty a considerable degree of civilisation was attained. Large areas of wasteland were brought into cultivation, swamps were drained and irrigation canals cut. Many industries were also carried on. Gold, silver, iron, copper and precious stones were mined. There were many skilful craftsmen, armourers and chariot makers who decorated their work with gaily coloured silks and painted leathers; they made musical instruments of fine wood carved in the forms of birds, and ornaments. There were bell makers, bronze founders, workers in leather and silk, jewellers and carvers of jade. The jade, harder than iron, could be cut only with saws or drills, and some of the magnificent vases which were used in sacrifices and kept in the ancestral temples are still in existence to-day. There were also potters, masons and carpenters. Writing, devised as early as the Shang dynasty, resulted in this period in rich literary developments. Books were inscribed on tablets of wood and bamboo with varnish or ink, the subjects consisting mainly of religious hymns for sacrifices, songs and dances in honour of ancestors, poems written to celebrate ceremonial occasions at court, and folk songs celebrating the coming of spring, the seasons, and births and weddings in the family. The prose consisted of records and legends which made up the annals of old China.

The feudal form of government firmly established under the Chou dynasty lasted nearly 3,000 years. Homage to the Wang, who ruled the royal domain directly, was performed by the provincial lords and tribute was made in kind. This natural structure was held together by an elaborate ritual by which the inferiors honoured the superiors, a characteristic which has remained in China to the present day. It should be noted that all officials were chosen from scholars, not from warriors or ancient families, and all government positions from the prime minister downwards were open to any man.

Among the kinds of officials may be mentioned the inspectors of mountains and forests, rivers and metals, historians, map makers, designers and interpreters of dreams, and officers of music, dancing and marriage. Each province was divided into counties, each county into districts, each district into villages, and each village into hamlets. A hamlet had twenty-five families. The province, the county and the district had governors or magistrates and the villages and hamlets had headmen.

In many respects the state of China between the 7th and 3rd centuries B.C. was similar to that of the Middle Ages in Europe. There were wars and rebellions, but during this period was developed what is regarded as the typical Chinese character, the civilised gentleman, who was controlled by a sense of propriety, of decorous bearing, and of right notions and correct modes of expression. The result is that decorum and etiquette, so important in China, appear to have dried up spontaneous display and feeling; all expressions of the emotions, and especially of mourning, were entirely conventional in character. These traits probably developed in the individual a scorn for suffering and an indifference to death, and no doubt accounted for the customs in the Chinese codes of punishment which western nations regard as cruel and barbarous.

The religion of the Chinese. To the Chinese the world was peopled with divine influence, spirits, gods and goddesses; the hearth, the seed of the earth, the rivers, the stars, the elements, heroes of old days, family ancestors, and so forth all had their spirits which were revered by the Chinese. Offerings were made to them, and sacrifices and ceremonies were performed. These ceremonies were a matter of public concern and their importance was emphasised by Confucius, whose books formed the mainstay of Chinese education.

Confucius, 551-479 B.C. At the age of seventeen Confucius was made superintendent of granaries and public fields. He was

fond of ceremonies and ancient tradition, and believed that everyone should regulate his life according to a set code of morals and behaviour. After a time he retired from his official position and gave himself up to literary work and the study of tradition. He gathered together the books on history, music, poetry, ceremonies and religion, and put them into the form we read now. It was his belief that society was kept prosperous and at peace, not by force, but by the influence of the high character of the monarch and the upper classes and the adherence to the customary ritual. After a period in which he wandered from state to state accompanied by a band of disciples looking for a good prince to serve, he finally retired to his native province of Shantung, where he opened a school for study and teaching. Here he finished collecting the literature of China, which he put into four books, known as the "Sacred Books," which are the classics of the Chinese: the Book of History, the Book of Poetry, the Book of Ceremony, the Book of Changes. For over 2,000 years the teaching of Confucius was the law of the land. Every scholar, every man who held office in China, had to know the classics by heart, and every child was taught them.

Taoism.—The early religion of China was Taoism. This implied a belief in the spirit world which man must propitiate by sacrifices or gifts or circumvent by crafty devices. This belief became deeply ingrained in the Chinese people, and wizards and exorcists were consulted by all classes. The Taoist believed that he could become immortal, and two Chinese emperors fell so completely under the sway of Taoist priests that they were persuaded to send out expeditions to the Eastern Ocean to search for the "Island of the Blessed" where the plant of immortality was supposed to grow. Taoism was not a distinct sect until the 1st century A.D., when a remarkable man arose, Chang Tao-ling, who laid the foundations of the Taoist system of priesthood which has survived to the present day. During the course of his life he engaged in the search for immortality,

dissipated his fortune on drugs for compounding the elixir of life, and for a time set up small estates in different parts of China in opposition to the emperor.

Buddhism.—In the 1st century A.D. the religion of the great Indian teacher, Buddha, was brought to China and became the faith of many millions. By the 4th century it had spread through the Chinese dominions, and later became an integral part of Chinese life and thought. There are four truths taught in Buddhism: (1) that life and suffering are inseparable; (2) that suffering is due to desire; (3) that to get rid of suffering one must be emancipated from desire; (4) that the way to freedom from desire is by means of right views, right aspirations, right meditations, and right actions. Buddhism inculcated self-forgetfulness and kindly service. The goal of Buddhism is extinction of desire and so of pain, or what Buddhists call "Nirvana."

The formation of the empire—The Ch'in dynasty.—By the middle of the 5th century B.C. the old China was beginning to disappear and great changes were in progress. A period intervened marked by a struggle for the survival of the fittest when a number of feudal lords strove for independence. Many were the wars and exploits of these troubled years, and generals and statesmen successful for a day were banished in disgrace, and executed the next. Gradually, one of these leaders, Ch'in, forged his way to the front, and in 221 B.C. united all China under his rule. The name of China is derived from Ch'in and was given to the country by the peoples in central Asia who first came into contact with Ch'in in the north-west.

The great ruler of the Ch'in dynasty was the emperor Shih Huang Ti, who reigned from 246 to 210 B.C. By warfare and bribery he became supreme over all China and after his conquests there was not a prince to raise his banners in defiance; princes, families and generals, all had been exterminated. He thus abolished the feudal principalities and in their place divided the country into thirty-six provinces which were governed by

officials chosen for their ability. At the capital was an elaborate administrative staff controlling the military, the provinces, palace officials, imperial guards, the barbarian subjects of the empire, the judicial system, and imperial works. To ensure the pacification of the empire, the arms of the feudal lords were collected and melted into bells and statues, and the remaining dignitaries ordered to dwell within the capital. All literature criticising autocracy, including the works of Confucius, was destroyed but books on medicine, agriculture and divination were spared. Following upon tours of inspection, the emperor next ordered the standardisation of weights and measures, the peasants were given ownership of the land and a system of roads and irrigation works constructed. New territory was added to the dominion and colonised with the idle, the vagabond and old soldiers of the wars who were a danger to the community and likely to become brigands and criminals.

It was during this period that, owing to inroads by the Tatars from central Asia, the old walls protecting China were connected to form the monumental structure known as the Great Wall. Peasants were pressed into this work and all criminals utilised, some 300,000 men thus being put into service. It was a stupendous undertaking extending some 1,500 miles and varying from 15 to 30 ft. in height according to the locality. Towers were erected for sentinels and beacon fires were ready at intervals to call help if the wild horsemen from the north were at hand. Within the wall were camps for soldiers and on the outside were moats and ditches. Despite all these measures and precautions, on the death of Shih Huang Ti the empire fell to pieces and the dynasty came to an end.

The Han dynasty.—A few years after the collapse of the Ch'in dynasty the Han dynasty succeeded to power. This was one of the greatest in Chinese annals and extended from 206 B.C. to A.D. 221. Under the first emperor, the country was again

divided into principalities governed by members of the royal family. Many of the severe laws were repealed and thus a middle course chosen between the feudalism of the Chou dynasty and the extreme centralisation of the Ch'in dynasty.

In the reign of Wu Ti (140-86 B.C.) the Han dynasty reached its height. The country had recovered from exhaustion and was prosperous and ready for expansion. In the north, a pastoral, horse using people, related to the Huns and known as the Hsiung Nu, were threatening China. They had been defeated by the Ch'ins but during the dynastic troubles had again raided Chinese territory. Their leader, with 300,000 bowmen, swept round the west end of the Great Wall and plundered as far as the Hwang Ho. The emperor's forces were surrounded and forced to make peace, but later the tribe acknowledged Chinese suzerainty and entered Chinese military service. During this reign the Chinese also conquered Chosen, Korea and southern Manchuria, the empire thus becoming not far less than that of the Romans.

Chinese culture was not so rich and varied as that of Rome but it was by no means barbarous. The long reign and the vigorous and vast conquests of Wu Ti had brought great internal developments. The power of the local princes had been reduced and that of the central government increased. The emperor forced the lords to divide their lands amongst several sons, promoted men of ability, and was generally the enemy of feudalism and privilege of birth. During this period began a competitive system of examinations for officials which later developed into the official hierarchy which was the outstanding feature of the Chinese state—a device by which the great area of China was to be held together and administered for many centuries. The roots of this system go far back in Chinese history, but Wu Ti was clever enough to see its importance and to apply it practically. As a result of the domestic peace, the administrative unity of the empire, and the extensive

annexations of territory, commerce flourished during this period. An example of the efficiency of the government of China is seen when at one time a famine threatened disaster in the north. Thousands of people were moved to other territories, great irrigation works were constructed in arid regions, canals were dug and dangerous floods from the Yellow river curbed, thus allowing great territories to be reclaimed for cultivation.

A hundred years after the death of Wu Ti, a usurper, Wang Mang, attempted to relieve many causes for discontent that had crept into the country. A great deal of the land was in large estates and high rentals were charged to cultivate it. Slaves were cruelly treated by their masters, who had power of life and death over them. In the first year of his reign Wang Mang tackled these urgent problems by nationalising the land and abolishing slavery. Lands confiscated by the state owing to illegal practices were divided into equal tracts and given to the peasants for cultivation. In addition, Wang reorganised the currency. He also bought up surplus goods in time of plenty in order to stabilise prices, and instituted state loans for funerals and sacrifices, and for productive purposes. Confucianism was supported, dormitories for thousands of students were built and education generally encouraged. Many of his reforms caused discontent especially among the wealthy and powerful and, insurrection breaking out, Wang Mang was killed and the dynasty restored. His idealism and experiments, however, had a lasting influence on Chinese thinkers.

During the later period of the Han dynasty, Chinese influence was extended into central Asia and commercial contacts made with the far west. China had some knowledge of the Roman Empire, now at its height, and the Romans knew of China, which they called *Seria*, the land of silk. Merchants from India and Ceylon came to China and there were interchanges in art and commerce over a vast area from the north of the Black Sea into China. Silks, the peach and the apricot reached Rome

in the 1st century from the east. True paper was also made from the mulberry tree, from hemp and from rags; a brush pen and a new form of written characters were introduced. One army ventured nearly as far as the Caspian Sea but was dissuaded from going to Syria by the Parthians. With these people China had an extensive trade, exchanging silk, furs and iron for glassware (from Syria), jewels, corals, perfumes and incense, asbestos, cloth, dyes, gold and silver coins. Altogether, during the Han dynasty China ruled in Asia from the Pacific Ocean to the Caspian Sea and from the Great Wall to Tongking. All the southern provinces from the Yangtze river to the China Sea, including Canton, became for the first time part of the empire. The political and cultural unity achieved over such a great area is a monument to the extraordinary political sagacity of this line of kings. Even to-day the Chinese proudly call themselves "Men or Sons of the Han," a tribute to the lasting work of the Ch'ins and the Hans.

The period of darkness (A.D. 220-580).—

The collapse of the empire on the accession of a weakling is an indication of the weakness of the Han system. For many years dating from A.D. 200, China was in a turmoil, divided into different kingdoms at war with one another and with parts completely conquered by barbarian peoples. Wave followed wave of barbarian invasion, rebellion succeeded rebellion and anarchy was widespread. These barbaric invasions of China were part of the great movements of people from central Asia who were driven, through long periods of drought and scanty rainfall in the steppes and the semi-desert, to seek food in more fertile regions. One band of Tatars who had been vassals of China from the time of the Han dynasty had kept up close intercourse with China. Their young princes were educated in China and one of their leaders took the family name of the Hans and became a general in the Chinese army. During the time of

disorder he rose against the Chinese, called another tribe to his aid and set up a dynasty which ruled according to Chinese traditions for 300 years. After this, other tribes swept in and ruled northern China. The plains of Mongolia and Turkestan swarmed with tribes of rough horsemen which grew like clouds driven by steady winds westwards and southwards. Another horde of Tatars who overran China north of the Yangtze became more Chinese than the previous ones. Tatar language and dress were forbidden. The emperor invited Chinese scholars to the court, built a university and collected a Chinese library. He sent ambassadors as far as Tashkent and even added many miles to the Great Wall to keep out other Tatars. South of the Yangtze, dynasty followed dynasty, until in 590 a ruler emerged who was strong enough to unite north and south for a short period and so to stem the torrent of disorder.

The T'ang and the Sung dynasties.—This great ruler who put an end to the nation's misery was the founder of the famous T'ang dynasty which ruled China from A.D. 618 to 907. During this period Korea, Mongolia and Chinese Turkestan were conquered, Tibet was invaded and an army crossed the Pamirs. In the next 100 years the extent and achievement of China became so great that people all over eastern Asia were dazzled by her might and culture and attempted to learn from her. The second ruler, T'ai Tsung, had one of the most brilliant reigns in the history of China. He succeeded in unifying the country, in stimulating its culture and in placing it on a new pinnacle of power. All the officials were appointed in the capital. He reinforced the state schools and the examination system which was now not confined to the Confucian literature but included history, law, mathematics, poetry, calligraphy and the Taoist philosophy.

T'ai Tsung was a great warrior. He reorganised the army, especially the cavalry, improved the weapons and succeeded in

pushing the Chinese frontiers farther than at any time since the Hans. Not content with building ramparts, he refused to repair the Great Wall and made the marches safe from attack by subduing the enemy in his native haunts. Having conquered the Turks in eastern Mongolia and Manchuria, he secured control of the great land routes by reducing small states to vassalage. Kashgar and Yarkand accepted Chinese garrisons, and across the mountains Samarkand and Bokhara acknowledged Chinese suzerainty.

The T'ang dynasty reached the pinnacle of its power and glory under Hsüan Tsung (712-756). In this reign the Han Lin academy was founded to advise the emperor on matters of language and literature. Membership of this institution in course of time became the most highly prized of literary honours. At first Chinese enterprises abroad still continued and expeditions were sent across the Pamirs and the Hindu Kush to the upper Oxus and the valley of the Indus. Later a decline set in, for expenses and court extravagance began to lead to unrest within the country. Revolts broke out and at last a rebellion led by a great Chinese soldier, An Lu-shan, marked the beginning of the end of the T'ang. The dynasty, it is true, lasted 150 years longer but it was a period of gradual decline. Towards the end of the 9th century, the ineptitude and luxury of the capital, created largely through the influence of favourites at court and misgovernment in the provinces, led to widespread discontent and revolt and the dynasty came to an end in 907.

Under the T'ang foreign trade had greatly expanded. Between the 8th and the 9th centuries Canton had become a great city visited by Persians, Arabs, Indians, Nestorian Christians and Jews. Silks, spices and porcelain were exported and ivory, incense, copper, tortoiseshell and rhino horn received in return.

The arts of making wines from grapes and of making sugar from the sugar cane were introduced in this period. Spinach, garlic and mustard also came in and the

garden pea is at least as early as the T'ang dynasty. Optical lenses are first authentically reported under the T'ang, and T'ang times give us the earliest examples of printing. The T'ang also attempted to reform the land system by causing a redistribution of land in order to equalise the holdings and forbidding the sale of lands in order to prevent the growth of large landed estates. This system always broke down and there were frequent complaints, but it seems that peasant proprietorship was fairly general. In general, the T'ang period was more remarkable for cultural brilliance than for political power and just as the Chinese of the north had called themselves "Men of Han," so the Chinese of the south denominated themselves "Men of T'ang."

The Sung dynasty.—Fifty years of civil strife now ensued until a general named Chao K'uang-yin was proclaimed emperor by his soldiers and established the Sung dynasty. This dynasty, which lasted from 960 to 1280, was a period of growth and beauty in literature and art. Block printing by hand with ink made from lamp black came into use and printing spread to Japan, Korea, Tibet and Turkestan. All the literature of China was printed during this period and in addition paper money was used, a source of wonder to travellers. Playing cards also found their way from China to Europe. This period saw, too, the development of the delicately moulded porcelain for which China is so famed and a large trade quickly arose.

The coming of the Mongols.—The Sung emperors were disturbed by further invasions and raids from the north, but owing to vacillations in foreign policy resistance was spasmodic and became sometimes vigorous, sometimes a matter of bargaining. Little by little territories were wrested from the empire and eventually the throne itself was at the mercy of the invader.

The Turks, who had been kept out by T'ai Tsung, had gradually moved westwards. By the 11th century they had taken the

place of the Arabs in western Asia and held Persia, Syria, Asia Minor and all the land between these countries and the Pamir highlands. In the east also, other Tatar tribes had prospered and by the end of the T'ang dynasty they held all the north country now called Manchuria and Mongolia, whilst Korea and Tibet were their vassals. They easily crossed the Great Wall and seized the land north of the Hwango Ho. These invaders adopted Chinese manners and would probably have become absorbed into the Chinese nation, but the scene was changed by fresh invasions from the north.

A new power suddenly arose which overthrew both the Tatars and the Sung and set up what was for a brief century or more the most extensive empire yet created by man. At the beginning of the 12th century the Mongols who were living to the south and east of Lake Baikal on the borders of modern Mongolia, Siberia and Manchuria, were welded into a formidable fighting force by the man who was afterwards known as Jenghiz Khan or "Universal Emperor." He entered northern China, and captured 90 cities from the Tatars. Waggon loads of booty for years went back from China to Mongolia, containing gold, silver, silks, jade, jewellery and weapons. The captives taught the Mongols many things—how to use catapults against the city walls, how to throw pots full of fire and explosives among the houses, how to build boats and also how to read and write. Westwards the great empire of the Turks was also attacked and the prosperous and wealthy cities of Bokhara, Samarkand and Herat were devastated. Slaughter and plunder were everywhere and a great track of destruction stretched across western Asia. Jenghiz went round the Caspian Sea, defeated the troops of Russia, and the Turks who fled into the mountains of Asia Minor later founded the Turkish empire.

The sons of Jenghiz were similar to their father. One of them succeeded him as Grand Khan and under him Persia, Irak

and Syria were conquered and a Mongol dynasty set up which lasted 100 years. Another son set up an empire in south Russia with a capital on the Volga. His troops, called the "Golden Horde," ravaged Poland and Hungary. So great became the dread of the Mongols that it was a regular habit in Europe to pray in the churches, "From the fury of the Mongols, good Lord deliver us."

The grandson of Jenghiz, Khublai Khan, added the Sung empire to his vast dominion and so for the first time in recorded history China was in the hands of non-Chinese conquerors. The Mongol successes were due to able leaders, a good army and excellent cavalry. They adopted the latest technique and machinery in military operations and employed Moslem and even German engineers in constructing their siege machinery. The Mongol leaders too had great skill in managing subject people. They were tolerant towards religion, and willing to avail themselves of the services of other people. Many of their ministers were foreigners, and the administration of the country showed definite Chinese influence. The Confucian classics, too, were studied but great as the Mongols were, they were not able to weld into a permanent whole the vast areas and great diversity of races and cultures which had been conquered. Khublai Khan tried conciliation and the mixing of races and the promotion of prosperity. He reconstructed the Grand canal to connect the Yangtze valley with the north, but the difficulties of communication and cultural differences were too formidable to permit a permanent union once the first wave of conquest was over, and the Mongol dynasty came to be no more than a break between the Chinese dynasties of the Sung and the Ming.

In the year 1260, Khublai made his capital at Peking, and ruling as a Chinese emperor, restored greatly the prosperity of the country. The sea ports were filled with vessels loaded with silks, sugar, ginger, rhubarb, lacquer, porcelain, jade, sacks of

cloves, pepper, camphor, blocks of sandal-wood for statues or ornaments, incense, damasks and brocades from Persia, decorative cotton fabrics, pearls and amber, bars of gold, silver, ivory tusks and ebony. Excellent roads and good inns existed throughout the country with relays of runners or horsemen for posting. Foreign trade was controlled by inspectors and customs officers, Peking being the centre for Mongolia, Manchuria, Korea and China.

The conquest of the Mongols had opened the way again between Europe and Asia, and for the first time in history Europeans travelled freely through China. Tatar horde and civilised nation had alike bowed before the Mongol and from the Sea of Japan to the Mediterranean no one dared bar the road. This was the period of the *Crusades*, and Europe was eager to find out about the lands of the East. The Pope even hoped to Christianise the Mongols, and missionaries were sent to the Grand Khan, but although monks were permitted to build churches in Peking, Khublai and all the Mongols remained Buddhists.

After the death of Khublai he was succeeded by monarchs of mediocre character. Insurrections and rebellions broke out and after holding the whole of China for less than a hundred years, the Mongol rule came to an end. By 1356 Chinese rebels had captured Nanking and twelve years later the Mongols were driven out of Peking and beyond the Great Wall. The "Flowery Land" was once more in the hands of its own people.

The Ming dynasty, 1368-1644.—The Ming emperors brought back the ancient Chinese civilisation which had been neglected by the Mongols. They restored the examination system, established libraries and schools in every town, called scholars to the courts and encouraged art. In this period the famous eggshell porcelain and the blue and white ware were produced and the art of applying enamel to metal, copied by the Mongols from the craftsmen of Constan-

linople, was extended. Lacquer work, too, was brought to perfection.

After the fall of the Mongol empire the overland routes between China and Europe were blocked, and no travellers came from Europe to China during the first century and a half of the Ming dynasty. The Turks had begun to conquer territory in Europe and for 30 years the Mongols in Persia plundered and destroyed throughout western Asia. Thus by the beginning of the 15th century trade with Europe by land had ceased.

In the China Sea, however, trade went on steadily. Yung Lo, the third Ming emperor, sent great fleets to Cambodia and the Malay Peninsula, Siam, Java, Sumatra and Ceylon, and demanded tribute from these regions. Even Bengal sent yearly gifts to China. The fleet also went round India to the Persian Gulf and the Red Sea, visiting Persia, Arabia and even Africa. This emperor also rebuilt Peking and erected walls 40 ft. high and as wide as a road at the top. In the heart of the city was built another, the Imperial City, with walls and gates designed for the ministers, officials and generals and within the Imperial City was the Forbidden City, walled and guarded for the emperor.

The end of the Ming dynasty—the Manchus.—There were three dangers to every Chinese dynasty, Tatar invasions, rebellions in the provinces and corruption in the palace. The last of these was the most dangerous, for it led to the other two troubles owing to the fact that the government of the country was centred in the emperor. In the later days of the Ming dynasty, the monarchy was incompetent, the court was torn by factions, and the emperor was controlled by women and eunuchs. Taxes were oppressive, agricultural distress was frequent and misgovernment was general. The great landed estates were given to favourites and powerful supporters of the government with the result that brigandage and insurrections flourished. When conditions in China were in this state, there

arose in the north-east the Manchus, a new power which by the middle of the 17th century had conquered the empire.

In 1644, Li Tzu-ch'eng, son of the village headman in the province of Shensi, driven by oppressive taxation and famine, turned brigand. He marched on and captured Peking, the Ming emperor hanging himself in despair as the city fell. The main Chinese army was away from Peking fighting the Manchus who were invading the country. The Chinese general of this army, General Wu, asked the Manchus to help him drive out Li from Peking. The Manchus did so, but seized the empire and took over the government.

This comparatively easy triumph was largely due to the internal rivalries of Ming leaders which made many of the Chinese look to the Manchus to secure order. The Manchus also supported Chinese customs and they themselves were largely Chinese in culture. Wiser than the Mongols, they carried on the administrative system of the laws of the Ming dynasty with little change. Chinese were appointed on the boards of government at Peking and admitted to competition in the civil service examinations. As a mark of their conquest and a sign of loyalty, they forced the Chinese to shave part of the head and wear the queue or pigtail, the Manchu form of headdress. Otherwise the government of the country went on much as it had done under Chinese rule.

The strength and energy of the Manchus brought power and glory to China and peace and order to the people. At its height, the Ch'ing, that is, the "unsullied dynasty" (the name taken by the Manchus), ruled over China proper, Manchuria, Mongolia, Sinkiang and Tibet, and received tribute from Nepal, Burma, Laos, Siam, Annam and Korea. During the 17th and 18th centuries China was the most populous and possibly the most prosperous empire in the world.

Two great Manchu emperors.—For nearly 150 years, with a short interruption, Chi-

was under the rule of two men of extraordinary ability, and this is one reason for the long and successful rule of the Manchus. The first of them was K'ang Hsi, 1662-1723. This emperor was a contemporary of Louis XIV of France, Peter the Great of Russia, William III of England and Aurangzeb, the great Mogul of India. K'ang Hsi, the equal of all these monarchs, was a man of great physical energy, of an active and inquiring mind, with an excellent memory. In particular, he had the ability to lead and dominate men. He travelled extensively and gave much attention to his official duties. He met his ministers daily for consultation at cock-crow, was an excellent student of the Chinese classics, and studied mathematics and science with the Dutch Jesuits in his country. The result was that China was well administered during his reign. His foreign policy was also vigorous and successful. He journeyed to Mongolia, ensured the loyalty of the Mongol tribes and gained suzerainty over the whole Mongol confederation. Crossing the Gobi desert he defended the Mongols against the Tatars, and Mongolia now became part of the Chinese empire, as also did Manchuria. A serious rising of the Chinese local lords in south China was put down and the system of semi-independent feudal states abolished, officials being appointed who had to report at Peking periodically in the place of the local lords. He also took Formosa from a family of pirates who had ruled it for a long time and had been strong supporters of the Ming dynasty.

The emperor had a great dictionary made of 80,000 characters which is still the standard work of China, and the scholars under his encouragement made an encyclopaedia of hundreds of volumes containing all the knowledge of the ages. The emperor also instituted public works, especially irrigation for the Yellow river, "China's sorrow," the floods of which had been for centuries a menace to the north China plains. By this time European, Portuguese, Dutch and English were making their way by sea to

China. Christian missionaries had for long periods lived and worked in the country. The Roman Catholic missionaries had been employed by the Manchus in literary and astronomical pursuits; in embassies and in mapping of the empire. In the reign of K'ang Hsi they were generally treated with toleration.

In 1692 the Chinese Board of Ceremonies had issued a decree allowing the Christian religion to be taught and churches to be built, with the result that throughout the empire hundreds of thousands of people became Roman Catholics and many churches were built, but the Orders of the Roman Catholic Church other than the Jesuits forbade the converts to perform the Chinese national sacrificial rites, with the result that the emperor issued an edict banishing the missionaries and forbidding the teaching of Christianity.

K'ang Hsi died in 1723, and after a short period the other great emperor, Ch'ien Lung, 1736-1796, succeeded to the throne. His reign was roughly contemporaneous with that of Catherine the Great of Russia and Frederick of Prussia. During his reign, the Chinese empire reached its greatest extent. The English who visited the emperor at this time were very favourably impressed by the Chinese. They were struck by the courtesy with which the embassy was treated by the mandarins, the industry, ingenuity, good manners and especially the skill in agriculture shown by the Chinese. The opinion was that there was not much to choose between the civilisation of England and China and it must be remembered that England at that time was the most prosperous country in Europe.

China in the heyday of the Manchu dynasty.—During the long period of the Manchu dynasty China had become one of the most civilised nations in the world. Chinese society flowed through three main arteries—the family, the guild and the government. Of these the least vital to existence was the government. It reigned but did not rule; it presided but in reality the nation was

governed by the momentum of the past, by a self-enforcing body of tradition hallowed by age and binding because it represented the common consent of the race and the results of race experience. At the head was the emperor, the son of heaven, who theoretically wielded autocratic power. He appointed all officials and received taxes for the maintenance of his court and this, in practice, was the extent of his exercise of monarchy. Actually, the Chinese people enjoyed self-government to a degree seldom, if ever, attained by any other people not primitive.

In the emperor's court were high officials, whose functions were largely ceremonial or concerned with the court and capital. In the provinces were viceroys or governors, and under them were the administrative officials of the provincial sub-divisions. It was a pyramid. The actual government was at the base of the pyramid in the district which comprised a walled town and the surrounding rural area, and was comparable roughly to a county. This was the official unit of government and the administrative officer of the district, the magistrate, was the only real agent of government. The magistrate assessed and collected taxes; was responsible for the preservation of order; tried criminal cases and heard civil suits, but in effect the main relation between him and the people was the payment of taxes. The real government of the country was exercised by the guild and the family. There were merchant guilds, crafts guilds and guilds of those in personal services—actors, barbers, wheelbarrow coolies, cooks and even beggars. The guilds fixed prices, wages, hours, and working conditions. Then again, the family was not only the real organ of government in its fullest sense, but it was the heart of Chinese society. All values were determined according as they affected the welfare of the family. The family consisted of father, mother, sons, daughters, the son's wives and their children, perhaps also the father's brother and his wife and their children, all living together around three sides of a

common court-yard, under the rule of the father or eldest male, or an informal council of elders. The family had full control over its members and was responsible for their conduct, and the official criminal code was seldom invoked.

Ancestor worship and filial piety were the two outstanding characteristics of Chinese life. Innumerable acts of piety were required of the boy towards his father. The members of the family rendered homage to the father morning and evening and awaited orders. They mended the clothes of their parents, prepared the bath for them, cooked dishes and served the meal and encouraged the parents to eat heartily. Respect rather than affection was the bond between parents and children and absence of intimate relationships was characteristic of the family organisation.

In the 19th century A.D., the emperor, princes and mandarins did much as they had done in the 19th century B.C. They met the seasons at the gates of the city as honoured guests, and sacrificed to the mountains and planets and the rivers. In the spring the emperor worshipped before the tablet of the farmer god, made offerings and ploughed three furrows in ceremony. The empress picked mulberry leaves in state, and the emperor sacrificed a bull at the winter's solstice to God. The emperor was still the one man, the father of his people. He could appoint, recall or behead any mandarin. The government was still carried on through the six boards and, as we have seen, the provinces were ruled by governors and viceroys each with fixed boards. A province was almost independent but paid tribute to the imperial treasury and the mandarin or viceroy reported regularly to the son of heaven. The greatest respect was paid to the mandarins, their rank being indicated by the dress. On his head the mandarin wore a round cap, topped with a jewelled button showing his rank. The highest was the ruby, then came the coral, sapphire, lapis lazuli, rock crystal and white shell, the last three plain or mounted in

wrought gold. The embroideries and the girdle also showed rank. The peacock feather worn by some mandarins was the personal gift of the emperor and regarded as a great honour.

Scattered over China were thousands of villages, little farming communities free as ever, still self-governed. The farmers, skilful and careful, could live on a quarter of an acre of ground, the average holding being only four acres. They wore cotton clothes and used hemp for shoes and ropes. Grain and vegetables were their main food with rice and tea in the south. They kept hens and pigs and probably ducks and geese. Each village had its own smith, its potter and its wheelwright. The village appointed a headman who was responsible to the mandarin of the district. A small land tax was paid to the government and that was all. The village managed its own affairs, educated the children, built bridges and made roads, kept up festivals and temples and all disputes were settled by the heads and elders of the families. The great festivals were scrupulously kept. At the great festival of the New Year, sacrifices were made to the gods of the New Year, other feasts being the Feast of Lanterns, the Dragon Boat Festival, the Feast of the Moon and the Festival of Climbing the Height. The Hall of Ancestors was the very centre of the house and portraits of ancestors were exhibited and feasts set before them.

The Chinese people lived in hamlets or villages on the heights overlooking the fields. In feudal days the villages were grouped around the castle; crops of millet and rice were grown and orchards of mulberry trees cultivated. Linen and silk were woven by the women and were the chief sources of wealth. The houses were primitive ones of mud and clay, with little furniture. Few tools were in use and the produce of the fields was carried in baskets. The people squatted on mats laid on the ground. In the Han period, couches and armchairs were introduced on which the people sat cross-legged. During this period too, tea

gradually took the place of wine. In the 16th and 17th centuries tobacco was introduced from the Philippines, and the sweet potato, maize, peanut and pineapple were introduced from America. The extraordinary custom of binding women's feet began in the T'ang or Sung dynasty. By the end of the 18th century A.D. the impact of the west was bearing some fruit in China. There were probably 200,000 Christians in China. The western sciences, especially mathematics and astronomy, were studied by Chinese scholars under the tuition of the Jesuit and Dutch missionaries. Cannon had been introduced, some having been made by the missionaries at the command of the Manchus.

In the 18th century, things Chinese became a fad in Europe, and Chinese civilisation had great influence in the west. Chinese literature which had been translated by the Roman Catholic missionaries was widely read and Chinese gardens, pagodas and pavilions were built by the noble and wealthy in Europe. Various plants were introduced between the 17th and 19th centuries, such as tea roses, chrysanthemums, azaleas and Chinese asters. Chinese sweet oranges were taken by the Portuguese to Europe and Brazil and spread throughout North and South America. The sedan chairs used in Europe at the beginning of the 18th century were introduced from China. Lacquer work also became popular, incense was used, and tea drinking became part of English national life. Chinese colours were popular with artists and the use of wall papers for dwelling-houses became general. It is said that ships' captains papered the walls of their cabins and on return to England these were admired and copied by people of western Europe. The true porcelain of the Chinese, too, had a great vogue in Europe.

This admiration for the Chinese gradually changed to an attitude of dislike and irritation. The views of the highly educated Jesuits and Roman Catholics who were appreciative of Chinese civilisation were

displaced for those of traders and middle class missionaries who came to regard the Chinese as barbarians. When we compare the civilisation of China with that of other countries there was little reason why China should have changed in imitation of the west. It was only in recent years that China deliberately sought seclusion and then only as a matter of defence and not as preference for seclusion as such.

The coming of the western nations.—

Probably in 1514 or 1516 the first Portuguese ships reached China. They came in state, firing guns in salute, and were generally well received. They traded their cargoes of pepper and other spices and then sailed away, but from that time onwards the history and life of China were joined to the life and history of Europe. The early years of the Portuguese settlement were stormy ones, mainly on account of the attitude of the traders towards the Chinese. They were arrogant, truculent and lawless, much like the Japanese pirates, and regarded the people as barbarians. Partly owing to this behaviour and partly due to the opposition of the Moslem Arabs, the emperor refused to receive them. The trade, however, was very profitable, and gradually small settlements grew up on the coasts, until finally, the Portuguese were allowed to rent a small peninsula called Macao and to visit Canton to trade. Cruelty and greediness still caused them to be hated by the Chinese, who called them "foreign devils" or "red barbarians."

Before the end of the Ming dynasty, 1622, the Dutch arrived. In 1689 a treaty was made between China and Russia, to define the position of the two countries. In 1637 an English squadron of five vessels made its way to Canton, silencing the batteries which attempted to oppose their passage—a grim augury for the future.

Another side to the picture is seen in the efforts of the Jesuits. The great Francis Xavier spent some weeks in China trying to reach the interior, but died before he could

succeed (1572). A little later, an Italian named Matthew Ricci, also a Jesuit, spent nearly thirty years in China between 1582 and 1610 and, more than any other man, he won a hearing for his faith. He gained the respect of the dominant scholars and officials by dressing as the Chinese did and conforming as far as possible to their customs. Chinese scholars admired his studies of their classics and also his knowledge of astronomy and mathematics, in which sciences Europe was ahead of China. He realised that only through the friendship of the members of the ruling class in China could he hope to win the country to Christianity.

European traders in China.—The trade with the Europeans was controlled and allowed to be carried on at Canton only. Ships were anchored 10 miles below the city, and their goods were kept in store-houses called "hongs" situated outside the city. All trade was carried on by the Europeans with a group of Chinese merchants, known as the "hong merchants," who were responsible for the safety and good behaviour of the foreigners. At a later date, the merchants were allowed to reside just outside the city of Canton, but were not permitted to enter the town.

English trade was carried on through the East India Company which had the legal monopoly, but it gave licences to outside merchants. The hong merchants allowed the foreigners a fair profit, and on the whole remained on friendly terms with the British merchants. Both sides trusted each other thoroughly, all business being done by word of mouth with no written contracts, and if a hong firm was unable to meet its liabilities, the others paid the debts. The majority of the foreign trade was in English and American hands. As the Chinese were forbidden to teach their language to foreigners, communications between the two were carried on in "pidgin" English.

Attacks of the western nations on China.—The 19th and 20th centuries saw a thorough-

going shattering of the structure of the nation's life.

Up to the 19th century one dynasty had succeeded another in China, each one founded by a successful warrior and each after longer or shorter periods declining, its close being marked by rebellions, civil chaos and frequently by invasions from the north. Then after disunion of a longer or shorter duration a new dynasty followed and the story repeated. In the 19th and 20th centuries invaders came from the sea and on the north a new danger arose in Russia. Previously the barbarian invaders had absorbed Chinese culture, but the new invaders regarded the Chinese as backward and semi-barbarous, and the attitude of Europe towards China was that of irritation, condescension and contempt. There are great differences between the culture of the east and the west, differences in economics, religion, politics and social life and intellectual thought. The west, too, was rapidly changing. The industrial revolution had caused a great demand for sources of raw materials and markets, and Chinese institutions and organisations were inadequate to cope with the new conditions. Looking on the intruders as barbarians, the Chinese for long resisted them but gradually they began to adopt alien culture, partly in self-defence and partly in admiration.

Great Britain in particular was anxious for freedom of trade in China and sought to coerce the Chinese into granting better terms. Great Britain was accustomed to intercourse with foreign nations on terms of equality and, finding the Chinese ideas of superiority intolerable, believed that she was justified in exacting better terms for her lawful trade. The real attack on China from the west began in 1839 and it is convenient to divide the history of China from that date into three periods: 1839 to 1860, a period marked by two wars and the T'ai P'ing rebellion; 1861 to 1894, a period in which the empire and dynasty appeared to have recovered but one in which there was no attempt to put the Chinese house in

order; and 1894 to the present time. In the last period, the framework of Chinese civilisation began to crumble. It was marked by the disastrous war with Japan, the Boxer rising, the formation of the republic and the struggle with Japan.

The Opium Wars.—The Chinese government was bitterly opposed to the sale of opium in China, for opium smoking is more destructive than excessive drinking. The trade was mainly carried on by the British East India Company, who derived great revenues from the practice. In 1800 the emperor forbade opium to be brought into the country, but smuggling broke out, assisted by the Chinese mandarins and officials. This contraband dealing in opium became a danger to the legitimate trade with China.

In 1838 the emperor appointed a mandarin named Lin to stop the opium trade at Canton. Lin ordered the foreign merchants to give up all opium and threatened the hong merchants with death if the order was disobeyed. The foreigners gave up 20,000 chests of opium, which were destroyed, and the merchants signed a pledge that they would never sell it again. Lin also demanded that the sixteen foreign merchants who were traffickers in opium should be expelled. The seizure of this opium which was worth £2,000,000, and the desire of the British government to protect the large revenues gained by the British East India Company from opium, led to war. When warships were sent from England, the Chinese proved no match for modern guns, and one Chinese fort after another from Canton to the Yangtze river was captured. The Chinese fought bravely, and before the towns were captured they killed their wives and families and then themselves.

By the subsequent *Treaty of Nanking* in 1842, five towns were thrown open to European trade, Hong Kong was ceded to Great Britain and intercourse between the English and Chinese was to be on terms of equality. Finally, criminal cases against Europeans were to be tried in the European courts.

The barbarous state of the Chinese criminal law was a just reason for this, but it was a definite blow to the sovereignty of China to allow foreign nations to conduct cases in her country.

The concessions to Great Britain were followed by concessions to other countries. One result of the war was that England determined in practice to uphold the illicit traffic in opium. China bowed to the inevitable and importations of opium grew until the whole land was contaminated. The British government in India planted hundreds of thousands of acres with poppies, encouraged the trade and made millions out of it every year. Opinion both in Europe and in China was opposed to the opium trade, but the weakness of China and the greed of officials and merchants kept it going. The Chinese government refused to licence the trade by which they might have made a great profit and altogether the sale of the drug did great harm to English prestige in the country.

After the war there was continued pressure on China. The growth of steam navigation, the settlement of western Australia, and the immigration of Chinese labourers to California, Peru and British Guiana were all causes of disputes. It was a period of truce rather than of peace, for neither side was satisfied. The Chinese felt that they had given too much; the British that they had not received enough. There were many disputes with the Chinese but in spite of all there was a great development of trade. It is probable that the bad feeling between the two nations would have led again to war but the actual cause of the second conflict was the attempt by the Chinese to capture some Chinese sailors guilty of piracy (1856) on a ship owned by a Chinaman but flying the British flag. The Chinese were forced to accept European ministers in Peking, foreigners were allowed to travel anywhere in China and the Yangtze river was opened to trade.

The Chinese refused to allow the English to enter Peking to ratify the treaties, and war broke out again. Forcing their way up

the river, the Europeans appeared before the city, but the Chinese mob murdered the envoys sent to treat for peace, and accordingly a British and French force entered the city. As a punishment, the famous Summer Palace was burned down. By the *Treaty of Tientsin*, 1858, still further concessions were extorted from the Chinese.

Ten new treaty ports were opened, merchants were allowed to use the Yangtze river and European ambassadors could reside in Peking. This last was a hated concession. China had to pay a large indemnity, new tariffs were made and a duty was placed on the opium trade, thereby legalising the sale of opium. Christian missionaries were allowed to enter and teach the Chinese—a concession that also caused bitter feeling amongst the Chinese people.

The T'ai P'ing rebellion.—The weakness of China was increased by internal rebellion. The chief of these was mainly due to the influx of religious ideas from the west. In 1843 a sect was formed holding a faith which was a mixture of misunderstood Christianity and native beliefs. About 1845 the rebels set out to establish a new dynasty—T'ai P'ing or the Great Peace, which was the first wave of the movement to modernise China. In 1853 the rebels captured Nanking and made it their capital, but the rebellion turned out to be very unintelligent and the result almost entirely destructive. It was also a social and economic revolt, an uprising of the peasants, hand-workers and rural gentry against the landlords, the rich merchants, the landowners and the wealthy gentry. The bulk of the supporters of the movement were impelled by discontent with the prevailing conditions, love of adventure and a desire for plunder. In addition, the oppression and incompetence of the government and a general hostility to the Manchu dynasty caused a tendency towards revolt at the time of the weakness of the dynasty. The rebellion was not put down for fifty years, and during that period the most beautiful cities in the Yangtze valley,

Nanking, Hankow and others, were laid in ruins. Provinces were devastated, millions of innocent people killed and vast stretches of country depopulated by famine, slaughter and pestilence.

The destructive policy of the rebels alienated the people and prevented them getting the support of the bulk of the nation. The Europeans also helped to suppress the rising, and raised a force under foreign officers. The force known as the "Ever-Victorious" army under General Gordon assisted the imperial forces to suppress the revolt which was finally crushed in 1865. The foreign powers saw that China was weak and divided and looked, it is said, with "tigerish eyes of greed" on the rich lands, long rivers and mines of coal and other metals hardly worked at all in China. There were four nations, England, Russia, France and Germany, each watching the other to see that each did not get more than its fair share of the rich prize.

1861 to 1895.—The second phase in the recent history of China was a period not only of partial recovery and the restoration of internal order but also the slow permeation of China by western trade and ideas. The restoration of order was largely due to the famous empress-dowager Tzu Hsi, nicknamed "Old Buddha." She held the *supreme power as regent and, supported by able and loyal Chinese, won a reprieve for the crumbling Manchu dynasty.* The European powers, especially Great Britain, supported the imperial government as the best guarantee of good order and the development of trade, but the empress-dowager and her advisers felt that the old ways were the only safeguard against anarchy, and a growing hostility to the foreigner developed. The precious years of reprieve, 1861 to 1895, instead of being used for a *thorough-going reorganisation,* were simply a breathing space before destruction. There was a movement for reform in China, but it was overwhelmed by the opposition of the court and the people.

After 1860, some students were sent to Europe and America to gain knowledge of science. In the course of her history, China had made wonderful inventions. She had invented the compass, gunpowder, paper, printing, porcelain, medicines, and others, but she had no knowledge of pure science. The Chinese had always loved knowledge and the few who came in touch with western knowledge accepted it eagerly and determined to learn from the west. Besides the students sent abroad, foreign officers were brought in to train soldiers and sailors, and foreign engineers to build railways, telegraphs, roads and harbours. In a few progressive provinces, troops were drilled on European models, cotton and steel mills were opened, and colleges and medical schools established.

During this period Russia encroached on China and coveted the good lands south of Siberia and a seaport on the Pacific. She looked towards Manchuria and Korea with the result that in 1860 she received valuable territory and a good seaport, Vladivostock, the "Ruler of the East." England had conquered Burma which had previously owed suzerainty to China and tried to open trade routes in the south-west provinces of the empire. The French became masters of Indo-China, and although China made war on France, she was defeated. All the foreign countries demanded the right to build railways and open mines in China, and China began to borrow money from Europe. The railways, the mines and the loans were another kind of weapon for use against China, for this gave Europeans some power over the government and opportunities to interfere in the inner life of the empire. In 1860 the collection of customs and duties was put under foreign control and in 1863, Robert Hart, an Englishman who was made head of the Imperial Maritime Customs, organised an efficient and honest service. In 1868 a treaty was made between the U.S.A. and China on a basis of equality, and in 1877 Chinese legations were established in London and other European

countries and America. During this period there was also a great growth of commerce, partly helped by the opening of the Suez canal. There was increased use of steam, cotton and opium being the chief imports, and tea and silk the chief exports. The merchants in the treaty ports now lived in special concessions or settlements and the ground was leased in perpetuity to the foreign governments and sub-let to the individual merchants. In general the institutions and thought of China were little affected by contact with the west. A few thousand merchants, those mostly in treaty ports, and a few scattered Christians were together too few to influence the nation.

The last years of the 19th century saw China on the whole in a good position and she would probably have accepted reforms which would have brought the country into line with the modern world but the ambitions of Japan brought an abrupt end to all such prospects. The seeming security of China was illusory.

The Sino-Japanese War, 1895.—Japan was eager to expand. She had a crowded population, the British empire was closed to her people and near at hand was defenceless China. She had an efficient army which her leaders were eager to test. Japan and Russia both had eyes on Korea and in 1894 the clash came. Japan sank an English ship carrying Chinese troops and China declared war. The Japanese on land carried everything before them. They expelled the Chinese from Korea and conquered south Manchuria and Wei-hai-Wei. In 1895 the Japanese occupied Peking and the Chinese sued for peace. By the peace terms, China lost her rights in Korea and ceded to Japan, Formosa and south Manchuria. Russia, France and Germany forced the Japanese to give up the Liaotung peninsula in south Manchuria, and a splendid fortified harbour which is now Port Arthur was seized by Russia. Two German missionaries were murdered and as a reprisal German warships were sent to the Yellow Sea and the Bay of Kiaochow was seized. Both Russia

and Germany were permitted to erect fortifications and naval depots and to build railways. Russia had now a stranglehold on Manchuria and was in a position to command the sea approaches from the north. As a counterweight to Port Arthur, Britain received Wei-hai-Wei and Kowloon. France also gained a 99 years' lease of Kwangchow.

In 1896 Russia built a railway across Manchuria, and the British obtained the chief financial position in the Peking-Mukden Railway. A loan for a road from Peking to Hankow was advanced by Belgium in 1898 and in 1899 the British and Germans made a loan for a railway between Tientsin and the Yangtze river. During the years 1896 to 1899 French loans were made for railways in south China and in 1898 British loans were also made for roads. Between 1898 and 1899 agreements were also made with an Anglo-Italian company to develop mines and railways. By the end of the 19th century Europe began to talk about dividing China into "spheres of interest." It looked as if nothing was left but the formal act of partition of China among the European nations when the Boxer rising occurred, 1900.

The Boxer rising.—The general hostility to western ideas was largely caused by the missionaries. In the 19th century there was a great revival of Roman Catholicism and that with the Protestants' Evangelical awakening of the 18th century led to a wide expansion of missionary zeal. With the Christian gospel, western ideas, western medicines and western education were also introduced.

The last Manchu emperor, Kuang Hsü, who came to power in 1889, received the reins of government from the empress-dowager. The young emperor was on the side of the reformers and in 1898 he issued many reform edicts which were welcomed by the progressives but which offended the Manchu officials. The empress-dowager seized the emperor, forced him to give up the crown to her, and reversed the reform

edicts. This reaction culminated in the Boxer rebellion.

There were many causes for this rebellion. The Chinese could not forget the defeat by Japan in 1894, which was not only a catastrophe to the country but bitterly humiliating to the people, coming as it did from the Japanese whom the Chinese had for centuries patronised as a negligible people who dwelt on a few small islands. The action of the western powers by seizing the seaports and extending their spheres of influence culminated in a campaign of anger and hatred against the foreigners. Especially in the north bands of men, who carried flags inscribed "Protect the empire, kill all the foreigners," began to arm and drill. They practised magic and said that the spirits of the ancient Chinese heroes would protect them, and bullets could not kill them. They called themselves the "Fists of Righteous Harmony;" hence the foreign term "Boxers."

The empress and many mandarins encouraged the Boxers, who were allowed to drill in the courtyards of the Forbidden City. The wisest men in China were against the rising and the viceroys in the central and southern provinces refused to take any part in it and protected foreigners. Two ministers in Peking who altered the telegrams which were sent out from "Slay all foreigners" to "Protect all foreigners" were beheaded for disobeying the empress-dowager's command. The Boxers swept through the northern provinces massacring the Christians. Over 200 foreign Christians were killed and many thousands of Chinese Christians. Peking was cut off and to protect the legations a European force was sent from Tientsin but was forced to turn back. The Chinese regarded this as an act of war and ordered all the diplomatic bodies to leave Peking. On June 20, the German minister in Peking was killed in the street and the mob besieged the legations. An international force, 16,000 strong, was then formed and Peking was captured. The city was looted and punitive expeditions were sent through-

out the surrounding country. These were guilty of terrible cruelty, particularly against women and children, and severe punishments were inflicted on China. An apology was demanded for the German minister and the chancellor of the Japanese legation who had been murdered, and a monument was erected to them. All Chinese officials who were responsible for the attacks on foreigners were ordered to be punished; expiatory monuments were to be set up in the desecrated foreign cemeteries, the import of arms was prohibited for two years, an immense indemnity demanded and a special foreign quarter established in Peking. The Boxer rebellion marked but another stage in the collapse of the old China and the dynasty, which was now more than ever under the heel of the foreigner. It should be noted that America returned her share of the indemnity. This created a very good impression in China, and many Chinese students went to the U.S.A. and brought back republican ideas to China.

In 1901 the foreign armies left China, with the exception of the Russian army. Manchuria had been seriously threatened after the Boxer rising and the Russians were reluctant to withdraw, remaining there ostensibly to keep order. Great Britain, Japan and the U.S.A. protested against Russia remaining in Manchuria and in February, 1904, Japan declared war on Russia. In this way Russia was badly but not overwhelmingly defeated. The *Treaty of Portsmouth* (September, 1905) between Russia and Japan made Japan supreme in Korea; all Russian rights in Liaotung were given to Japan in Manchuria and while both Japan and the Russians ostensibly withdrew from Manchuria except for the guards on the railway, there was thus a great increase of Japan's powers in China. Soon after, in 1910, Korea and south Manchuria were annexed by Japan. The Boxer rising had put an end to the policy of the European powers "carving up China like a melon," and the policy of the "open door" was adopted. This laid down that there

should be no interference with vested interests, that the Chinese tariffs should apply to all merchandise in such regions, and that harbour dues and railway charges should be equal for all.

The humiliating failure of the Boxer rising and the helplessness of China while the Japanese and Russians fought on her soil led the most conservative to realise that the only hope to avoid national ruin was reorganisation on western models.

The fall of the Manchu dynasty.—After 1900 the Ch'ing dynasty attempted to reorganise the government. Provincial assemblies were convoked and a national assembly was called in 1910. The empress-dowager died in November, 1908. She was the last great figure of the imperial house. The infant emperor who succeeded had a regent who was without force of character or ability, and the demand for reforms and opposition to the Manchu dynasty steadily developed. The leader was Sun Yat-sen, a man with revolutionary ideas who had led a very adventurous career and who, in his youth, had been sent to Honolulu to obtain western education. He became a Christian and returned to China, where he showed his zeal for his new faith by disfiguring the images in the local temples. As a result he fled to Canton, where he took a degree of medicine. He practised his profession in Macao, where he organised a reform society and was expelled by the Portuguese. Returning to Canton, he joined in a plot against the Manchus but was forced to fly for his life and for several years wandered among the Chinese overseas, seeking help to overthrow the Manchus. In 1896 he was in London, where he was captured and shut up in the Chinese embassy pending arrangements for sending him back to China for punishment. He was released by the order of the British government and on returning to China took a leading part in the agitation against the Manchus. In 1911, a conspiracy against the dynasty was disclosed and the government begged Yuan Shih-k'ai,

a very able man then in retirement, to take the lead. Delay, however, gave the rebels their opportunity and all through the country soldiers mutinied against their officers and the provinces rose in rebellion. On February 12, 1912, the boy emperor abdicated and a republic was proclaimed in Nanking, Sun Yat-sen becoming the first president.

In February, 1912, the president with his ministers and a great escort of soldiers went to the tomb of Hung Wu, the first Ming emperor, and laid offerings of food before his portrait, burned candles and incense and announced to him that the beloved soil of China had been won back from the Manchus just as Hung Wu had freed it from the Mongols. To ensure peace, the president withdrew in favour of Yuan Shih-k'ai, considered to be the greatest general in the country. At first successful, he was later repeatedly blocked by opposition, particularly in his attempt to make himself emperor. There were many rebellions and his death in 1916 ended one cause of trouble. In 1915 Sun Yat-sen had returned and South China rose in arms on his side. There were now two governments, one at Peking and one at Canton under Sun Yat-sen.

The Great War and after.—The position of China at the outbreak of the Great War was a desperate one. So much money had been borrowed from foreign powers for industrial development that China was well on the way to bankruptcy. The industrial developments were bad for the native Chinese hand products, which were driven from the market by the machine products. A large proportion of Chinese had always been engaged in the carrying trade and carters, small boatmen, and wheelbarrow men are literally carriers. The new railways, steamships and motor vehicles had deprived these men of a living, and hundreds of thousands were without means of support. In addition there was misgovernment, civil wars, looting by predatory soldiery, and official robbery by means of excessive taxation. Long droughts and famines added to

the general distress. Driven by hunger and unrest, the population flocked into the towns where they adopted western fashions. Another result of the exodus from the country was the break-up of the family. The coming of the railways, buses and motor cars broke down the isolation of the villages which for ages had been self-supporting. The guilds, too, lost their places in the social and industrial system.

One of the results of the impact of western ideas was the demand for a new system of education. In 1903, a modern school system was formally authorised and in 1905 the old examinations were abolished. The new system was by no means satisfactory. Every mission school was an instrument of denationalisation. The Chinese children were taught like little Americans; they learnt English literature and American and some English history, solemnly committing to memory the names of foreign kings and battles. It is said that thousands of Chinese children grew up without any clear knowledge that there had ever existed more than three men worthy of emulation—Christ, George Washington and Abraham Lincoln. To many of the missionaries the Chinese were simply a heathen people and they ignored the fact that the Chinese people were old and wise, with a rich culture, an elaborate code of manners and a successful art of living.

Japan seized the opportunity of the Great War to extend her influence in China. She seized Kiaochow in Shantung from Germany and in 1915 made the 21 demands which in effect claimed the power of interference and control in the internal affairs of China. China protested and the U.S.A. supported her, but the European powers were anxious to retain the help of Japan in the Great War and the demands were only modified. In 1917 China entered the war on the side of the allies; she made some gains at the peace treaty but on the whole the influence of Japan was extended.

The war years also were interpreted by Japan as a heaven-sent opportunity to

conquer China, and the decision of the *Versailles Treaty* to give the peninsula of Kiaochow to Japan caused demonstrations, strikes and mob outbursts, and started the fire of nationalism in China. The old monarchical rulers were succeeded by an upstart rabble of generals who enlisted their own armies, levied taxes as they pleased and without conscience, and cleaned the district in which they were stationed like a plague of locusts.

The years 1914-18 saw the turning point in the relations of China with the foreign powers; she began to win back the concessions which had been given to aliens and by two agreements, the Four-power and the Nine-power treaties, the sovereignty of China was respected in order to allow the country time to establish a settled government. The internal difficulties, however, seemed too great and by 1921 the recurrence of civil war was almost as regular as the return of the seasons. All semblance of political unity was gone. Peking professed to speak for China but in truth the country was divided among many warring chiefs who rose to power rapidly and as rapidly fell, and the spheres of influence of each army and each government were constantly fluctuating. These civil wars consumed the scanty surplus of food in China and millions were brought to poverty, so that many men deprived of their ordinary livelihood took to banditry or swelled the ill-disciplined forces of the war lords.

From 1925 to 1928, when it seemed as if China was lapsing into a number of semi-feudal principalities, the Nationalist party or Kuomintang brought about the unification of China. It was due largely to the efforts of the Cantonese and the students. Feeling was strongly anti-British and the loss of prestige in the Great War had given rise to an attitude of contempt for the white man. Finally, on May 30, 1925, when Chinese students were shot down by the foreign police in Shanghai, all restraints were removed, treaties were flouted, foreigners subjected to violence, gunboats fired on,

foreigners and their goods taxed, and restrictions placed on foreigners. In 1923 Sun Yat-sen had turned to Russia for help, and with her aid the Kuomintang was reorganised. Communists were admitted and large sums of money lent. In 1928 the centre and south of China were under the control of the Kuomintang, but the extreme north was under a war lord who changed sides frequently. The Russians put new life into the Nationalist movement. They taught the Chinese the art of propaganda; they gave the party a sense of discipline, and awakened a feeling of hope and enthusiasm. Under their tuition the Communist doctrine made rapid strides in many parts of the country.

In 1926, after the death of Sun Yat-sen, the Nationalists marched on and gained complete command of central China. Their success was due not only to fighting but also to their extraordinarily effective propaganda, in particular, the appeal to national patriotism and social discontent. In 1928 the Nationalists entered Peking, which they renamed Peiping, but much of the country was still overrun with bandits and the forces of the war lords.

Previous to this, in 1927 the movement had broken with Soviet Russia owing to the efforts of the Russian government to increase the Communistic hold over Chinese customs and to bring the revolutionary party into conflict with Great Britain.

The years 1929 to 1931 were years of deep depression owing to the failure to begin the work of reform and reorganisation. The bright hopes of the revolution had faded. In 1931 fresh dissensions broke out. South China declared its independence of the central government and it looked as if the weary round of hideous and inconclusive warfare was about to begin again when a new and alarming development occurred. This was the attack of Japan on Manchuria.

Manchuria and Japan.—In 1931 Manchuria seemed clearly Chinese in population. During the civil wars this country had been settled by the Chinese. About thirty million

people had emigrated there in addition to less than a million Koreans and about a quarter of a million Japanese. At the beginning of the 20th century there was a possibility that the Russians and the Chinese together would make a nation of Manchuria. This had been opposed by Japan as a threat to Korea and led to the Russo-Japanese war. Japan looked on Manchuria as its lifeline and regarded control of that area as the one hope against national collapse. It was also a strategic point against Russia, and offered too, great food supplies and raw materials for manufactures; in addition, military men and the super patriots of Japan advocated a policy of aggression. Japan had secured the extension of the leased territory of Kuantung till 1997, and possession of the south Manchurian railway till the year 2,000. This included the right for Japanese subjects to lease land in south Manchuria, that is, outside the area open to foreigners, and also the right to reside, travel and do business in the country. The Japanese claimed that this extra-territorial right allowed them to station troops to protect their own countrymen, and used the troops to get the claims accepted. The manoeuvres of these were a source of irritation to the Chinese farmers. When a dispute broke out between the Chinese and the Koreans over an irrigation ditch, anti-Chinese riots broke out in Korea. Unfortunately, a Japanese officer was shot in Manchuria by the Chinese and this brought matters to a crisis. A systematic conquest of Manchuria was begun by Japan and accomplished within a year.

In 1931 the Japanese occupied Mukden and in 1932 they set up a government of Manchukuo, which declared its independence of China. In 1932 China, anxious to enlist help against Japan, resumed friendly relations with Russia.

In 1933 the Japanese invaded Jehol, which they claimed to be part of Manchukuo, and moved south of the Great Wall. This led to a boycott of Japanese goods by the Chinese which was a great blow to Japan.

Already fighting had occurred between the Chinese and the Japanese after the seizure of Mukden in 1931, and the Chinese had appealed to the League of Nations, but economic conditions in the west prevented or hindered the powers exercising their treaty rights. Japan had seized the opportunity moment. America and later Britain refused to acknowledge the Japanese power in Manchukuo but the fact was accomplished. The assembly of the League of Nations condemned Japan and recommended a settlement by negotiation between Japan and China in close co-operation with the Committee of the League, the U.S.A. and Russia. Japan dissented, and in 1933 announced her intention of withdrawal from the League.

In the same year China and Japan signed a truce. Japanese troops were withdrawn between Peiping and the Great Wall, and

Japan retired north of the Wall. The government at Nanking tacitly acquiesced in Japan's position in Manchukuo.

Ever since the Chino-Japanese War of 1894 the policy of Japan has been the political and economic control of China. In the days of the Manchus this could possibly have been effected by securing control over the corrupt and worn-out Manchu government, and during the republican era of civil war and general disorder Japan was able to secure her ends by supporting the Chinese war lords and local rulers. But when the spirit of nationalism arose and the Kuomintang had established themselves as the government of a nominally united China, Japan's hopes of peaceful penetration and control of China disappeared and impelled by the military party she openly attacked China (1937).

JAPAN

THE early history of Japan may be said to begin in the 7th century B.C., when Jimmu Tennō founded the empire and became the first emperor. He was regarded as the direct descendant of the Sun Goddess who sprang from the creators of heaven and earth. All his successors have claimed divine descent, and this claim is still accepted by all Japanese subjects.

Unlike the majority of emperors, the occupants of the Japanese throne have all traced their descent in unbroken line from Jimmu. For over 1,200 years Jimmu's successors were sovereigns in reality as well as in name, but from the 7th century A.D. they permitted the executive power to fall into the hands of the leading family among the courtiers.

This family was the Fujiwari, who also claimed divine origin, and whose descendants are still surviving to this day. For over 400

years, the Fujiwari had all executive authority, till it was wrested from them by the leaders of a race of soldiers. This was partly due to the fact that the later generations of the Fujiwari family lived in ease and luxury at the court and became cultured but incapable voluptuaries, while the soldiers were hardened by continuous military service against the Ainus, the semi-savage tribes which occupied the northern island.

The Shōgunate.—By the 11th century, the sovereign power was being contested for by three parties: (1) the emperor; (2) the local landowners and the military; and (3) the priests of the court. The emperor called on the landowners and the military to crush the religious body. This was easily done. Then two of the great territorial families contested for the supreme power and the family of Minamoto became supreme and took the reins of government. Thus began

the Shōgunate, a duarchy which lasted till 1868. Shōgunate is a hybrid term denoting the political institution by which the government is carried on by the Shōgun or generalissimo in the name of the emperor. During the years in which the Shōgunate existed, the power fell into the hands of different families, and the seat of the Shōgunate was changed from one city to another. The first and greatest of these leaders was Yoritomo, who in the 12th century became the dictator of the empire and took the title of Sei-i-tai-Shōgun, or Barbarian-repressing Great General, a title conferred on him by the emperor. The title was abbreviated to Shōgun.

Yoritomo established his government at Tokyo, which became the real centre of the empire, although not the capital, which was at Kyōto. From Tokyo Yoritomo administered the empire as the *de facto* emperor, while the provinces were held and governed by his relatives and adherents, who owed allegiance to him alone. The emperor and his court were entirely dependent on the Shōgun for their means of support and for many centuries they were in abject poverty. As opposed to this, the courts of the Shōgun, later established at Yedo, were scenes of the utmost splendour and wealth. The national executive was entirely in the hands of the Shōguns and their ministers and all lands in the provinces were parcelled out among the feudal lords (known as the daimyō) as rewards for their services in times of war.

Yoritomo's descendants were displaced by other military adventurers during the following four centuries. The last and greatest of these was Tokugawa Iyeyasu, who became Shōgun in 1603. He was a great statesman, and his earliest descendants were equally capable so that the country, previously desolated by civil wars, now enjoyed profound peace.

Through all these years the emperors, although deprived of power and wealth, were still regarded as the ultimate fount of authority. The state of poverty in which the emperor and his court lived is illustrated by

the fact that the revenue of rice for the emperor and his court was only 150,000 bushels, while for the Shōgun, 40,000,000 bushels were paid.

The feudal system of the Shōgunate.—The Shōgunate was an iron system of feudalism with the Shōgun as the feudal superior of all. One-third of the empire was under his direct rule and the revenues of the land were paid into his treasury. The remainder of the country was shared amongst 260 feudal lords (the *daimyō*) all of whom enjoyed complete legislative and executive autonomy. Each one maintained armies of hereditary soldiers known as the *samurai* who owed allegiance to their feudal lord only, and for him they were ready to sacrifice their lives, their liberty, property and their family. The daimyō in their turn owed allegiance to the Shōgun. They lived in regal splendour in their fortified castles or in their great palaces at the capital in Yedo, their sole occupations being arms and the administration of their estates.

Between them the daimyō and the samurai formed an autocratic and governing class, numbering some two millions. Below them was a subject and plebeian class, known as *heimin*, of farmers, artisans and traders, numbering some 30 millions, who were separated from the autocrats by an unfathomable social gulf. The sole lot in life of the *heimin* was to minister to the well-being of their superiors. In practice they were slaves who had no voice in the management of the country, of the province or of the city. Their liberty, their property, and even their lives were at the disposal of their immediate lords. Their occupations, their dress, and even their place of abode were rigidly prescribed and on them fell the entire financial burden of the state.

The result was that these people lived in a state of abject obedience, and in spite of the hardships and tyrannical conduct of the feudal lords, no rebellion ever broke out. As might be expected, the despotic powers and the freedom from the ordinary burdens of life made this aristocratic class tyrannical

and cruel. Foreigners who visited Japan in the 19th century were much impressed by the devotion and chivalry of the samurai. They did not see the other side of the picture, or realise that they were ignorant, cruel, dissolute and idle. Their devotion to their lords was simply a local and selfish loyalty—by no means associated with a sense of national unity.

All classes, daimyō, samurai and heimin, were segregated from the emperor, who was utterly powerless. The Shōgun alone, whose authority was so great that he was called "His Majesty" by foreigners, had the right of access to him. No foreigner attempted to enlist the influence of the emperor, that shadowy figure, in their favour. The Shōgun was the authority whom they must propitiate, and even in the 19th century, when the foreigners demanded admission to Japan, the emperor was still a myth. To them the Shōgun was the *de facto* sovereign, and in the first treaty between Japan and England in 1854, he was described as "His Imperial Highness, the Emperor."

Until the middle of the 19th century, civilisation in Japan was much like that of 12th century Europe. Society was definitely feudal and divided into superiors and inferiors. At the top was power, pride, privilege, luxury and sensuality; at the bottom, depression, poverty, disease and slow starvation of millions.

Foreign relations—Japan, China and Korea.

—From its earliest history, China exercised a great influence on Japan. When the Japanese possessed only rude dugouts as boats, the fleets of China cruised along the shores of Japan and supplied the people with articles of industry. Korea became linked with Japan in the 4th century when the south part came under Japanese rule. The bond between the two countries was precarious; in the time of a strong Shōgun, it was strong, in the time of a weak Shōgun, the Koreans ignored their obligations.

But the debt of Japan to Korea was very great. Chinese and Korean tutors, teachers

and settlers came to Japan. They brought with them not only the teachings of Confucius and Buddha, but also material arts, such as weaving and brewing. From Korea too was introduced the horse, until then unknown in Japan.

Shōtoku Taishi, the beloved prince regent from A.D. 593–621, who was a devout Buddhist and a thorough Chinese scholar himself, opened Japan to the full flow of Chinese ideas and sciences. He also assisted the development of Hindu religion and literature and of Korean arts and crafts. The influence of China upon Japan is seen by the fact that Chinese law was adopted in the 7th century, although it was uncongenial to the Japanese and was never fully accepted.

The ruling classes of Korea looked rather to their mighty neighbour, China, than to the semi-barbarous Japan, and in the 8th century, Korea came under the suzerainty of China. This was not welcomed by all the Koreans, many of whom migrated to Japan and in course of time became assimilated to the Japanese. The influx of these Koreans was of great advantage to the Japanese for they were much more highly civilised and led to a great increase in Chinese influence. The upper classes copied the Chinese methods of speech and Chinese words and phrases were even used by the lower classes of society. The poets used Chinese phrases, and the priests imitated the Chinese in reciting their ritual. The statesmen referred to Chinese history for wisdom and advice, and to the Chinese writings for inspiration. In the schools the Chinese language was taught.

The Mongols—Jenghiz Khan and Khublai Khan.—The great Mongol, Jenghiz Khan, had established his sway from the river Dnieper to the China Sea, and in 1263, his grandson Khublai added Korea to his inheritance. Wishing to bring Japan under his authority, he sent to the Japanese a letter threatening invasion unless they submitted. Naturally, this was rejected and after a preliminary failure an enormous

fleet carrying nearly 200,000 men was despatched against Japan, 1281.

This was the first time that Japan had been attacked by a foreign army and the threat of invasion united the nation as one man. Thanks to the universal patriotism and to the help of a great typhoon, the Mongol ships hardly reached the coast. Thousands of the soldiers were drowned and the remainder made their way homewards. This great victory had a profound effect upon the Japanese and has ever since remained an outstanding event in their national history.

Japan had never given up the claim to her rights in Korea, and in the 16th century, Hideyoshi, a Shōgun who had unified Japan for the first time in her history, now turned his attention to settling the old question with Korea. In 1592 he despatched a large army and although his arms met eventually with considerable success his death in 1598 caused the withdrawal of the expedition. Thus ended until the end of the 19th century the Japanese attempts to subdue Korea.

The "discovery" of Japan.—During all these centuries, Japan was ignorant of Europe, just as Europe was ignorant of Japan, the first European reference being in Marco Polo's travels. The discovery of Japan was left to a Portuguese mariner, Mendez Pinto, who was shipwrecked on a small island off the coast in 1542. Pinto wrote a vivid account of his adventures which circulated in Europe and brought Japan to the notice of the west. Within the next few years seven trading expeditions set out for the country with the hope of exploiting new markets. A further outcome to this was soon to follow.

Christianity—The Jesuits.—One man in particular who was greatly impressed by Pinto's stories was the famous Jesuit, Father Francis Xavier. He determined to evangelise the country and sailed to Japan in 1549. Although he died only three years later the influence of this saintly character upon the Japanese was never entirely lost. The new

religion was welcomed and made such rapid strides that within 30 years after the first preaching of Francis Xavier, some 200,000 people were converted to Christianity.

As is often the case with new converts to a religion, their zeal carries them beyond moderation in dealing with the older faiths, and in Japan the Christian converts antagonised the Buddhists, Confucianists and Shintoists of the country. The authorities too began to look with suspicion on the new religion, for as at this time the English and the Dutch as well as the Portuguese, were trading in Japan, they realised that Christianity was regarded differently by different European races. Another cause that led to the rising opposition was a widely circulated rumour that the reason why Spain was such a great nation was that she first sent out her priests to corrupt a country and then sent her troops to conquer it. The Japanese authorities were shrewd enough to see that underneath this statement lay a good deal of truth. Foreign missionaries were followed by traders, who in their turn needed troops to safeguard commercial interests.

The general result was that the toleration which the Japanese government had extended to Christianity was suddenly turned to resentment and persecution. Towards the end of the 16th century, all foreign teachers were expelled from Japan, and later, an order was issued that for the safety of the empire, Christianity was to be extirpated. Members of all religious orders were expelled from the country, the Christian churches were pulled down and all the native adherents to the new faith were ordered to renounce it. The government established a commission called the "Christian Enquiry," to search out Christians, and rewards were offered for denouncing them. Of all the cruel and merciless persecutions against Christians that the world records, none can equal the appalling severity with which the Japanese rooted out the new faith. The lot of the native Christian was so hopeless that submissive and accustomed to cruelty as they

were, the peasants in one province rose in rebellion.

One exception to the order expelling foreigners was made in the case of the Dutch. As Protestants, they were the enemies of the Jesuits and the Portuguese and so were not regarded as dangerous to Japan. Even then they were restricted to a small factory in Nagasaki, under rigorous observation. All other Europeans, irrespective of faith, were included in the order and any attempts to approach the shores of Japan were punishable by death.

The Japanese themselves were prohibited to go abroad on pain of death, thus directly reversing the policy of the past. In the Middle Ages the people had been bold sailors who had ventured to China, to Siam and even further. Now they were forbidden to leave the country and even to build ships larger than 50 tons.

Isolation.—The result of this policy was that for years Japan was cut off from the world, and while Europe was advancing with giant strides in industrial, military and political science, Japan stood still, so that in the middle of the 19th century, she was practically in the same condition as she had been in the middle of the 17th.

Although isolated, it cannot be doubted that the Japanese statesmen were disturbed in the 19th century by the advance of the western powers. They knew that large ships driven by steam engines had been constructed and that the weapons of the Europeans and Americans were being improved out of all knowledge. They could not be ignorant that the English in small numbers had conquered great parts of the densely peopled Indian peninsula. They saw, too, that the westerners had forced the ancient empire of China to admit their traders, had seized the island of Hong Kong and compelled ports to be opened to European merchants.

At the same time they realised that the introduction of Christian missionaries and European traders might mean the gradual subjugation of their country. From the

Japanese point of view, the T'ai P'ing rebellion in China was another example of the dangers of permitting Christianity and foreigners to settle in the country. There seemed to be no doubt that some means of defence were essential if they were to keep out the importunate foreigners and that the time had come for a revision of the military system.

Guns were obtained from Holland, the soldiers were trained in European methods and reforms were made in military science. The Japanese became determined to resist any form of foreign intrusion and their fears were well worked upon by the Dutch, who wished to preserve a monopoly of foreign trade.

As time went on the policy of isolation began to have a disagreeable impression upon the western nations. All overtures by foreign vessels, however peaceable, were summarily rejected and in a number of cases were received with gunfire. Whaling ships were becoming common in Pacific waters and crews wrecked or driven on Japanese shores by contrary winds were often barbarously treated.

The Dutch, changing their attitude, sought to persuade the Japanese to abandon the policy and despatching some illustrated periodicals and a map of the world advised them of their danger, especially with regard to the treatment of Americans. Nothing would move the Shōgun, however, and when two American ships did attempt to negotiate a treaty the commander was roughly handled and sent about his business. Although apologies were offered later, the incident roused the government at Washington to action.

Foreign intervention.—In 1853, Commodore Perry, with a small American fleet, sailed into Yedo Bay. The Japanese bade him depart, but he refused to do so and delivered at Yedo the American president's letter to the emperor. He then steamed away, threatening to return for an answer in a few months. The letter demanded that Japan should open her doors to friendly

intercourse and give protection to American nationals.

A year's procrastination followed, but in the end, the Shōgun was compelled to make a treaty. Other foreign nations soon followed, and in a few years trading enterprises began to enter Japan and to penetrate into districts where the country was not safe for them. Often merchants were attacked by the populace, thus leading to further threats and reprisals on the part of foreign nations.

For the next ten or more years there was constant friction both between the Japanese and the foreigners and between the Japanese themselves. The Shōgun, knowing the weakness of his country, had yielded to the demands of the foreigners without imperial sanction. This gave an opportunity to two of the great feudal families, the Satsuma and the Chōshū, that had long awaited their turn of power. Denouncing the treaties they rose in rebellion and led the attacks against the foreigners and the Shōgun. The emperor himself, Komei, an able man, also resented the inferior position in which he was placed by the Shōgunate and, opposing the foreigners, was definitely in sympathy with the feudal lords.

An intense national spirit rapidly developed, and with the sacred person of the emperor as the rallying point, the cry went up on all sides of "Revere the emperor and expel the Barbarians." The Shōgun, true to the spirit of the samurai, abdicated and handed over his authority and estates to the emperor. Assassinations resulting in the bombardment of ports revealed, however, the strength of the foreigners and the emperor was persuaded to accede to their demands.

A new Shōgun was appointed and when the emperor died shortly afterwards a more enlightened period seemed in prospect. The Shōgunate, however, was doomed; the country had cast off its yoke for ever and there was nothing left for the Shōgun but to surrender all authority to the throne. This he did in 1867 and though members

of the Tokugawa family offered some resistance at first, the abolition of the Shōgunate became complete in 1868.

New Japan.—The new emperor Meiji had now resumed in reality the authority which had belonged to his remote ancestors. At once he issued an edict that intercourse with foreign countries would be carried on in future in accordance with the public law of the whole world. Foreign representatives were invited to visit his capital and be received in audience by the emperor, an event which had never before happened.

The people were still hostile and in one case attacked the escort of the English embassy, but the emperor at once issued his apologies and followed it by instructions that if any samurai should be guilty of attacking foreigners, his name should be erased from the roll of chivalry, he should be publicly executed and thus suffer social degradation. The next revolutionary step by the emperor was to move among his people instead of remaining in solitude. With this object in view, the seat of government was fixed at Yedo, re-named Tokyo, the political and social centre during the later years of the Shōgunate.

At first, the old feudatories were left intact with their lords as prefects, to the number of some 300, but in 1871 the country was split up into 75 prefectures, with governors appointed by the central government. The daimyō surrendered their lands, and the samurai were dispossessed of their salaries and positions, compensation being allowed partly in cash and partly in interest-bearing bonds of the value of one-tenth of their former income. This was a great *hardship on the samurai*. The lands which had previously supported them were now given over to the occupiers, who became proprietors, paying rent in kind or in money to the state. Thus the samurai, now forced to turn to other occupations, soon sank in the social scale and the daimyō, expelled from their offices as prefects, were replaced by state officials.

INDIA

THE history of India is largely a history of successive conquests by people mainly from the north-west until the coming of the Europeans by sea in the 18th century. The invaders have never exterminated the previous inhabitants but one wave of conquerors after another has settled on top of the conquered people and taken their wives, with the result that there is a definite continuity of Indian history. The hot climate of India affected the hardy central Asian invaders, and caused a loss of their redundant strength and martial fibre, with the result that a continual recruitment was necessary.

The Aryan peoples entered India about 2000 B.C. They were grouped into tribes by rajahs and for centuries India was divided into a number of small kingdoms ruled by the rajahs with a strong and despotic rule. They were able to protect their people by the "science of chastisement." The original inhabitants, the pre-Aryans, were a short, dark, snub-nosed type now mainly found in southern India. The prevailing type in northern India is the tall, fair-skinned and long-nosed man. These are the Aryans who in successive waves drove before them the aborigines to the fastnesses and tablelands of the Deccan. The earliest period of Indian history from 3000 B.C. to 1400 B.C. is generally known as the Vedic period, so called because the prayers or the ritual for religious rites were collected into ten books of unequal age called the Vedas. These depict to some extent the tribal habits of the invaders, their early nomadic life and their settlement later. During the Vedic age there were several great kingdoms in India, and many petty states. Little is known of the India of these ancient days beyond a confused record of wars.

Early Indian empires.—India comes into the main stream of history with the conquest of India and particularly the Indus

valley by the generals of Darius of Persia, when this territory became for a short time a province of the Persian Empire. It is interesting to note that Indian archers were in the Persian army at Plataea. Some 200 years later, 326 B.C., Alexander invaded India and formed his short-lived empire. On the death of Alexander, the Greek hold of India lapsed, and the famous Hindu ruler, Chandragupta, defeated Seleucus, the successor of Alexander to his Indian settlements, and obtained mastery of all the territory between Persia and India. His empire in India extended from the Hindu Kush to Assam and from the Himalayas to Mysore. This was known as the great Maurya Empire. During this period the country was well-organised and is said to have been as efficiently administered as a state in modern times. After a reign of 25 years, Chandragupta resigned the crown and became an ascetic.

Asoka.—The greatest ruler of the Maurya dynasty was Asoka. He inherited a vast empire and employed his position and power by promoting the cultivation of the virtues by a system of morals and ethics based on Buddhism.

He laid down the principles by which the empire was to be governed and the lives of the people guided in a series of edicts which were engraved on rocks in caves and on specially prepared pillars known as "pillars of morality." The edicts were composed in the vernacular and read aloud by officers appointed for the purpose. They corresponded to modern proclamations, thousands being set up through the land. The most marked feature of Asoka's teaching was the exaggerated insistence on the sanctity of life, especially of animal life. Asoka's administration was very charitable. Travelers in particular were well cared for, banyan trees were planted on the road to give shade to travellers, wells were dug, rest-houses were built and watering places for way-

farers were made. Medical services for man and beast were also established and healing herbs imported from abroad. Officers, too, were appointed to distribute the royal charity. Asoka took steps to extend the Buddhist teaching by sending envoys all over India to his Greek neighbours and to Ceylon. The wide distribution of Asoka's inscriptions gives an idea of the extent of his empire. He ruled the whole of India except the extreme south. There is little doubt that Asoka's pacific views resulted in the collapse of the Mauryan Empire. This happened with more than usual rapidity, the last Mauryan emperor being assassinated by his commander-in-chief, who founded the Sunga dynasty that ruled over the central part of Asoka's empire only, the remainder being distributed among independent sovereigns.

During the centuries before and after the Christian era, there was a great trade between India and the west. It was partly overland to central Asia, joining with the trade from China and also across the Arabian Sea to the Red Sea and Egypt, and so on to Rome. The sea-going trade was in the hands of the Arabs.

The Gupta dynasty.—In the early part of the 4th century A.D. arose the Gupta dynasty which lasted for about 200 years. The history of this dynasty is obtained from a series of important inscriptions found in various parts of India. The Gupta period is famous for the revival of the Brahmin religion. It was also renowned for the development of the arts—sculpture, painting, poetry and rhetoric. There were highly organised civil and military services and elaborate court ceremonials. The laws were codified and literature was encouraged. The rule of the Gupta monarchs was regarded as kindly and beneficent, a strong contrast to that of the first Maurya sovereigns. Many temples were built and in these times of peace trade was widely extended. Later in this period the Hunas or White Huns poured into India in successive waves. The Gupta emperors beat them off at first, but

in time they established kingdoms of their own. As generally happened in India, the rulers grew weak, outlying provinces threw off their rule and became independent, and a succession of independent chiefs tried to make themselves supreme.

The Vardhanas—Harsha.—The rapid collapse of the Hunas dominion in northern India and the failure of the Guptas to recover their former prestige permitted the appearance of a number of such new dynasties as, for example, the Vardhanas. The great ruler of this dynasty, one of the outstanding figures in Indian history, was Harsha, who ruled in the 7th century A.D. His first work was to reorganise the army and it is said that for five years the elephants never quitted their harness or the soldiers their armour. Harsha conquered Magadha the capital of the Gupta empire, exchanged gifts with the king of Persia and established diplomatic relations with China.

The evidence of a Chinese pilgrim shows that Harsha was continually travelling up and down his wide dominion to see with his own eyes how the people were governed. Only during the rainy season did he stay at home. He was kept in close touch by couriers with his officials in the remoter provinces. This Chinese visitor was impressed with the benignity of the administration and the government. The country was not too heavily taxed, forced labour was paid for, merchants travelled about freely, the tolls on roads and ferries were light and the officials were paid regularly. This pilgrim tells us also that the peoples were law-abiding, and peaceful. Rebels were punished by being thrown into prison and left to die; serious crime was punished by mutilation, and trial by ordeal was much in evidence. The army was divided into four branches—infantry, cavalry, elephants and chariots. As the army was recruited only from the bravest men in the kingdom, and the profession was followed by their sons, the army became famous. Harsha was an absolute autocrat and on his death his empire collapsed and another long period

of confusion and disturbance ensued. Northern India fell into the position which it had occupied 50 years before and split up once more into a number of petty states, created by the Rajputs or sons of kings and their warring clans of mixed blood.

Southern India.—In southern India the Tamil kingdoms largely held their own. The most famous ruler was Chola, famous for his fleet and for a flourishing trade with the west. The kingdoms of the south were extremely rich; the land grew spices, especially pepper, a commodity which was much sought after by the western world; the elephants gave ivory which was also highly-prized; the seas yielded pearls and the mines gave precious stones. Muslins and silks were also manufactured. From early times there had been a trade between southern India and Egypt and Arabia on the west and the Malay archipelago and China on the east. From southern India the ships of Tarshish brought to King Solomon apes, peacocks and ivory. The words rice, ginger, and cinnamon are Tamil words. There was a regular trade with Egypt under the Ptolomies during the last three centuries B.C. and this commerce was further developed under the Roman rule.

During this period, the use of the monsoons was discovered whereby it was possible to sail straight across to India. The extent of trade between India and Rome is shown by the lament of many Roman writers on account of the gold which was poured into India in payment for luxuries. Roman soldiers, too, were employed as bodyguards by the Tamil kings. The interior of southern India was occupied by a number of petty tribes or principalities all generally engaged in warfare.

Early Moslem conquests—the kingdom of Delhi.—In the 9th century, as we have seen, the north of India was parcelled out among a number of Hindu dynasties all more or less equal in power; in 711, Sind had been conquered by the Arabs, and in consequence owed some slight allegiance to

the Caliphate. The extension of Mohammedan power is one of the most astonishing facts in history. Within 80 years of the death of the prophet Mohammed, his successors had become masters of Egypt, Arabia, Persia and West Turkestan and had imposed their religion by the sword on the inhabitants of all these regions.

The Moslem invasion of India came through the north gate by means of the Afghans who were recent converts to Islam. Towards the end of the 10th century an ambitious Moslem chieftain, Subuktigin, founded the mountain kingdom of Ghazni and from there raided the Punjab. He was succeeded by his son, Mahmud, one of the most outstanding figures in the history of Islam. He made seventeen raids into India, destroyed the Hindu temples and shrines, breaking up the images and using them for road metal. During his reign of 32 years, he extended his empire over all Afghanistan, the greater part of Persia, Trans-Oxiana and the Punjab. Year after year, during the cold weather, invasion followed invasion and Mahmud went back to his mountain fastnesses laden with plunder and carrying off with his army immense numbers of prisoners to be sold in Ghazni as slaves. He thus acquired an enormous store of booty and slew and enslaved vast numbers of the inhabitants. His court at Ghazni was a centre of art, literature and science. On his death his successors made no attempt to extend his Indian dominions and the Hindu states of northern India were left to pursue their internecine strife, with the result that the rajput chiefs were easily subjugated by subsequent hordes of invaders.

In the 12th century the dynasty was crushed and obliterated by Mohammed, a prince of the neighbouring kingdom of Ghor. Ghazni was captured and burnt to the ground. Mohammed Ghor and his lieutenants became supreme in northern India, breaking completely the power of the rajput chiefs. His generals extended the conquest to the Ganges valley and to Bengal, and on the death of Mohammed one of his

generals, Kutb-ud-din, who had been brought in his youth as a slave from Turkestan, became the first sultan of Delhi and founded the dynasty known as the "Slave Kings" of Delhi. For nearly 100 years the slave sultans were in power in northern India, relying on the sword of their Moslem followers and terrorising their Hindu subjects. In 1290 the dynasty of the slave kings ended. It had been a period of constant rebellion and court risings, but lack of co-operation and unity among the Hindus had prevented this foreign dynasty being overthrown. What enabled a comparatively small foreign garrison to maintain its supremacy over Hindustan, the Punjab and Bengal, was its religious homogeneity and the seeming impossibility of any union among the Hindus.

Among the Hindus the spirit of caste had long ousted the sentiments of nationality. One caste despised another, and each caste resented the assumptions of superiority on the part of the others. The Brahmin condemned the cultivator, the cultivator resented the attitude of the Brahmin and both despised the menial class. Every rajput clan deemed itself superior to every other. Before the Moslems had consolidated their position in northern India they in turn were threatened by enemies from the north-west, the heathen and savage Mongol tribes from central Asia, who under their great leader, Jenghiz Khan, cast terror over Europe and Asia and for over a century the Moslems of India had to confine their attention to repulsing Mongol raids.

The first Moslem Empire.—Towards the end of the 13th century, the ruler of Afghanistan who had overthrown the slave kings seized the crown and made himself emperor of Delhi. During the 50 years of his sultanate, the kings of Delhi extended their rule either directly or indirectly over the greater part of India. During this period, severe laws were made against the Hindus; they were ground down and deprived of wealth and property, which

were regarded as fostering disaffection and rebellion.

This dynasty gave place to the Tughlak sultans who also followed the policy of the ruthless repression of the Hindus. The fanatical ferocity of the Moslems caused a vast amount of human misery. The Moslem invaders were a small minority amidst a vast hostile population and they had either to conquer or perish. They were bound together by a fierce religious enthusiasm against which Hinduism could not stand. In addition they came from the mountains and the cool climates, were eaters of meat and were stronger and heavier than the vegetarians of the enervating plains of the Ganges. The Moslems ruled by terrorism. The newcomers multiplied very rapidly, were reinforced by emigrants from central Asia and by Hindu converts. India itself was split up by countless divisions and lacked good leaders, with the result that at the beginning of the 14th century the Moslem rule extended over the greater part of India. The power of the Delhi sultans was constantly menaced from the north-west, especially by the Mongols, and from the south their power was threatened by constant revolt of their vassals.

About the middle of the 14th century, the Afghan governor of the Deccan founded what was called the Bahmani kingdom, and when the Tughlak sultan died in 1351, a Hindu kingdom was rising further south at Vijayanagar, that is, the "City of Victory." The Moslem rulers were not only soldiers and conquerors, but also, one, Feroz, in particular was a great administrator. He compensated the victims of previous wars, reduced the land taxes and restored prosperity to the peasants. He made great increases in the cultivated area, encouraged agriculture and trade, and initiated a scheme of irrigation by means of canals and wells. In particular, he was a great builder, and 4 mosques, 30 palaces, 20 caravanserais, 5 reservoirs, 5 hospitals, 100 tombs, 10 memorial columns and 100 bridges stood to his credit. He abolished capital punishment

for Moslems but was severe against Hindus, believing that he was serving God by regarding the Hindu religion as a crime. The other side of his character is shown in his revenge for the murder of a Moslem governor of the province of Badaun—the province was devastated yearly for five years till not an acre of ground was cultivated and no man slept in his house. After the death of Feroz, five kings reigned in ten years and as a result the state of the country was an open invitation to an invader.

The invasion of Timur.—In 1398, Timur of Samarkand undertook the conquest of India with the professed object of restoring Islam in all its purity. He had already conquered great tracts of land in central Asia, and in 1398 he sent his grandson to annex the Punjab. In the same year Timur himself crossed the Indus; his cavalry, 90,000 in strength and famous for their warlike exploits, brushed aside the forces of the Tughlak sultan and captured Delhi. He extorted enormous ransoms and sacked the city. It is said that the city was gutted of treasure to such an extent that copper coins only were in existence for the next 50 years. The inhabitants themselves were enslaved and hundreds of skilled artisans were carried off to Samarkand. So many captives were taken that it is said no man was so humble that he had not 20 slaves. In addition, there was an appalling daily slaughter of Hindus on the march.

After the departure of Timur the whole of northern India was in indescribable disorder and confusion. There was a wholesale destruction of crops and stores, and famine was rife on all sides. Thousands of putrifying corpses polluted the air and water, and bred a pestilence. For a whole month not a bird moved a wing in Delhi. For 50 years after the departure of Timur the sultanate of Delhi was in abeyance. Hardly a trace of the kingdom remained and in 1413 the Tughlak dynasty came to an end. The kingdom of Delhi was then ruled by an Afghan prince, Bahlul and his

family. It was a period of constant rebellion. In Bengal, allegiance to Delhi was intermittent; the annals of most of the states were stained with blood for although some of the Moslem rulers protected the Hindus, others were monsters of cruelty.

The Deccan.—In the Peninsula, the gradual extension of the Moslem conquest had produced provincial governors who soon developed into independent kings. Further south Moslem progress had been checked by the establishment of the great Hindu kingdom of Vijayanagar which gradually extended until it spread over the whole south of the Peninsula and engaged in constant war with the Moslem kingdoms of the Deccan. It occupied an important position during the 15th century but in the middle of the 16th century the Moslem sultans of the Deccan defeated and slew the ruler of Vijayanagar. The Hindu capital was pillaged and reduced to ruins and the descendants of the emperor became petty chiefs. Thus an organised and cultured autocracy and a stronghold and refuge to the Hindus of southern India disappeared.

During the early rule of the Moslem sultans of Delhi, the Rajputs, unable to hold their own against the Moslems, left their homes in the valley of the Ganges and founded new states round the Aravalli hills, a district which has since been known as Rajputana, and here the Rajput rajahs maintained their independence for a few centuries.

The Mogul dynasty.—Towards the end of the 15th century began the final conquest of India by the Moguls of which the greatest names are Babur and Akbar. It should be noted that Timur and his descendants were of Turkish race and bitter enemies of the Mongols, but the term Mongol, or Mogul, became the generic term in India for the warlike adventurers of Persia and central Asia. Babur succeeded to the throne in 1483 at the age of eleven, defeated his uncle

who claimed the throne, and at the age of fourteen captured Samarkand. Later on he lost it and turning his back on his native land, with a band of Turkomans, captured Kabul. Between 1519 and 1526, he invaded India four times. In 1526 on his fifth invasion he became master of northern India. He defeated the sultan of Delhi, Ibrahim, at Panipat, where it is said that his enemies were "scattered like carded wool before the wind, and like moths scattered abroad." Thus Babur became the first of the "Great Moguls."

In spite of his victories, Babur was yet in serious difficulties. He was surrounded by a hostile nation and his soldiers, far from home, were discontented. The summer heat was over-powering, the roads impassable and every village hostile. Babur appealed successfully to the troops to take an oath on the Koran never to desert him. The Rajputs saw their opportunity and attempted to realise their dream of an Hindu empire by attacking Babur, but were defeated and overwhelmed at Khanua. Babur, attacked also by the Afghans of Bihar, was again entirely victorious and thus in three battles became master of the north of India. The country was parcelled out into fiefs among his officers, but much was left in the hands of native land-owners, both Hindu and Moslem. Babur died in 1530 and was succeeded by his son, Humayun, who was defeated and driven back to Kabul by Sher Shah, a descendant of an Afghan noble, who had joined the service of Bahlul Lodi.

Sher Shah was one of the greatest administrators who ever sat on the throne of Delhi. He had an intimate knowledge of the details of administration, kept minute and effective control of public business, restrained the turbulent nobles and quelled the tribal jealousies of the Afghan chiefs. He reformed the land revenue administration, introduced the system of great trunk roads furnished with caravanserais and wells, and attended to every convenience for the comfort and safety of travellers. Throughout his domin-

ions none "dared turn the eye of dishonesty upon another man's goods," so that it is said that an old woman with a pot of gold might safely lay herself down to rest beside her burden. A pious Moslem himself, he did not persecute other faiths. One of his sayings was, "It behoves the great to be always active." Sher Shah also attacked and defeated the Rajputs but on his death, in 1545, his kingdom fell to pieces and Humayun, the son of Babur, took the opportunity to invade India and recapture Delhi. He died in 1556 and was succeeded by his son Akbar. After this Mogul restoration, the officials of Sher Shah passed into Akbar's service and the faults common to Mogul administration were remedied. Thus, even after his death, Sher Shah remained the originator of all that was done by the mediaeval Indian rulers for the good of their people.

Akbar.—Akbar succeeded to the throne at the age of 14 years. He was precocious and self-assertive and though illiterate he was a great student and employed readers to acquaint him with history, ethics, philosophy, and religion. He had a very retentive memory, and was also devoted to sport and exercises. In 1516, he dismissed his advisers and reigned supreme. He married a Hindu princess and adopted the policy of conciliation towards her people. Thus, the tax on Hindus for visiting sacred places was remitted and also the poll tax. Having broken the power of the harem faction at court, he began a career of conquest interrupted occasionally by serious rebellions.

He set himself to subdue the Rajputs and in 1567 captured their stronghold, Chitor. This was attended by appalling slaughter, and besides the garrison, 30,000 out of 40,000 peasants who had assisted were massacred and the remainder enslaved. The sin of the slaughter of Chitor has become proverbial. By 1569, Akbar was supreme in northern India. In 1576 his generals had conquered Bengal and thus after nearly 250 years of independence Bengal became part

of the great Moslem empire of northern India.

The rule of Akbar.—Akbar abolished feudal tenure except in newly conquered territories. He appointed officials drawing salaries and allowances from the treasury, the chief being the commander-in-chief, the paymaster, the head of the police, the head of the church, the head of shipping and ports and the record keeper. He also restored the currency, his coins being almost of pure gold, of good weight and executed by a famous artist who was master of the mint. The Mogul coinage of Akbar was far superior to that of Queen Elizabeth and other European sovereigns of that date and was never debased. Akbar also showed a great interest in religion. He established a house of worship for discussion on theological questions which was open to all sects, Christians, Jews, Brahmins and Mohammedans, and took upon himself the position of "Pope" as well as that of king of the Indian Moslems. In 1580, he renounced Islam, forbade the use of the Prophet's name in public prayers and mocked the ordinances of the Moslem religion, but in spite of the efforts of the Portuguese Jesuit Fathers, he did not become a Christian. His real intention was to form a new religion, the "Divine Faith," which was really an acknowledgment of Akbar as supreme. The whole scheme, however, was a failure.

Akbar gradually extended his dominion until it covered all the provinces of northern India. His empire mainly consisted of protected states which furnished contingents in time of war and paid tribute. He was the absolute master, heir and disposer of all his subjects. The end of his career was marked by the rebellion of his son Jahangir who, after his father's death in 1605, became king. Akbar may be regarded as the greatest of all Moslem rulers. He was the first and probably the only Indian monarch who attempted to rule a united people rather than be the leader of a dominant race, but it appeared that Islam and Hinduism were incompatible. Akbar, however, had the

aggressive hunger for land, the political duplicity and the cruelty which were the faults of his age and race, the objects of his fiscal administration thus being the enrichment of the crown, rather than the prosperity of the people. There is no record of any effective relief measures in the dreadful famines which fell on the land during his reign. By inclination, Akbar was a mystic. He was sincerely religious and devout, and it is said that he never for a moment forgot God. As a born king of men, he ranks as one of the greatest sovereigns known to history, a claim which rests on a basis of his extraordinary natural gifts and outstanding achievements.

Akbar's Successors.—The reign of his son Jahangir was disturbed by civil wars, by disputes between his son, and by a Persian invasion. He died in 1627 and was succeeded by his son, Shah Jahan. In this reign was erected the Taj Mahal as a mausoleum in memory of Shah Jahan's wife Mumtaz Mahal. The latter part of the reign was disturbed by quarrels between Shah Jahan and his sons, one of which, Aurangzeb, seized the throne in 1659, and imprisoned his father in comfortable captivity for seven years. When Aurangzeb became emperor, taking the title of "World's Conqueror," he proved to be a cool, courageous soldier and the strictest of Moslems. In the middle of a battle he would dismount in order to discharge his religious duties, and in one particular battle it is said that he chained the legs of the elephants in order to render retreat impossible. But in spite of his good qualities his reign was one long tragedy. He reversed the tolerant and liberal policy bequeathed by Akbar and followed by Jahangir, by persecuting the Hindu majority of his subjects, destroying their temples, and reviving the poll tax. His bitter and relentless fanaticism inevitably led to the rebellion of the Rajputs who had fought for his predecessor since the days of Akbar. The cold and suspicious nature of Aurangzeb and his despotism and frugal simplicity were repugnant to them;

they preferred the profuse splendour of his forefathers.

Aurangzeb carried on the attempts begun by Akbar to subjugate the Moslem sultans of the Deccan. Two of these, Bijapur and Golconda, were crushed, but Aurangzeb's empire was gravely weakened by these constant wars, and golden opportunities were given to the most dangerous of his foes, the Marathas, under their leader Sivaji.

The Marathas—Sivaji.—The Marathas were a sturdy, laborious and mainly agricultural people, of Hindu race. They lived on the western Ghats in the south-west of the Deccan. In character they were warlike and ambitious, and though in theory they were subjects to the Deccan sultans, often rose in rebellion. They fought as free companions, sometimes for one Moslem power and sometimes for another.

Sivaji, the son of a free companion, came under Brahmin influence and detested all Moslems as foreign tyrants. He was a good archer, a good marksman and an expert rider, and, ambitious to become an independent ruler, gathered round him bands of Marathas. From his position as a robber chief, he gradually increased his power until he had established a kingdom, part of which was directly ruled by himself as rajah and part paying tribute or blackmail to him.

Sivaji was a hero to the Hindus, but in spite of his religious views, he respected the Moslems, especially the Moslem women. He preserved strict discipline in his army and although the prime object of his wars was plunder, he kept his troops in order. When a town or village was sacked, he allowed copper money, brass and copper vessels to go to the soldiers who found them, but gold and silver, jewellery and other valuables were collected by the officers for the government. One of the greatest results of his activities was the revival of the spirit of the Hindus as a threat to the Moslems.

Sivaji agreed to do homage to Aurangzeb but, being treated contemptuously on his

visit to the Mogul court at Agra, he escaped, and though acknowledged later as rajah, he became the implacable enemy of Aurangzeb throughout his life. The emperor scornfully called him the "mountain rat," and though an attempt was made to subdue the Marathas, he failed to crush or even check the power which contested year by year ever more menacingly the rule of southern India. This despised race of Deccan peasants was destined to be the most powerful cause of the decay of Mogul power and later, the most determined rival of British supremacy.

When Sivaji died in 1680, the struggle against Aurangzeb continued. The sturdy Marathas, caring nothing for comfort or luxury, fighting amongst their own hills and jungles, camped at will round the grand army of Aurangzeb, carrying off supplies and elephants, plundering ammunition wagons and harassing the enemy by night attacks. The success of the Marathas led to the Rajputs once more rising in arms; the Jats near Delhi were also in revolt, and in the Punjab arose the formidable sect of Sikhs.

The Sikhs.—The Sikhs or "disciples" began as Hindu religious reformers. By race they were mostly the Jats of the Punjab and Indo-Aryans, hardy yeomen, equally at home with arms or at the plough. The founder of the Sikhs among the Jats was a Rajput named Nanak, who was a guru or teacher and who lived from 1469-1539. He preached the futility of forms of worship and the unreality of class distinction. In 1577 Akbar granted one of his descendants, the fourth guru, a temple at Amritsar, which later became the religious capital of the Sikhs. A later leader began the conversion of this religious sect into a military fraternity and thus came into conflict with Jahangir and Shah Jahan.

Another leader, the ninth guru, encouraged the Hindus to resist forcible conversion and was executed by Aurangzeb, with the result that the beginning of the 18th century saw the organisation of this religious body into a military power, soon to become formidable. During the struggle with Sivaji, the northern

provinces of the Mogul Empire were neglected. The struggle in the Deccan absorbed the best troops, and the incompetent officers with insufficient forces and funds, were unable to maintain order in the great cities and fertile and populous provinces of the north.

In 1707, Aurangzeb died. During his long life he had faithfully and zealously served his God according to his lights. He had crushed heretics and slain infidels and had extended to the sea the great empire which he had received from his father, only to see before his death unmistakable symptoms of its break-up. Only by bribing the unbelievers and by sacrificing his subjects to their demands could his officers hold their posts in the Deccan.

The Mogul Empire and the people.—It is convenient here to describe some of the outstanding characteristics of the Mogul rule in India. When Akbar died in 1605, the empire dominated northern India, including Afghanistan, Kashmir, Guzerat, Sind, Orissa, and most of Bengal. On the south it was bounded by the three remaining Moslem kingdoms of the Deccan, Ahmadnagar, Golconda, and Bijapur. Beyond these, in the extreme south were the territories of various Hindu chieftains, once subjects to the empire of Vijayanagar. A century later, towards the death of Aurangzeb, the empire covered northern India and most of Afghanistan. It had absorbed the Moslem kingdom of the Deccan and much of the territory of the old kingdom of Vijayanagar. It stretched almost to Cape Comorin, but there were signs that its days were numbered. For years the empire had been continuously at war in a country where there were hundreds of Hindus to one Moslem. The empire, too, was threatened by a new Hindu power with a rising national spirit. The prestige of the Mogul armies declined. Fanaticism had alienated or antagonised the Rajput clan, the soldiers were ill-disciplined, and European powers were establishing themselves on the coast.

But to outward appearance, the Mogul Empire was still as strong and splendid as ever. At Delhi the Grand Mogul still sat daily on the famous peacock throne of Shah Jahan, studded with precious stones accumulated from the spoils of conquered kings and the gifts of nobles and feudatories. There were still the gorgeous festivals, state processions to the mosques and elephant fights. The emperor showed himself to his subjects constantly, "high on the throne of royal state." The court itself was mainly foreign, the nobles, the governors and the generals being of Turkish, Afghan or Persian descent, and often adventurers from central Asia came to push their fortunes.

The Mogul administration was mainly directed to securing soldiers and tribute, and justice was honeycombed with bribery. The position of officials was precarious, being dependent on personal favour. The lot of the peasants was still less happy. They had little security of tenure and little hope of reaping the fruits of their labours, as the land was devastated by war, rebellion and famine. In these times, the Hindu caste system flourished in its full vigour. The wars of succession, the weak emperors, strife and confusion generally distracted the realm, but the gorgeous palaces of the emperors, the magnificent art collections with their exquisite workmanship, artistic exhibits and the lavish displays impressed Europeans with the wealth and power of the Moguls.

In 1739, Nadir Shah, king of Persia, swept into Hindustan, defeated the Mogul army and sacked Delhi, leaving the empire in a state of disruption. A great part of the Deccan and the Carnatic was in the hands of the Marathas who had overrun the greater part of Hindustan and were suspected of designs to overthrow the empire at Delhi. In 1761, however, another raiding army, under the successor of Nadir Shah, met the Marathas at Panipat and utterly defeated them. The raiders returned homewards towards Kabul, but the end of the Mogul empire was in sight. Puppet kings con-

tinued on the throne until 1857, but the empire had become too large for control by one man, and after the death of Aurangzeb, gradually crumbled before the sequence of foreign invasions and civil wars.

The coming of European influences.—The first Aryans who had intercourse with the people of India brought in an elaborate social system, a philosophy of life, which is called Hinduism. A thousand years later, the Moslems founded great states, cleaving the population into two most sharply defined sections, differing profoundly in outlook, faith, philosophy and politics. Eight centuries later came the Europeans, bringing an influence more subversive than Aryan metaphysics or Moslem sword. The Europeans possessed the art of guiding ships to unseen ports across the oceans and building ships stout enough to brave the storms of the open sea. The pioneers were the Portuguese. Their motives were partly religious, to attack the Moors and Moslems, partly commercial to obtain the natural wealth of the Indies. The Portuguese are said to have "roared round Africa like a famished lion," trying to get round and release the Indian trade from Arab and Turkish shackles.

In 1486, Bartholomew Diaz had rounded the Cape. In 1498, Vasco da Gama reached India, and from that time 100 years of effort became crowned with success. Under their great leader, Albuquerque, a born ruler, the Portuguese established their control of the ocean from Mozambique to Malacca. At first, the Portuguese were picked men, but later they formed mixed marriages with the native races and deteriorated. Their religious views also alienated the Indian peoples, and when later Portugal was amalgamated with Spain and drawn into Spanish quarrels, she was attacked by the maritime Protestant powers, England and Holland. Once her sea power was lost her influence in the East gradually declined. Portugal and later both Holland and England looked to the far east rather than to India. The Portuguese were the earliest adven-

turers into the east, and it is said that the east resented the intrusion by absorbing and disgracing the intruders. The trading methods of the Portuguese captains had a strong flavour of piracy. Their profits were as much obtained from plundering raids on the Arabian merchants as by legitimate commerce, and the treatment of the natives showed cruelty lower than the standards of a cruel age.

At first, Holland and England attempted to reach India by the north-east or north-west passage, but they gradually realised that there was no feasible road by those routes. There are three main causes for the attempt of the Protestant powers on Portuguese supremacy in the east. Geographical, religious and political causes led the northern powers to refuse to obey the Papal Bull giving the east to the rule of Portugal. There was the despair of finding another way to India. The Reformation meant rebellion against the Pope's authority, and the annexation of Portugal by Spain in 1580 led to the port of Lisbon being closed to traders from the Low Countries. It was, therefore, inevitable that England and Holland should challenge the supremacy of Portugal in the Indian Ocean.

In 1579, Drake in his voyage round the world, visited the Spice Islands, the Moluccas, and brought home news of them to England.

The rivalry between England and Holland.—For many years it was an open question which nation would succeed. The English East India Company was formed before the Dutch, but for many years it lagged behind the Netherland company. In the first decade of the 17th century, both nations were forced to make their way in the teeth of strong Portuguese opposition. When that was overcome, each turned jealously on the other. Both coveted the far east and the Malay archipelago, rather than the mainland of India, and there ultimately the Dutch secured their hold, and the English were reluctantly and by force driven to

develop their settlements on the mainland of India, little realising that India itself would confer on its possessors the sovereignty of the east. The Spice Islands proved, as it were, a seductive and attractive by-pass leading away from the road to dominion, but this was not entirely the reason why England and not Holland became the masters of India. The Dutch power in the east was largely jeopardised on the battle-planes of Europe, and probably the present Dutch possessions, compact and profitable as they are, are as much as Holland could ever have gained and held. By concentrating on the spice trade of the far east, the Dutch left India alone and missed their chance.

In 1605, the Dutch captured Amboyna from the Portuguese, and gradually supplanted them in the Spice Islands, and by 1664, the Dutch had ousted Portugal from most of their settlements on the Malabar coast. In 1611, Captain Best defeated the Portuguese fleet, and by Captain Downton's victories in 1614 and 1615, the Portuguese lost prestige in the eyes of the natives. The English were their natural successors. In 1622, England made an alliance with the Shah of Persia, and captured Ormuz, the chief Portuguese possession in Asia. Henceforth the Portuguese ceased to be dangerous rivals to England. In 1634, a treaty was made which guaranteed the commercial inter-relations between England and Portugal in India. In 1654, Cromwell extorted from Portugal full recognition of the English right to trade in the far east. In 1661, in the reign of Charles II, a treaty was made to maintain the Portuguese possessions in India against the Dutch. From now onwards, the English and the Dutch were face to face as rivals, and the rivalry between these two nations, who had so much in common, was much more bitter than that against the Portuguese.

The Dutch felt aggrieved by the presence of the English, whilst the English saw that Holland and not Portugal, was the real enemy in the east. Each tried to under-

sell the other; each claimed priority of agreements with the native princes. For instance, England claimed that Drake's treaty with the ruler of the Moluccas entitled the English to a monopoly, and denied that a few Dutch ports in isolated districts constituted genuine occupation. Attempts at co-operation between the English and the Dutch failed, and when in 1623 the Dutch perpetrated the massacre of Amboyna, an end was put for all time to compromise, and stirred up in England a just and deep resentment. In this massacre, ten English and nine Japanese were executed. It was not only a crime, but also a blunder.

England's enterprises in the far east were, however, still subordinate to those of the Dutch, and, consequently, agents of the East India Company turned to the mainland. A factory was established at Surat, and Sir Thomas Roe became an important figure at the Mogul court. The Portuguese were most in favour, but Roe's statesmanship and tact did much to instil respect for England. Roe was opposed to the military commercial policy of the Dutch and Portuguese as consuming all their gains. In 1640, Fort St. George was established as Madras. In 1650, Gabriel Boughton, an Englishman who had been court physician of the Mogul viceroy of Bengal, obtained permission for the English to trade in the provinces, and in 1651 an English settlement was established on the Hughli although the Dutch and Portuguese were already there.

The difficult work of the East India Company must command our respect. The company had to explore and map the Indian seas and coast, painfully to work out a system of commerce, experiment with commodities and merchandise, and train and discipline a staff of servants. They had, too, to withstand or conciliate the hostility of Portugal and Holland. There was no active government support for the English company, whereas the achievements of the Portuguese were largely due to the protecting care of the royal house, whilst the

Dutch company was backed and defended by the state of the ten provinces. England depended on the mercantile initiative of private individuals. The company, too, had many difficulties with the government and with interlopers who attempted to trade in India. But in 1657, Cromwell renewed their charter as a joint-stock company, and when 91 agents and merchants were sent to India, the settlements entered on a new lease of life.

The period 1660-1680 may be regarded as the golden age of the British East India Company. It was non-political and non-territorial. It was not concerned with anything except trade. During this year the stock rose from 130 in 1669 to 360 in 1683, and the average profits during the period 1659 to 1691 were 25 per cent per annum. The East India Company now had the right to coin money, to erect fortifications, to exercise jurisdiction over English people in India, make peace or war, and form alliances with non-Christian people. After 1685, the difficulties increased. The break-up of the Mogul power made it difficult to treat with the Indian rulers, for the provincial governors were out of control and Sivaji, the Maratha chief, plundered and raided the district. He attacked Surat and was driven away from the factory only after he had pillaged the town. The break-down of good order which was necessary to internal trade was a serious handicap to the British East India Company, but by then it had become a sovereign state, and no longer lived from

hand to mouth dependent on the favour of native rulers.

The life of the English in the East.—After 1676, the Company's servants were formed in regular gradations of rank—apprentices, writers, factors, merchants and senior merchants. The factory or settlement was a compact nest of buildings, consisting of the lodgings of the chief or president and his subordinates, warehouses, offices, etc. It was surrounded by the ramparts of the fort. No women were allowed in the settlement and all took their meals in common until about 1720. Daily prayers for the community were held and the inhabitants lived as in a settlement. The gates were shut at night. Settlements were not mere factories; they contained a population of Mohammedans, Hindus, and Europeans, trading under the company's licence. The English traders who were not company's servants were encouraged to trade up and down India. Thus the factories changed to the position of quasi colonies with a hospital, church, gaol and court of justice. The reports gave detailed particulars of the lives of the inhabitants of the settlement, and described the drinking, gaming and duelling habits of the people. Slaves were extensively owned but the directors in general were solicitous for the good government and good treatment of the natives.

(The modern history of British expansion in India has been dealt with in a previous section—*Colonisation and Exploration*.)

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(*Italicised numbers indicate illustrations with or without text.*)

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